

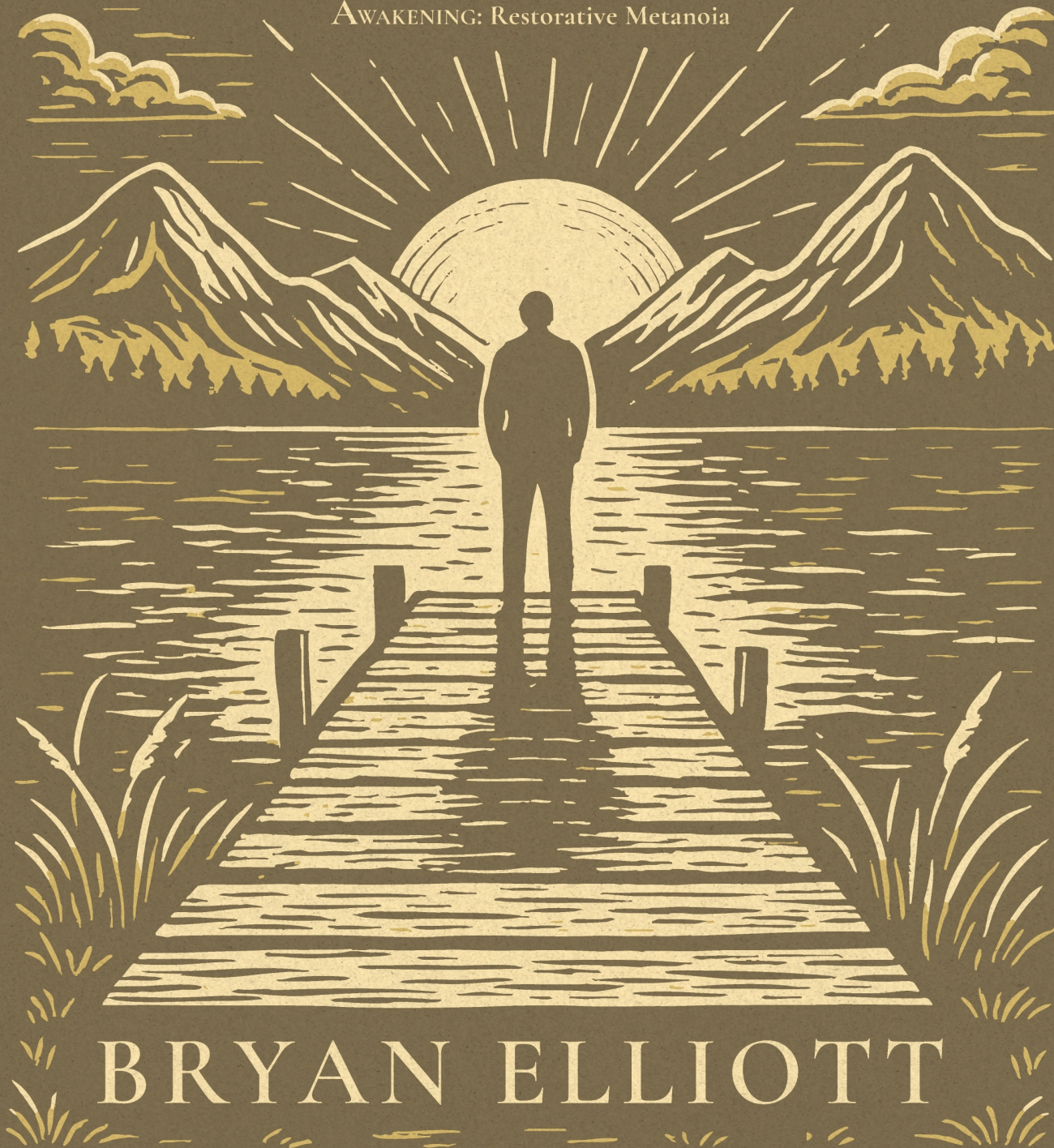
UPDATED AND EXPANDED

FOREWORD BY FRANCOIS DU TOIT
(author of the Mirror Bible)

THE AWAKENING GLOSSARY

— THE LANGUAGE OF THE BEAUTIFUL GOSPEL —

Greek Terms & Key Scriptures from
AWAKENING: Restorative Metanoia



BRYAN ELLIOTT



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Author of *The Mirror Study Bible*

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Revised and Expanded Edition.

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Greek Word Studies: The Greek word studies throughout this book are weighed against the standard scholarly lexicons. Strong's Concordance numbers are included only for reader accessibility, not as a lexical authority. The primary lexical sources are the Louw-Nida Greek-English Lexicon and the LSJ (Liddell-Scott-Jones) Greek-English Lexicon; BDAG (Bauer-Danker-Arndt-Gingrich) is consulted secondarily, where cross-references are available. The Mirror Study Bible by Francois du Toit – a paraphrased rendering with extensive Greek analysis – serves as the primary devotional and interpretive lens throughout; where its readings reach beyond what the lexicons formally record, this book says so. du Toit's work draws on The Textual Commentary on the Greek New Testament by Bruce Metzger and the Analytical Greek Lexicon by Wesley J. Perschbacher.

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FOREWORD

Page after page of this remarkable work unfolds the mystery of the greatest discovery in the universe – holding a looking glass over sentences and words which echo within us from a deeper place than surface and time-bound perceptions. “Revealing the breathtaking truth that you were never outside God’s love, only temporarily blind to your eternal inclusion in His embrace.”

I find myself often in tears of joy at the profound yet simple urging to awaken to the freshness of the new day that has dawned.

Bryan highlights one of the most misunderstood yet most vital words in Bible vocabulary – the Greek word *metanoia*, sadly translated again and again as “repentance.”

Metanoia comes from *meta*, together with, and *noeō*, to perceive with the mind. It describes the awakening of the mind to that which is true – a re-alignment of one’s reasoning, a co-knowing. It has nothing in common with the Latin word *paenitentia*, where the word penance stems from – meaning payback and punishment inflicted on oneself. This gross deception led to centuries of guilt-driven religion. The business of religion desperately needs paying and returning customers. The entire system was challenged and condemned by Jesus.

Isaiah 55 gives meaning to *metanoia*: your thoughts were distanced from God’s thoughts as the heavens are from the earth – but just as rain cancels that distance and saturates the soil, so shall His word be. *Metanoia* suggests a co-knowing with God. An intertwining of thought. To agree with God about me.

This compact glossary carries that same revelation in portable form. The One who knew you before you were formed, who has always unconditionally and relentlessly loved you – He now hovers over your innermost being in anticipation of the closest possible intimate union you were designed and destined for.

This is not to be read in a rush. It is a work of divine proportions.

— **Francois du Toit**
Author, *The Mirror Study Bible*

A WORD BEFORE WE BEGIN

This is an expanded edition, and I want to begin where everything begins – not with definitions, but with the love of God. Beneath every Greek word in these pages lies one unfathomable reality: the Father’s heart is good, and you have been loved from before the foundation of the world. If you forget every term in this book but come away more certain of that, it will have done its work.

Paul wrote that “knowledge puffs up while love builds up” (1 Cor. 8:1). This glossary is full of knowledge – lexicons, tenses, etymologies – and I love every bit of it. But it is not here to make you clever; it is here to awaken your heart to how good God is. Let the words serve the love, and never the other way around.

And I hold all of it with open hands. Where the church has long disagreed – on the hardest questions of judgment, of scope, of how the story finally ends – I have tried to share the goodness of God and to lay out as much of both sides as I honestly can, then leave the matter open before the Father who runs first. I am not here to convince you of anything. I have only tried to walk as the Holy Spirit has led me, and to put into your hands what I have been given to see. You are free to agree, free to disagree, and free to keep wrestling – for we all see in part (1 Cor. 13:9, 12), and none of us yet sees the whole. So take what feeds you, hold the rest lightly, test everything, and keep what is good (1 Thess. 5:21). Above all, let love have the final word.



HOW TO USE THIS BOOK

This is not meant to be read once and set aside. It's a daily companion – something you pick up in the morning to declare truth, or reach for when the old vocabulary tries to pull you back. This isn't a dictionary to skim; it's a transformation tool.

There are three ways through this book, and they're meant to work together.

The Story is the gospel told as one flowing narrative, in six parts – from before time, through the fall, the cross, your awakening, the renewed life, and the horizon. Read it front to back, like a story. The key Greek words appear in bold as you go, each with a page number sending you to its full entry in the back.

The Scriptures is that same gospel again – but now in pure Scripture, every verse in the order the story tells it. Read it as a second pass: the gospel you just walked through, now in God's own words, with the NIV and the Mirror side by side and a short reflection or insight for each.

The Expanded Greek is your reference – every key word, A-Z, with pronunciation, lexical sources, and the fuller meaning each one carries. Look a word up the moment it stops you, or study one at a time.

For First-Time Readers:

Read The Story first, all the way through, without stopping to chase every term. Let it carry you. If three words anchor everything else, they're Tetelestai, Metanoia, and En Christō – but you don't need to master them up front. They'll find you. Then go deeper: follow the page numbers into the Greek, sit in The Scriptures, and let it settle.

For Daily Practice:

- Take one part, one passage, or one Greek word at a time – there is no rush.
- Read it slowly, more than once.
- Speak the truth of it over yourself until it stops sounding like information and starts sounding like home.
- Journal how living from that truth changes your day.

The Practices section near the back gives you a simple daily rhythm, and a way to let music carry the same truth.

When You Feel Stuck:

When performance thinking creeps back, or identity confusion sets in, or condemnation whispers – this map shows which words speak to what you're facing. Find them in The Expanded Greek:

If struggling with...	Go to...
Performance mindset	Tetelestai, Dikaiosune, Charis
Identity confusion	Hamartia, Morphē, En Christō
Striving and trying harder	Pistis, Charis, Teleios
Fear of judgment	Krino, Katallassō, Kolasis
Feeling separated from God	En Christō, Perichoresis
Condemnation and guilt	Hamartia, Metanoia, Apollumi

Every key word is listed alphabetically, with pronunciation, in The Expanded Greek at the back.

You're not learning something new. You're waking up to what was always there.
Welcome home.

WHAT AWAKENING IS

Awakening is restorative metanoia.

Metanoia is a change of mind – what Paul calls “the renewing of your mind” (Rom. 12:2) – a transformation of perception. It is restorative because the seeing does not manufacture a new self by your effort; it restores your sight to what grace has already made true in you. You are not becoming someone you are not. You are waking up to who you have always been in Christ. Awakening is seeing rightly again.

Three things are true of it at once:

It is resurrection power, not willpower. The same Spirit who raised Christ from the dead is the One who brings you awake (Romans 8:11; Philippians 2:13). You do not climb your way free; you are carried.

It is revelation received, not information acquired. No one argues you awake. The truth in these pages is not data to master but reality to be unveiled – and the One who unveils it is the Holy Spirit already living in you (1 Corinthians 2:10). This book can only point; He does the revealing.

It is perception aligned with reality – your sight brought into agreement with what is already finished and true in Christ. Awakening is not pretending and it is not positive thinking. It is opening your eyes, at last, to what grace has actually made you.

WHERE WE STAND

We Believe:

- The Bible is God's inspired Word and our authoritative guide for life.
- We affirm the Apostles' and Nicene Creeds, and the Trinity – one God in three persons, Father, Son, and Holy Spirit, co-equal and co-eternal.
- God is love (1 John 4:8) – not a God who merely has love, but Love at His essence; His goodness is the truest thing about Him.
- Jesus Christ is fully God and fully man, crucified, risen bodily, ascended, and coming again in glory. He is the only way to the Father, not one option among many.
- On the cross our rescue was truly accomplished – *Tetelestai*, it is finished. The cross does not change the Father's heart toward us; it reveals it.
- Salvation is a gift already given in Christ – universal in scope but received, not automatic: we acknowledge Jesus as Lord and believe God raised Him from the dead (Romans 10:9). This is invitation awaiting response, not universalism.
- Salvation is by grace alone (Ephesians 2:8-9) – not merely forgiveness, but God's empowering presence transforming us from the inside out.
- We are united with Christ – *en Christō*. In Him we died, were made alive, and are seated even now; this union is a present reality, not a future reward.
- Transformation flows from identity, not performance. We don't strive to earn holiness; we live from who we already are in Christ, and the Spirit works it out over a lifetime.
- Sin is serious – it destroys life, wastes purpose, and produces real suffering. We take it more seriously, not less, because we know what it costs.
- God's justice is restorative – He disciplines to heal and set right, not to destroy; what Scripture calls "wrath" is His faithfulness to truth, not vindictiveness. The deepest questions of final judgment we hold with open hands, trusting the goodness and justice of God revealed in Jesus.
- God's design for human flourishing is perfect.

A Note on Our Foundation

We anchor our faith in the Apostles' and Nicene Creeds – the earliest consensus of the Church. The awakening message is not a departure from that faith but a deepening of it: reading the Greek closely and recovering an emphasis some of the early Fathers carried – Gregory of Nyssa, Maximus the Confessor, and the Eastern tradition of *theosis* – on Christ's complete victory and our union with Him. We aren't adding to the faith; we're leaning into what the gospel has always carried.

THE GOSPEL ON ONE PAGE

Before we learn a single Greek word together, I want you to see the whole story at once – small enough to hold, good enough to change everything.

Before there was time, there was love. You were chosen in Christ before the foundation of the world (Eph. 1:4)–made in God’s image and likeness, His offspring by design (Acts 17:28). You did not begin at your birth; you began in His heart.

Then sin entered, and the fall was real. In Adam, the race died to its life in God—we went silent toward Him, though His heart never moved—and a darkness fell over every soul: the lie that God’s love had become distant, conditional, waiting on our performance. The death was real; the distance was the lie. The design was buried, never erased. But buried is not safe, and blind is not alive. We needed more than information. We needed rescue.

So God came in—in person. Jesus entered our darkness and our death, and on the cross He carried it: “one died for all, and therefore all died” (2 Cor. 5:14). And when He rose, He did not rise alone—“God made us alive with Christ even when we were dead in transgressions” (Eph. 2:5). God was in Christ reconciling the world to Himself, not counting our sins against us (2 Cor. 5:19). It is finished—*tetelestai*—and it stands finished (John 19:30). Nothing about this waited for your permission. It was won before you asked.

And yet it becomes yours the way every gift does: it is received. “To all who did receive him... he gave the right to become children of God” (John 1:12). The day you say yes to Jesus, something real and datable happens—your spirit comes alive to the life He already secured; Scripture calls it a birth (John 3) and a waking: “Awake, O sleeper, rise from the dead, and Christ will shine on you” (Eph. 5:14). Then the journey begins: a lifetime of your soul catching up to what your spirit has received—transformed by the renewing of the mind (Rom. 12:2), beholding Him and becoming like Him, glory to glory (2 Cor. 3:18).

And the end of the story is in His hands, not ours. Every knee will bow, every tongue confess (Phil. 2:10-11). The dead will hear His voice (John 5:25). Our God is a consuming fire (Heb. 12:29)—and what His fire consumes is never the one He made, but the dross that was never of love. How far His mercy reaches into every final story, I hold as confident hope before the Father who runs first—with open hands.

And here is the beauty of it – the part religion so often buried: this was never God at arm’s length. You are already fully known (Ps. 139:1), and knowing you, He calls you “precious and honored in my sight,” and says, “I love you” (Isa. 43:4 NIV). Loved not once you cleaned yourself up, but “while we were still sinners” (Rom. 5:8 NIV) – loved by the One who simply is love (1 John 4:8). And safe beyond the reach of anything: “neither death nor life... will be able to separate us from the love of God” (Rom. 8:38-39 NIV). This is the beautiful gospel – not a love you climb your way into, but a love you open your eyes to find has been holding you all along.

This is the gospel: not that you might someday be loved, but that love has already acted. It was complete before you ever thought to ask. Won in Christ; entered at your yes; lived into for a lifetime. Wake up, beloved. The feast is already on the table.

This is the Gospel of Awakening. This is your invitation to come home to yourself.

The Journey Ahead

Before we take a step together, let me tell you what this book is really about for me.

I didn't always see Him like this. For a long time I knew God was real but kept Him at arm's length – living more like a hired hand than a son, sure I had to earn my keep, quietly certain I wasn't quite enough. The goodness was always there; my eyes were the problem. When they finally opened, everything changed. This book is me handing you the language that opened them.

If I have one message – one thing my whole life keeps coming back to – it is the goodness of God. His glory is many-sided, infinite, beyond tracing out. But at its center, His glory is His goodness.

I see it everywhere now. The whole earth is full of His glory – in a sunset that stops you mid-sentence, in the beauty woven through creation, in the beauty hidden inside people. All of it is His goodness on display.

Every book I've written has been birthed from this one revelation. *Awakening* was born from it. This whole series was. And this little book is no different – the words and the scriptures ahead are simply His goodness, traced through the language of the gospel. It is His kindness that leads us home (Rom. 2:4). So that's where we begin – not with a doctrine, but with a Father who is better than you've dared to believe.

This book walks one road – the gospel as Scripture actually tells it – in six parts. And the goodness of God carries you the whole way. Watch for that thread on every page, because every part of this journey is simply another facet of His infinite goodness coming a little more into view.

Part One: Begun in God. We begin in goodness. Before there was time, there was love – you were chosen in Christ before the foundation of the world, made in His image, begun in His heart.

Part Two: The Fall Was Real. One man opened a door; in Adam the race really died to its life in God. And look closely at the lie that moved in – it was a lie about His goodness: that His love had turned distant and conditional, waiting on your performance. The design was buried, never erased.

Part Three: Accomplished in Christ. The cross is goodness in action – “while we were still sinners, Christ died for us” (Rom. 5:8). There is no hidden, angry God behind Jesus; the Son is the exact image of the Father's heart (Heb. 1:3). Co-crucified, co-raised, the world reconciled – *tetelestai*.

Part Four: Awakened at Your Yes. A gift becomes yours the way every gift does: it is received. And here is the hinge of the whole story – it is His kindness that leads you to the change of mind (Rom. 2:4). The day you say yes to Jesus, something real and datable happens: a birth from above, a waking.

Part Five: The Renewed Life. Then the journey begins – a lifetime of the soul catching up to what the spirit already holds. And what transforms you is not trying harder; it is beholding. You taste and see that He is good, and you become what you behold, glory to glory (2 Cor. 3:18).

Part Six: The Horizon. Every knee will bow; every tongue will confess. The end of the story rests in the same goodness that began it – the Father who runs first, the fire that consumes only what was never of love, never the children He made. We hold the horizon as confident hope, with open hands.

One more thing before we begin. The man who wrote this book's foreword, Francois du Toit, and his wife Lydia, have become dear friends to Teresa and me. What began as reading his work has turned into shared life and regular conversation across the miles. What marks them most is the love they exude in their everyday lives. And I have seen the fruit of their lives and their ministry up close – in me, in Teresa, and in those around us who have embraced the Mirror: lives filled with love, joy, freedom, and an accelerated awakening. I don't say that to lend the book their name. I say it because this gospel is relational all the way down, and fruit like that – love, joy, and freedom taking root in real lives – is simply the message proving itself true.

The whole story compresses into one sentence: finished before you asked – truly yours when you did. Everything that follows is that one sentence unfolding.

The Key I Wish Someone Had Handed Me

Before I hand you the keys, one confession. I wrote *Awakening* first – and then I kept writing this glossary, and the writing itself kept teaching me. I thought this glossary was finished – fully edited, even published. Then, months later, back in *Awakening* to complete it, I found the glossary needed updating once more, as the revelations were coming clearer. Some of these took me years to see, and even now I feel how easily they slip. They're subtle. Held carelessly they confuse – and most of the confusion in this gospel comes from trying to carry a two-handed truth in one hand.

So here's the lens I'd ask you to put on before you read a word. Again and again the pages ahead will say two things that sound like they can't both be true: *it is finished* – and *you must receive it*. You *really died* in Adam – and you were *never, for a moment, separated* from the Father's heart. You are *made new* – and you were *always* His. Don't choose between them. Hold both. The contradiction is never in the gospel; it's in our expecting it to fit a single hand.

Let me save you years on the first of these – the one that held me up the longest. For a long time, the two halves of this story confused me. Scripture says it plainly: one died for all, and therefore all died (2 Cor. 5:14). It is finished. The world reconciled, sins not counted. And then Scripture says – just as plainly – that you must receive Him, that the day you say yes something real happens, that your spirit comes alive. And I would think: well, which is it? If it was finished for everyone two thousand years ago, what is left to happen in me? It honestly took writing *Awakening* – the book this glossary serves – before it finally came clear.

Here is the key, and I want you to have it now, not three parts in: those are not two competing claims. They are one life in two locations. In Christ, it is finished – accomplished, for all, before any of us stirred. In you, it is received – at your yes, really and datably. Think of an inheritance: signed, sealed, and deeded to you before you knew it existed. Nothing is created the day you receive it. But there is a day it passes into your living hands.

That is why this book walks in the order it does: Part Three is called Accomplished in Christ, and Part Four is called Awakened at Your Yes – two different parts, because they are two different truths, and the gospel is not whole without both. So when the words ahead seem to say “already done” and “still received” in the same breath, they are not contradicting each other. They are telling you the best news in the world twice.

There's a second lock the same key opens. You'll hear me say the fall was a real death – and you'll also hear that you were never actually outside of Christ, found in Him before you were lost in Adam. Holding both is what took me years. The death was real: in Adam we went genuinely dead toward God – silent, hidden, unresponsive. But the union itself never broke, and His heart never moved. The only illusion was never that nothing happened; it was the lie that the distance was the truth about God. So when the pages ahead say you “died” and that you were “always His” in the same breath, don't choose between them. You really went silent – and

you were never disowned. Awakening is simply turning around to find the Father was home the whole time.

Why You'll See the Mirror So Often

A word about a book you'll meet on nearly every page: The Mirror Study Bible by Francois du Toit.

When I first opened the Mirror, my spirit leaped. It wasn't that I was learning something new – it was that something already in me said, “Yes. This is what I've always known and could never quite say.” The Mirror stirred my spirit so deeply that it accelerated my awakening—it gave me language for the awakening itself, and a deeper revelation of the goodness and love of God, opening me to the beauty of the gospel hiding in plain sight. Every time I open it, that happens again. The truth doesn't grow stale; each reading takes me deeper, and my spirit keeps recognizing home.

And here is the secret of the Mirror, the thing I most want you to see: it is the heart behind it. Having come to know Francois and Lydia du Toit, I can tell you they carry the Father's heart so incredibly – and the revelation of His love is not an accessory to their work; it is the very lens through which they render Scripture. They come to each verse already certain of the goodness of God, and so, again and again, that goodness is what surfaces. That is why a familiar passage can suddenly breathe in the Mirror: you are seeing Scripture through the eyes of love.

And there is a second gift woven through every page: the revelation that we are made in the image and likeness of God – that in Christ we behold our own true reflection (2 Cor. 3:18), the face we have always borne. This, most of all, is why it is called the Mirror. Francois carries not only the Father's heart of love but this seeing of who we have always been, and the Mirror hands it back to us, verse after verse, until we recognize ourselves in it.

So I lean on it freely, and I want you to know what it is. The Mirror is a paraphrased rendering of the Greek – closer in spirit to The Passion Translation or The Message than to a word-for-word version. du Toit studied Greek and Hebrew for three years at the University of Pretoria, and his Greek work itself rests on respected scholarship—drawing on Bruce Metzger's Textual Commentary on the Greek New Testament and Wesley J. Perschbacher's Analytical Greek Lexicon. He builds each verse by weighing the parts of the original words, then expanding the sentence so the fuller meaning shows. What sets the Mirror apart is its incredible running commentary, its transparent, word-by-word breakdown of the Greek beneath each verse, and its scripture cross-references woven all through that commentary—and because Francois isn't bound to any denominational grid, he follows the text where it leads. That's why a familiar verse can suddenly come alive in the Mirror: you're not reading a different Bible, you're seeing depth that older tools compressed.

A word worth pausing on: *amplified*. When I say the Mirror amplifies Scripture, I don't mean it exaggerates it—those are not the same thing. To exaggerate is to inflate something past the truth. To amplify is to turn up what is already there until you can finally hear it. In the Mirror, a single verse can open into several lines: Francois unfolds the force of the original words, weaves in the cross-references, and lets the union the text keeps pointing to come into full view. That is why his partial New Testament already runs past 1,600 pages—the length isn't padding, it's depth: running commentary, word-by-word Greek, and Scripture set beside Scripture. At times this does carry a verse beyond what a strict lexicon would record—but reaching past the dictionary to draw out the beauty already in the text is not the same as overstating it. The Mirror isn't saying more than Scripture says; it's helping you hear everything Scripture was already saying.

Here's how I hold it, and how I'd invite you to. The Mirror is my devotional lens – the doorway the Spirit used to wake me. It is not a lexicon. So where a Mirror rendering reaches further than the standard scholarly references record, I'll say so plainly and show you the difference. And let me be even-handed: every translation has its limits, not the Mirror alone—each one makes choices, and each one is valuable. That's exactly why, in *Awakening*, I draw on many translations rather than leaning on any single one. Flagging where a rendering reaches isn't a criticism of the Mirror; it's how I honor all of them, and the same hunger for truth I bring to every word. A doorway is meant to be walked through. Let the renderings challenge you, check them against the Greek, and keep what awakens you.

A Word on the Greek

I take nothing for granted here. Every Greek word in this book has been weighed against the standard scholarly lexicons – chiefly Louw-Nida and Liddell-Scott (LSJ), the reference works trained translators actually use, with BDAG consulted secondarily where I could cross-reference it. Where a reading stands on solid lexical ground, I show you. Where an awakening reading reaches past what the lexicons formally record, I don't hide it behind confident language – I flag it plainly and let you weigh it. This isn't doubt; it's the opposite. I love this gospel too much to prop it up with a shaky word study. If it is true, it can stand the most honest examination I can give it – and it does. That hunger for truth is part of the worship.



THE STORY

Read this straight through – it is the whole gospel told as one arc, carried by Scripture. Each Greek word appears once in bold with a page reference to its full meaning in *The Expanded Greek* at the back. You never have to break stride: stay in the story, or follow any word home.

Part One: Begun in God

Where does your story begin?

Most of us would answer with a date and a place. Religion might answer with a garden – and a fall. But your story does not begin in a manger, in a garden, or in your mother’s womb. It begins in God.

Come back with me. Before the first morning. Before the galaxies and the constellations. Before calendar time existed. There was the **Logos** (p. 99) – the divine Word, face to face with the Father, the rational intelligence behind all reality. Everything that exists was spoken through Him. And what filled that *before* was not silence. It was love. The **agape** (p. 74) that flows eternally between Father, Son, and Spirit – beautiful, complete, lacking nothing – and still overflowing. Love is not something God does; love is who God IS (1 John 4:8). Goodness like that cannot keep to itself.

Here is the part religion forgot to tell you: you were there. In that love. Not as an afterthought. Not as a contingency plan. “He chose us in him before the creation of the world” (Ephesians 1:4 NIV). That choosing is **eklegomai** (p. 88) – handpicked, gathered, chosen *in Him* before time. Jesus is God’s mind made up about us. Mankind’s union with God is the original thought that inspired creation.

So the gospel does not start with your sin. It starts with your design. When God made mankind, He made us in His own image – *kat’ eikona*, according to His image. **Eikon** (p. 87): you are not a copy of a copy. You are an image-bearer by origin, made from the beginning to mirror the One whose likeness you carry. Yes, the fall would come – and it was real. But hear this now, before that part of the story is told: the design was buried, never erased.

Why would God do this? Why write you into eternity before you had done a single thing – right or wrong – to qualify or disqualify yourself? Because of who He is. Love had already made up its mind. You were not chosen because you were impressive. That is why grace was “given us in Christ Jesus before the beginning of time” (2 Timothy 1:9 NIV) – not a wage you would one day earn, but the eternal intent of God, celebrating your pre-creation innocence.

Even the cross was settled here. The Lamb was slain from the creation of the world (Revelation 13:8 NIV) – chosen before creation, revealed in these last times for your sake (1 Peter 1:19-20 NIV). Redemption was never God’s backup plan. It was the plan. Which means the whole gospel you are about to walk through – all of us carried in His death, made alive together with Him, awakened the day we receive Him – was already written in the Father’s heart before the first moment of time. The work was complete before you ever thought to ask. And the day you said yes, you found your name already on the gift.

Does the choosing reach every name, every individual, without exception? That census I hold with open hands – before the Father who runs first. But where the choosing happened is not in question, and neither is when: in Him, before the foundation of the world. You were found in Christ before you were lost in Adam.

So start here. Not with what went wrong, but with what was true first. “In him we live and move and have our being... We are his offspring” (Acts 17:28 NIV). You did not begin in your mother’s womb. You began in God. You began in goodness.

This is Part One. This is where you come from. The fall is next, and it was real. But the design it buried was never erased.

Part Two: The Fall Was Real

You began in God – and then something broke. The fall was real; this book will not pretend otherwise. But even here, the Greek tells the truth more carefully than the religion you inherited.

What went wrong is named **hamartia** (p. 93) – usually translated “sin,” as if the trouble were mainly a list of misdeeds. Its deeper sense is *missing the mark of who you are*: identity confusion, an amnesia about the image you were made to bear. The fall was not first about bad behavior. It was about a forgotten self.

Out of that amnesia runs **sarx** (p. 108) – “flesh.” Sometimes the word means simply the body; in its loaded sense it names the false operating system, the self run from independence, performance, and fear instead of from union. Not your skin – your strategy for living as though you were on your own.

The arena where this plays out is **kosmos** (p. 98) – the world. Not a planet to escape, but the ordered system of humanity: the world God still loves (John 3:16). The problem was never that God turned from the world; it was that the world went blind to Him.

Which brings us to the hardest word – **thanatos** (p. 111), death. Here we refuse two errors at once. The first shrinks the fall to a mere metaphor – as if nothing really broke. The second stretches it into a severed union – as if God turned His face away and His image in us was erased. Both are wrong. Death was real, more than a heartbeat stopping: “sin entered the world through one man, and death through sin, and in this way death came to all people” (Romans 5:12). That happened. We really went dead toward God, our side gone silent. And yet the union held in Christ was never severed – the Lamb was slain before the foundation, and you were found in Him before you were lost in Adam. So the death was real; the only lie was ever that God’s love had turned distant. It never did.

The fall buried the design. It never erased it. Now hear what He did about it — before you ever asked.

Part Three: Accomplished in Christ

You began in God. Held in love before time ever started. Then came the real death in Adam – your design buried, never erased. And here the story turns. Not on what you did about it. On what He did. Before you asked.

He did not send help from a distance. Goodness doesn't work from a distance – the Son of Man came to seek and to save the lost (Luke 19:10), and seeking meant coming in person. The Word became flesh. Since the children have flesh and blood, He too shared in their humanity – a body as mortal as yours, blood as warm as yours – because only a real entry into the real condition could answer it. He went down into our death through the one door every one of us walks through. And through death – not despite it – He broke the power of death itself.

Now hear the part religion never told you: you were not watching from the hillside. You were in Him when it happened. The New Testament welds you to the verbs of His story with a grammar of togetherness – **the sun-compounds** (p. 110): co-crucified, co-buried, co-quickened, co-raised, co-seated. One died for all, and therefore all died. His history is your history. The old you – the striving you, the hiding you, the performing you – was carried into that death and ended there. This is **katallassō** (p. 96), reconciliation as a finished exchange – not God talked into peace, but God Himself reconciling the world to Himself.

So what was nailed to the cross? Not your potential. Not your design – buried, never erased, remember. What was nailed there was the record: the handwritten ledger of charges that stood against you. **Exaleipho** (p. 89) – wiped out, the evidence obliterated. Taken away. Gone and staying gone. The powers that traded in accusation were stripped of their weapons and led through the streets in His triumph. And the mercy seat – **hilasterion** (p. 93)? It was never God being talked out of His anger. It was God providing the meeting place. He was never the obstacle. He was always the initiator. What He announced there was **aphesis** (p. 80): release already granted, a charge dismissed. And what He worked was **apolutrosis** (p. 83) – redemption that does not buy back a stranger but recovers what was always His.

This is where you see His goodness most clearly. Not in words about love – in love poured out: “While we were still sinners, Christ died for us” (Rom. 5:8 NIV). The cross is **charis** (p. 84) in action – grace as strength arriving before you could earn it. And there is no hidden, angry God standing behind it. The Son is the radiance of God's glory, the exact representation of His being (Heb. 1:3). What you see at Calvary is the Father's own heart, out in the open, giving everything for His kids.

Then He said it: **tetelestai** (p. 111). Finished – and remaining forever finished. Perfect tense. He had said much the same the night before, at the table – **nikaō** (p. 102): “I have overcome the world” (John 16:33), the perfect tense again, a victory already won and standing before a single nail was driven. Nothing to add. Nothing to earn. Nothing to complete. And on the third day the Father raised Him – delivered over for our trespasses, raised for our justification – because a tomb cannot hold a verdict like this one. He rose, and righteousness rose in Him: **dikaiosisune** (p. 85), your standing, not your goal. The same power that raised Him is now resident in you – **dunamis** (p. 86), strength belonging to your new nature. And to be saved, it turns out, is to be made whole: **sozo** (p. 109), healed and restored to original design.

All of this happened before you believed it. Before you wanted it. Before you knew to ask. That is the order of the gospel: accomplishment first, then awakening. The cross did not make forgiveness possible; it declared release already granted. Your part was never to negotiate the verdict. Your part is to wake up inside it.

And how far does the “all” reach? Scripture speaks the accomplishment in tenses that cannot be undone, and addresses it to the “us” who believe. Where it hands us “world” and “all things,”

we hold the full census with open hands – before the Father who runs first. What we know, we declare. What we hope, we hold the way a child holds anything in that Father’s house: confidently. Either way, nothing about you was left out of that cross, and nothing about you was left in that grave.

These are the words of the cross and the rising. Each one is telling you what His goodness already did — finished before you asked — truly yours when you did. Now hear how it becomes yours.

Part Four: Awakened at Your Yes

The work was finished long before you arrived. So what happens the day you wake up inside it?

It begins not with behavior but with sight. Scripture itself says it: “Wake up, sleeper, rise from the dead, and Christ will shine on you” (Ephesians 5:14) – awakening and resurrection speaking one language. The turn has a name: **metanoia** (p. 100). Not penance, not grovelling – a transformation of perception, seeing reality as it truly is. And the change happens in the **nous** (p. 103), the faculty of perception itself, the place where you see. What it opens onto is **aletheia** (p. 75) – truth as un-hiddenness, reality unveiled, the veil lifted from a face that was always there. And notice what drives the change: not fear, not threat. “God’s kindness is intended to lead you to repentance” (Romans 2:4). His goodness is the engine of the turn.

A turn of sight becomes a lifting of the whole person. You are born **anōthen** (p. 78) – from above, from the source – a birth that originates in God, not in your effort (John 1:13). It is **anastasis** (p. 78): standing up again, restored to your original position. And what carries the rising is **pistis** (p. 106) – faith, yes, but first His faithfulness operating through you, not a force you must manufacture. Its shadow, **apistia** (p. 80), is simply the refusal to trust – and even that cannot revoke what He finished. To as many as received Him, He gave the right to become children of God (John 1:12). And those children share His victory: “everyone born of God overcomes the world – this is the victory that has overcome the world, our faith” (1 John 5:4). The world Jesus overcame, you overcome too – not by fighting toward a triumph but by faith celebrating one already won. Your part was never to make it true; your part is to consider true what already is (Romans 6:11).

Every rising lands somewhere, and this one lands you home. Your address is now **en Christō** (p. 89) – “in Christ,” your permanent location, not a metaphor but the most literal thing about you. You are placed as a full son and heir: **huiiothesia** (p. 95), son-placing, no longer a slave but family with nothing left to earn (Galatians 4:6-7; 1 John 3:1). You are not patched up but remade – **kainos** (p. 95), new in nature and kind, not merely new in time (2 Corinthians 5:17). And the life now in you is **zoe** (p. 113): God’s own uncreated kind of life. This is the Father who, while the son was still a long way off, ran first (Luke 15:20).

A child at home in the Father’s house carries himself differently – not braced, not editing his words. That freedom has a name: **parresia** (p. 104), all-speech, the boldness to say everything to God openly and hold nothing back (Romans 8:15). And the language you learn there is **homologeo** (p. 94) – to say the same thing as God, to agree with Him about who you now are. There is, after all, no condemnation left to flinch from (Romans 8:1).

You woke up inside His goodness. Now your soul gets to catch up.

Part Five: The Renewed Life

You woke up. So why doesn't every day feel awake?

Because waking and catching up are not the same thing. The gospel moves in three moments. It was begun in God before the foundation of the world. It was accomplished in Christ before you ever consented. And it was awakened in you the day you acknowledged Jesus. The work was done long before you asked for it. It became yours the day you said yes. But that third moment doesn't end at the waking. Your spirit came alive in an instant. Your soul – your mind, your emotions, your reflexes, the grooves your old thinking wore into you – spends a lifetime catching up to what your spirit has already received. That lifetime is what this part of the book is about. The renewed life.

And here is the gentlest news in the whole story: the catching up is not your project. Listen to the grammar Paul chose – “be transformed by the renewing of your mind” (Romans 12:2). Present tense. Passive voice. You are being renewed. That renewing is **anakainōsis** (p. 75), the mind made new – its near-sibling **ananeousthai** (p. 76) sounds the same note in Ephesians 4:23. You were never commanded to manufacture renewal by trying harder. Your design was buried, never erased – and renewal is simply your thinking catching up to what grace has already made true of you. As the Mirror commentary puts it, there was nothing wrong with our design or our redemption; we were thinking wrong. Now the thinking gets unburied too.

So how does the renewing happen? Not by straining. By seeing. The transformation even has an address: a mirror. You behold Him with an unveiled face and discover you are looking at your own true likeness – **metamorphoō** (p. 101), transformation into your real **morphē**, your true form unveiled – and the seeing changes you, glory to glory. And remember what His glory is: His glory is His goodness. **Doxa** (p. 85) – glory not as reputation or applause, but as radiance, the weight of His manifest presence. Every gaze into that mirror is another taste of how good He is – taste and see – and it is the tasting, not the trying, that transforms you. Beholding, you reflect – and what you reflect, the world gets to see. Paul says God raised us and seated us with Christ “in order that in the coming ages he might show the incomparable riches of his grace” (Eph. 2:7 NIV) – you are not only the recipient of His goodness; you are its showing.

You will not do any of this alone. You are one spirit with the Lord – one **pneuma** (p. 108), nearer to you than your own breathing. And a Helper has been called alongside you – within you – the **parakletos** (p. 103), to console, encourage, and mediate when you cannot find the words. When your mind is loud, your spirit is not confused. The renewed life is mostly learning to let the quieter, truer voice win.

So hear what is already true while your soul catches up: you are **hagios** (p. 92) – set apart, His, holy now. You are **teleios** (p. 110) – complete, mature in purpose, complete while still growing. You are full of His **pleroma** (p. 107) – fullness already received; you are not an empty vessel begging for more. “As he is, so are we in this world” (1 John 4:17). The renewed mind doesn't make these things true. It stops arguing with them.

And the renewed life was never a private project. You were summoned into an **ekklesia** (p. 87) – a called-out people convening as heaven's assembly on earth. You live under a reign that is not postponed – **basileia** (p. 84), the kingdom that is the King ruling, now, within and among you. You have been drawn inside the circle the Father, Son, and Spirit have shared forever – **perichoresis** (p. 106), the eternal dance of mutual indwelling – made a partaker of real **koinonia** (p. 97), shared life and communion, and of the divine nature itself: **theosis** (p. 112), becoming by grace what God is by nature (2 Peter 1:4). How far that restoring reach finally runs through every story, I hold as confident hope with open hands – before the Father who runs first. But what it means for you today is not in question.

You are not climbing toward any of this. You woke up inside His goodness. Now — slowly, gently, gloriously — your soul gets to catch up. One question remains: the horizon.

Part Six: The Horizon

What about the end? For many of us the horizon was painted in fire and fear. But the fear we inherited rides on a handful of mistranslated words – hear them in their own language, and the horizon changes shape.

The word rendered “eternal” is **aionios** (p. 74) – age-pertaining, age-during; it speaks of a quality of life more than of endless clock-time. The place rendered “hell” is most often **gehenna** (p. 90) – the Valley of Hinnom, a real ravine outside Jerusalem, Judaism’s byword for judgment, not a chamber of unending torture. The grave is **hades** (p. 91), the unseen realm of the dead, temporary by definition. The “punishment” is often **kolasis** (p. 97) – a gardener’s word, corrective pruning aimed at growth, not retribution for its own sake. To judge is **krino** (p. 99): to discern and set right, not merely to condemn. And the “perishing” is **apollumi** (p. 82) – lost, like the lost sheep, lost coin, lost son of Luke 15, every one of them sought and found. After all, “the Father judges no one” but has entrusted everything to the Son (John 5:22), whose posture toward us is revealed at the cross: restorative, not vindictive.

Awakening does not make the horizon soft. The fire is real – but the fire is not a chamber God built. “Our God is a consuming fire” (Hebrews 12:29) tells you who God is, not where He sends people. It is **apokalupsis** (p. 81) – an unveiling, not a catastrophe – and Paul says the worker can be “saved, but only as through fire”: the fire consumes what was worthless and saves the person (1 Corinthians 3:15). His fire tests the work and rescues the one who built it.

Here Scripture’s own words grow staggering, and we will not shrink them. God “wants all people to be saved” (1 Timothy 2:4); Christ is “the Savior of all” (1 Timothy 4:10); lifted up, He will “draw all people” to Himself (John 12:32); God has “bound everyone over to disobedience so that he may have mercy on them all” (Romans 11:32). The end is named **apokatastasis** (p. 82) – the restoration of all things, a dislocated creation set back in its socket (Acts 3:21). And the **pas** (p. 105) – the “all,” every, without exception – means what it says: “as in Adam all die, so in Christ all will be made alive” (1 Corinthians 15:22), until God is all in all (1 Corinthians 15:28). The scope is the text’s own claim. How far it reaches into each final story, we hold as confident hope with open hands – Jesus remains the one door, and the gift, universal in scope, is not automatic in its reception.

And Scripture saves its last image not for a furnace but for a home. In the city at the end, “its gates will never be shut” (Revelation 21:25) – the strongest negation Greek has – with the nations streaming in and the Spirit and the bride still saying, “Come.” Jesus was never becoming a contractor in the sky; “in my Father’s house are many rooms” (John 14:2) is a Son making the Father’s house a home for you. The word is **monē** (p. 101) – an abiding-place; its only other appearance turns the picture around: “we will come... and make our home with them” (John 14:23). A place for you where God is, and God’s place made in you.

Begun in God. Accomplished in Christ. Awakened at your yes. Renewed day by day. And on the horizon — home. This is the beautiful gospel, finished before you asked, and yours the day you said yes.



THE SCRIPTURES

The whole gospel, told again in Scripture alone – every verse the Story walks, in the exact order of the six movements, so you can read the beautiful gospel straight through in God’s own words. Each verse carries the NIV text, the Mirror Study Bible rendering, and a reflection, and notes the page where it appears in the Story.

Why Two Renderings?

Throughout this section, we compare two renderings:

NIV (New International Version): The most widely read modern translation. When the awakening message appears clearly in the NIV, it shows these truths have been hiding in plain sight all along.

MSB (Mirror Study Bible): Francois du Toit's rendering with extensive Greek word studies, emphasizing union with Christ and identity restoration. Where MSB differs from NIV, we've noted the Greek basis for its reading.

The goal isn't to declare one rendering "correct" and the other "wrong." It's to show what the Greek can support—dimensions often obscured by traditional renderings.

A Note on Greek Grammar

Understanding who you already are in Christ

Greek tenses emphasize how an action occurs, not just when. The Perfect tense describes a past completed action whose results continue into the present. When Paul writes that you "have been saved" (Ephesians 2:5, 8 NIV), he uses the Perfect Passive Participle—grammatically declaring that you ARE what you were MADE.

The awakening message isn't imported into the text; it's encoded in the grammar.

PART ONE: BEGUN IN GOD

Acts 17:28 (NIV)

Living in Him

NIV: “For in him we live and move and have our being. As some of your own poets have said, ‘We are his offspring.’”

MSB: “He is as present as you are! For ‘In him we live and move and have our being’; I am quoting your own poets. ‘We are indeed his offspring.’”

Awakening Truth: You don’t journey toward God—you exist within Him already. And notice who Paul said this to: not a church – a pagan audience in Athens, quoting their own poets back to them. “In him we live and move and have our being” is true of every human being before they believe a single thing. That is your genesis talking.

Reflection: Like a fish in water, you live and move and have your being IN God. What would change about your spiritual life if you stopped trying to “get closer” to Someone you’ve never been outside of?

Ephesians 1:4 (NIV)

Chosen before the Founding of the World

NIV: “For he chose us in him before the creation of the world to be holy and blameless in his sight.”

MSB: “He associated us in Christ before the fall of the world. Jesus is God’s mind made up about us. He always knew in his love that he would present us again face-to-face before him in blameless innocence.”

Awakening Truth: Your inclusion wasn’t a response to your belief—it preceded creation itself. You were not chosen after you believed – you were chosen in Him before the founding of the world, before anything existed that could disqualify you. Your inclusion in Him predates everything. “Holy and blameless” is not a destination you’re working toward. It is how God has always seen you in Christ. This is your origin, not your achievement.

MSB Commentary: The Greek *eklegomai* (traditionally “elect” or “chosen”) means to choose, to pick out – from *ek* (“out”) + *legō* (“gather, select”) – and *du Toit* renders the sense as having “associated” us with Christ: an inseparable association exists from before the foundation of the earth that locates and defines you in Christ. And where the NIV reads “before the creation of the world,” the word Paul uses is the noun *katabolē* – the standard NT idiom for “the founding of the world” (cf. John 17:24; 1 Pet. 1:20). It is built on the verb *kataballō*, “to cast down,” and reading it from that root, *du Toit* hears “before the fall of the world.” Either way the point stands: we were found in Christ before we were lost in Adam – God’s choice precedes everything that could disqualify you.

Reflection: You were found in Christ BEFORE you were lost in Adam. If you were chosen before the founding of the world—before sin even existed—how does this destroy the fear that you might somehow lose God’s favor? You didn’t work your way into Christ – God associated

you with Him before time began, before anything existed to disqualify you. If your inclusion predates creation itself, what does religion have left to threaten you with? What changes when you realize “holy and blameless” describes how God has always seen you – not where you’re trying to arrive?

Greek Insights:

- **KATABOLE** (καταβολή): Standard lexicons translate this as “foundation.” However, the verb kataballō can also mean “to throw down, cast down”—leading some scholars to read this as “before the fall of the world.” Either way: God’s choice preceded anything that could disqualify you.
- **KATENOPION** (κατενώπιον): “Face-to-face.” The closest possible proximity. Not forgiven from a distance—presented face-to-face.
- **“In Christ”** (ἐν Χριστῷ): Paul’s most frequent phrase. Your location determines your identity. You were placed IN Christ before you were placed in Adam.

→ See Glossary: EN CHRISTŌ, HUIOTHESIA

Traditional Reading	Awakening Reading
“Foundation” = before creation began	“Foundation” = before the FALL
“Chose” = election (Calvinist debate)	“Chose” = God’s mind made up about us
Implication: some chosen, some not?	Found in Christ before lost in Adam
Result: will be holy someday	Presented face-to-face NOW

Ephesians 1:11 (NIV)
Predestined and Included

NIV: “In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will.”

Awakening Truth: God’s plan has always included you. Your inclusion in Christ predates your existence, your choices, and your awareness. You’re awakening to what He planned from eternity.

Reflection: If you were predestined and included according to God’s eternal purpose, what role does your performance play in securing your position? How does this truth free you to rest in His purpose rather than strive to fulfill yours?

2 Timothy 1:9 (NIV)
Grace Given before Time Began

NIV: “He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time.”

MSB: “He rescued the integrity of our authentic identity and revealed that we have always been his own from the beginning, even before time was. This has nothing to do with anything we did to qualify or disqualify ourselves. We are not talking about religious good works or

karma here. Jesus unveils grace to be the eternal intent of God. Grace celebrates our pre-creation innocence and now declares our redeemed union with God in Christ Jesus.”

(MSB Commentary: The word *kaleō* means to identify by name, to surname. The word *ἴδιος* *idios* means pertaining to oneself—mankind is God’s own idea before any of us participated in any way.

The words *πρὸ χρόνων αἰωνίων* *pro chronōn aioniōn*: Paul speaks of God’s mind made up about us before the ages—before calendar time existed, before the creation of the galaxies and constellations. Jesus defines it as, “Before Abraham was, I am.”

What happened to us in Christ is according to God’s eternal, prophetic purpose—the word *πρόθεσις* *prothesis*, pre-designed/prophetic purpose. In the Hebrew tradition the showbread [prothesis] pointed to the true bread from heaven—Jesus, the incarnate word—sustaining the life of our design. This is beautifully realized in the account of Jesus with the two from Emmaus: their hearts were burning with resonance while he opened the Scriptures to them, and then around the table, their eyes were opened to recognize him as the fulfillment of Scripture—their true meal incarnated within the tabernacle of their flesh! [Luke 24:27-31]

Mankind’s union with God is the original thought that inspired creation. –Francois du Toit, MSB)

Awakening Truth: Your salvation and holy calling were not earned by anything you did—they were given to you in Christ Jesus before time itself began. Grace is not God’s response to your need; grace is God’s eternal intent revealed.

Reflection: If grace was given to you in Christ before the beginning of time—before you could do anything right or wrong—how does this destroy the performance-based mindset that still tries to earn what was already freely given?

1 Peter 1:19–20 (NIV)

Chosen before Creation

NIV: “But with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake.”

MSB: “But you were redeemed with the priceless blood of Christ. He is the ultimate sacrifice; spotless and without blemish. Jesus completes the prophetic picture. He was always destined in God’s prophetic thought; God knew even before the fall of the world order that his Son would be the Lamb, to be made manifest in these last days, because of you.”

Awakening Truth: The cross wasn’t emergency response but eternal revelation. You are the reason Jesus died and was raised.

Reflection: “Because of you”—the Lamb was slain before the foundation of the world FOR YOU. How does knowing your redemption was God’s eternal plan—not His backup plan—transform your sense of worth and value?

Revelation 13:8 (NIV)

Lamb Slain before Creation

NIV: “All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb’s book of life, the Lamb who was slain from the creation of the world.”

Awakening Truth: Redemption wasn't God's backup plan—it was eternal reality before time began. In God's eternal purpose, redemption was established before creation: the Lamb was "slain from the creation of the world," foreknown before the foundation of the world (1 Pet. 1:20). Then, in time, it was accomplished and revealed—a real crucifixion, 2,000 years ago. The cross didn't change God's plan—it accomplished His eternal purpose.

Reflection: If your redemption was complete before creation—before you sinned, before you were born, before time began—how does this demolish the lie that you need to earn or maintain your salvation?

Genesis 1:26-27 (NIV)

Created in God's Image

NIV: "Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.' So God created mankind in his own image, in the image of God he created them; male and female he created them."

Awakening Truth: Your image-bearing identity isn't something you achieved or earned—it's your original design. Before the fall, before sin, before religion, you were created as God's mirror image. This is who you've ALWAYS been.

Reflection: What if the fall didn't destroy God's image in you but only blinded you to it? How does recognizing that you were image-bearers BEFORE sin—and still are AFTER redemption—shift your understanding of salvation from transformation to restoration?

PART TWO: THE FALL WAS REAL

Romans 5:12 (NIV & MSB)

Sin Entered, and Death through Sin, to All

NIV: “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—”

MSB: “One person opened the door to sin. Sin introduced (spiritual) death. Both sin and death had a global impact. No one escaped its tyranny.”

Awakening Truth: Sin entered the world through one man, death entered through sin, and death spread to all people—three things that really happened, told the way you tell history. In Adam the race really died; the fall was not just a change in how we saw things. And Paul holds both truths in a single sentence: the death you inherited without choosing, and the part you yourself played—“because all sinned.”

Note: Paul simply writes “death” with no label on it. Whatever more the word may carry, real dying is certainly in it (“death reigned from the time of Adam to the time of Moses,” v. 14)—and the MSB’s “(spiritual)” is du Toit’s addition, marked as his own, not Paul’s word. And where the MSB reads “no one escaped its tyranny,” Paul ends the verse with something we did: “because all sinned.”

John 8:21-24 (NIV)

Die in Your Sins

Jesus confronts the Pharisees about identity—theirs and His.

NIV: “I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come... if you do not believe that I am he, you will indeed die in your sins.”

MSB: “Your belief-system keeps you trapped in blindfold-mode... your religion is a cul-de-sac... you are not convinced about who I am, you wouldn’t know who you are.”

Greek Insights:

- **Singular vs. plural:** “Sin” (v21) is singular (ἁμαρτία); “sins” (v24) is plural. Singular = root condition (distorted identity); plural = symptoms.
- **“I AM”** (ἐγώ εἰμι / **ego eimi**): The divine name from Exodus 3:14. NIV adds “he” in italics because it’s not in the Greek. Jesus simply says “I AM.”
- **The barrier:** MSB captures what the Greek implies—it’s not divine prohibition but perception failure. “Your belief-system keeps you trapped.”

→ See Glossary: HAMARTIA

Awakening Insight:

Knowing who Jesus is reveals who you are. His identity unlocks yours. This isn’t just Christology—it’s anthropology.

Traditional Reading	Awakening Reading
“Sin” = generic sinfulness	“Sin” = distorted identity
Barrier is divine prohibition	Barrier is belief-system blindness
“I AM” = Christological claim only	“I AM” also reveals YOUR identity
“Die in sins” = eternal punishment	“Die in sins” = remain in death-consciousness

Note: The singular-versus-plural grammar is real; but reading the singular as a “root identity” and “dying in your sins” as remaining in death-consciousness rather than facing judgment is the awakening interpretive layer, not a distinction the standard lexicons draw. And this is a sobering warning on Jesus’ own lips—He ties life and death to recognizing who He is. The awakening reading deepens that warning; it doesn’t dissolve it. Held with open hands.

PART THREE: ACCOMPLISHED IN CHRIST

John 1:14 (NIV)

The Word Became Flesh

NIV: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.”

MSB: “The Word became a human being and resided in us! We witnessed his glory, the glory of the Father’s uniquely born Son, full of grace and the accurate communication of his eternal thoughts.”

Awakening Truth: The Incarnation wasn’t God visiting earth—it was God binding divinity and humanity together. When the Word became flesh, He tabernacled among us—God come to stay, not to visit—and the dwelling He began among us He promised to complete in us: “you are in me, and I am in you” (John 14:20).

Reflection: The Greek word “eskenosen” (dwelt/tabernacled) means He pitched His tent—the shekinah-presence come to stay among us. And the Mirror hears *en hēmin* as “in us”—the indwelling Jesus Himself promises in John 14:20. If God bound divinity and humanity together in the Incarnation, what does this mean about the separation we feared?

Hebrews 2:14-15 (NIV)

Through Death He Destroyed the Power of Death

NIV: “Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death.”

MSB: “The fact that the children are flesh and blood-beings by design, explains the incarnation. In the genius of God, the Word was always destined to become flesh - he lived and died in a body as fully human as ours. Dying our death was his doorway into our deepest fears. He thus disengaged the dominion of the death that trapped the human race in a fallen mindset. As a fellow human, he re-defined death and delivered them from the lifelong dread of death.”

Awakening Truth: Death was the means, not the obstacle: he shared our actual flesh and blood so that through death—not despite it—he might nullify the one holding death’s power and set free everyone whom the fear of death held in lifelong slavery. The incarnation was real entry into the real condition—he “had to be made like them, fully human in every way” (Heb. 2:17)—so the death he died was a death he could actually die.

Commentary: The Greek *katargeō* means to render entirely useless—death’s power-holder was de-activated, not merely weakened—and what lifts then is the fear, because fear is how the slavery actually worked. The cross changed what is real; awakening is the dread losing its grip on what was already done.

John 1:29 (NIV & MSB)

Sin of the World Removed

NIV: “The next day John saw Jesus coming toward him and said, ‘Look, the Lamb of God, who takes away the sin of the world!’”

MSB: “The next day John saw Jesus approaching him, and declared: Behold the Lamb of God; this is the one who would lift the sin of the cosmos like an anchor from the sea floor, for mankind to sail free.”

Awakening Truth: Not “will take” but “takes away”—present, continuous action. And listen to *when* it was said: John announced it before the cross, while Jesus was still walking toward it—sin’s removal declared as present reality even then. Notice too what is being taken away: “the *sin* of the world,” singular—not just a tally of acts but the condition itself. The sin of the entire cosmos is actively being removed.

Reflection: The Greek word for “takes away” (*airō*) means to lift up like raising an anchor. What if sin isn’t primarily your bad behavior but the anchor of false identity keeping you from sailing free? How does this shift your focus from behavior management to identity awakening?

2 Corinthians 5:14 (NIV)

One Died for All, Therefore All Died

NIV: “For Christ’s love compels us, because we are convinced that one died for all, and therefore all died.”

MSB: “The love of Christ resonates within us and leaves us with only one conclusion: Jesus died mankind’s death; therefore, in God’s logic every individual simultaneously died.”

Awakening Truth: We are not reading this into the verse; the verse reasons it out itself: one died for all, therefore—*ara*, Paul’s own “consequently”—all died. The death of the One counted as the death of all the ones He died for. It happened, past tense, before anyone responded—and whether anyone responded or not. How far does the “all” reach—every individual without exception? We hold that with open hands: the context pulls strongly that way (“reconciling the world,” v. 19), but the full scope is our hope, argued from context—not a fact the word hands us by itself.

Commentary: The aorist “all died” is the very tense of “one died”—a completed fact reckoned, not a process; Romans 6:11 then commands the reckoning of what this verse states. And it is Christ’s own love—*sunechō*, to hold together, to grip—that compels the conclusion.

Romans 6:3-11 (NIV)

Baptized into His Death, Co-Crucified, Alive to God

NIV (vv. 3-4): “Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

NIV (v. 6): “For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin—”

NIV (v. 11): “In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”

MSB (vv. 5-6): “We were like seeds planted together in the same soil, to be co-quickenened to life. If we were included in his death we are equally included in his resurrection. We perceive that our old lifestyle was co-crucified together with him; this concludes that the vehicle that accommodated sin in us, was scrapped and rendered entirely useless. Our slavery to sin has come to an end.”

Awakening Truth: This chapter is the home of the co- language: co-buried, co-crucified, died-with-Christ—past-tense verbs of God’s accomplished act, done to you, not by you. For all who are in Christ, the old self was crucified and the death is already died; verse 11 does not ask you to make it true but to count what is true. And notice who the chapter says this happened to: “all of us who were baptized into Christ Jesus”—those in union with Him. So the reach to all humanity is a hope we hold through texts like 2 Corinthians 5:14, not a claim we make from these pronouns.

Commentary: Paul keeps an honest asymmetry: the death-side verbs are past, while “we will also live with him” (v. 8) is held in the future by faith—present aliveness comes by reckoning (v. 11), which is why the chapter ends in an invitation to count, not a census.

Galatians 2:20 (NIV)

Union Life

NIV: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”

MSB: “So here I am dead and alive at the same time. I’m dead to the old me I was trying to be and alive to the real me which is Christ in me. Co-crucified, now co-alive. What a glorious entanglement. I was in him in his death; now I discover that he is infused in me, in my life. For the first time, I’m free to be me in my skin, immersed in his faith in our joint-sonship. He loves me and believes in me. He is God’s gift to me.”

Awakening Truth: Your old identity died; you now awaken and live from Christ’s life within.

Reflection: “Dead and alive at the same time”—what aspect of the “old me you were trying to be” are you still exhausting yourself attempting to maintain? What would freedom look like if you stopped trying and simply lived as “the real me which is Christ in me”?

Colossians 2:13-15 (NIV)

The Record Nailed, the Powers Disarmed

NIV: “When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

MSB (vv. 14-15): “His body nailed to the cross hung there as the document of mankind’s guilt; in dying our death he canceled the detailed hand-written record which testified against us. Every stain on our conscience, reminding of the sense of failure and guilt, was thus fully blotted out. He thus defused and brought closure to every possible claim of accusation against the human race. He turned the scandal and shame of the cross into an eternal trophy, celebrating

the genius of God. Every principality and power was stripped naked and publicly paraded through the streets. The voice of the cross will never be silenced!”

Awakening Truth: Two things stand finished here, and the grammar is plain about both: the signed record of debts—the indictment itself—was wiped out, permanently removed, and nailed to the cross; and the powers were disarmed, publicly shamed, and led in His triumphal procession at that same cross. The enemy’s defeat is finished business—we do not fight toward victory; we live from it. The making alive in verse 13 is the same completed grace as Ephesians 2:5, spoken to the “you” and “us” of the letter; the full census we hold with open hands, leaning on the verses that speak that wide (2 Cor. 5:19; Col. 1:19-20).

Commentary: “He has taken it away” is the Greek perfect—gone and staying gone, the grammatical twin of tetelestai—and the cancellation verb exaleiphō (“wipe out, obliterate the evidence”) is the very verb of Acts 3:19: the wiping accomplished at the cross and the wiping received at metanoia wear one word.

1 Peter 2:24 (NIV)

He Bore Our Sins in His Body on the Tree

NIV: “‘He himself bore our sins’ in his body on the cross, so that we might die to sins and live for righteousness; ‘by his wounds you have been healed.’”

MSB: “In his person he bore our sins in his own body upon the tree and thus brought closure to every distorted pattern of sin’s influence upon us; we were made alive unto righteousness; we were healed by the blows he took in his body.”

Awakening Truth: The bearing was real, bodily, and his alone: he himself carried our sins in his own body up onto the tree—the place of the curse—a completed act with no condition attached. In that bearing we died away from sins (the verse’s own verb, which Louw-Nida files alongside Romans 6’s “died to sin”), so that the life now lived is lived to righteousness; “you were healed”—past tense, already done. One honest note: this verse speaks of our sins being borne; for the whole world, we lean on the verses that say so plainly (1 John 2:2; Hebrews 2:9).

Commentary: Peter chose xylon—tree, the cursed-tree word of Deuteronomy 21:23—not stau-ros, and his bearing-verb is Isaiah 53’s: carried up, offered up, the sins ending on him at the tree. His wound—singular in the Greek—is your healing.

Romans 4:25 (NIV)

Delivered for Our Trespasses, Raised for Our Justification

NIV: “He was delivered over to death for our sins and was raised to life for our justification.”

MSB: “While our sins resulted in his death; our righteousness and redeemed innocence is celebrated in his resurrection!”

Awakening Truth: Paul gives each half of the one saving work its own event: our trespasses were answered when He was handed over, and our justification is tied to His rising. The resurrection carries saving weight of its own—“if Christ has not been raised... you are still in your sins” (1 Cor. 15:17)—so a death-only gospel cannot carry this verse. Read the rising either way—as the receipt for an acquittal already secured, or as the act that actually sets us right—and either reading keeps the bond: made righteous in His rising.

Commentary: The same preposition (dia) governs both clauses, and the “our” is anchored in verse 24’s believing “us”; the reach to all people travels through Romans 5:18’s “justification of life for all people,” not through this verse’s pronouns.

John 19:30 (NIV)

It Is Finished

NIV: “When he had received the drink, Jesus said, ‘It is finished.’ With that, he bowed his head and gave up his spirit.”

MSB: “When Jesus had taken the vinegar he said, It is finished. He then bowed his head and handed over the spirit.”

Awakening Truth: Everything necessary for your restoration is complete—nothing left to earn.

Commentary: The word tetelestai communicates the final consummation of all things; everything is now concluded. The Perfect Passive Tense denotes an action which is completed in the past, but the effects of which are regarded as continuing into the present without end. Nothing that happens in time could possibly intercept this act of God’s redemptive genius.

Reflection: “Tetelestai”—it is finished and REMAINS finished. What are you still trying to finish that Jesus already completed? What would rest look like if you truly believed nothing could intercept God’s finished work?

2 Corinthians 5:21 (NIV)

Righteousness of God

NIV: “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”

MSB: “This is the divine exchange: he who knew no sin embraced our perversion; he appeared to be without form; this was the mystery of God’s prophetic poetry. He was disguised in our distorted image and marred with our iniquities; he took our sorrows, our pain and our shame and birthed his righteousness in us. He took our sins and we became his innocence.”

Awakening Truth: You’re not wearing borrowed righteousness—you’ve BECOME righteousness.

Reflection: “We became his innocence”—not “we are working toward innocence” or “we are trying to maintain innocence.” How does recognizing you’ve BECOME righteousness shift your approach to sin and failure?

Ephesians 2:5 (NIV)

Made Alive Together with Christ

NIV: “made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.”

MSB: “This is how Grace rescued us: while we were yet in that state of deadness and indifference in our deviations, we were co-quicken together with Christ. [All along, we were

enveloped in grace!] We had nothing to do with it. Our lives now exist in everything that grace communicates. We have been rescued and forever freed from the lies that we believed about ourselves under the performance-driven system. Grace defines our authentic identity.”

Awakening Truth: While we were dead—unable to respond, contributing nothing—God made us alive together with Christ: a completed act of pure grace, before we added anything and apart from anything we could have added. Salvation is a standing state—“you are having-been-saved,” the perfect tense of a finished rescue. That this quickening embraced all humanity at the resurrection is the hope we argue from 1 Corinthians 15:22 and 2 Corinthians 5:19 and hold with open hands; in this verse itself, the gift is spoken to the “us” being addressed.

Commentary: The verb *sunezōpoiēsen* carries a genuine co- prefix—made alive *together with* Christ—and its aorist tense states a done act, not an offer. Grace acted on the dead, and the dead did not assist.

Greek Insights:

- **HAMARTIA (ἁμαρτία):** From *hamartanō*, “to miss the mark”—as an archer misses a target. Francois du Toit additionally hears *ha* (without) + *meros* (allotted portion), a further reading the standard lexicons don’t record. In the awakening reading, what sin misses is your true identity: living below your design specs, not just “doing bad things.”
- **“Sons of disobedience”:** Greek ἀπειθείας (*apeitheia*) = un-persuadedness, unbelief. Not rebellion—perception failure.
- **“Made alive” (συνεζωποίησεν):** Aorist tense = completed past action. You WERE made alive. Done.
- **“You have been saved” (σεσωσμένοι):** Perfect Passive Participle = “you ARE what you were MADE.” This is the grammatical key to awakening theology.

→ See Glossary: HAMARTIA, SOZO, SUN- compounds

Traditional Reading	Awakening Reading
“Dead in sins” = spiritual death from behavior	“Dead in sins” = death trap of living below design
“Disobedience” = willful rebellion	“Disobedience” = unbelief, un-persuadedness
“Made alive” = future resurrection hope	“Made alive” = past completed action
Grammar not emphasized	Perfect Passive Participle = present identity

Ephesians 2:6 (NIV)

Already Seated

NIV: “And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.”

MSB: “We are co-included in his resurrection. We are also co-elevated in his ascension to be equally present in the throne room of the heavenly realm where we are co-seated with him in his executive authority. We are fully represented in Christ Jesus.”

Awakening Truth: Your position is already established—awaken to where you already are.

Reflection: If you’re already seated with Christ in heavenly places, what earthly circumstance still has the power to make you feel small or defeated? What would shift if you lived from your throne room position today?

Romans 5:18-19 (NIV)

One Man's Fall, One Man's Victory

NIV: “Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.”

MSB: “One man’s mistake brought a death sentence to everyone. One man’s perfect obedience brought life and restored righteousness to everyone! The disobedience of one exhibits mankind as sinners; the obedience of another exhibits mankind as righteous.”

Awakening Truth: If Adam’s one act affected ALL humanity without their permission or participation, Christ’s one act is equally—no, MORE—powerful and inclusive. The parallel is exact: one man’s fall condemned all, one man’s obedience justified all.

Reflection: You didn’t choose to be “in Adam” and inherit his condemnation—it just was. How much more powerful is Christ’s one act—accomplished for that same humanity before anyone asked? Yet Paul himself, one verse earlier, says the gift of righteousness is for “those who receive” it (Rom. 5:17). What He won was finished before you ever asked and becomes personally yours the day you say yes—what would receiving it look like today?

Hebrews 10:14 (NIV)

Made Perfect

NIV: “For by one sacrifice he has made perfect forever those who are being made holy.”

MSB: “By that one perfect sacrifice he has perfectly sanctified sinful mankind forever.”

Awakening Truth: You’re already made perfect and holy as He is holy—complete while growing or awakening.

Reflection: “Made perfect forever” (past tense, permanent) while “being made holy” (present, progressive). You’re complete yet awakening. How does this paradox free you from striving while inviting you into transformation?

Colossians 2:9–10 (NIV)

Complete in Him

NIV: “For in Christ all the fullness of the Deity lives in bodily form, and in Christ you have been brought to fullness.”

MSB: “In him, all the fullness of Deity resides in a human body. He proves that human life is tailor-made for God. We are complete in him. Jesus mirrors our wholeness and endorses our true identity. He is I am in us.”

Awakening Truth: You lack nothing—you are already complete in Him.

Reflection: “We are complete in him”—present tense. What are you still seeking or striving for that you already possess in your completeness in Christ? What would shift if you celebrated completeness instead of chasing it?

1 Corinthians 1:30 (NIV)

In Christ by God's Doing

NIV: “It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption.”

Awakening Truth: Your position in Christ isn't your achievement—it's God's doing. You didn't work your way in; you woke up to discover you were already there.

Reflection: “It is because of HIM that you are in Christ”—not because of your decision, your prayer, your faith, or your commitment. How does knowing you're in Christ “by God's doing” demolish religious pride and performance anxiety?

Colossians 3:3 (NIV)

Hidden Life

NIV: “For you died, and your life is now hidden with Christ in God.”

MSB: “Your union with his death broke the association with that world; see yourselves located in a fortress where your life is hidden with Christ in God.”

Awakening Truth: Your true life isn't separate from God—it's secured within Him.

Reflection: Your life is “hidden with Christ IN God”—like Russian nesting dolls. You in Christ, Christ in God. How does this image of being “located in a fortress” change your sense of security and identity?

Hebrews 1:3 (NIV)

Exact Representation

NIV: “The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.”

Awakening Truth: The Greek charaktēr [χαρακτήρ] means the precise imprint, the exact expression. If you've seen Jesus, you've seen the Father. No contradiction. No hidden, angry God behind a merciful Jesus.

Reflection: What old images of God collapse when Jesus fully defines His nature? What fear melts when God is as Christlike as Christ?

2 Corinthians 5:19 (NIV & MSB)

World Already Reconciled

NIV: “That God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.”

MSB: “Jesus did not act independently of his Father. God was present in Christ when they reconciled the total cosmos to themselves. Deity and humanity embraced. God's act of recon-

ciliation takes every other conclusion out of the equation! No amount of trespasses can match God's evaluation of the human race. Redeemed friendship is now announced from within us!"

Awakening Truth: Reconciliation is complete; we're awakening to what's already accomplished. And look at the posture inside the verse: while God was reconciling the world, He was *not counting* people's sins against them. Not counting—while the world was still the world, before anyone had repented of anything. The ledger was never the instrument of reconciliation; the embrace was.

Reflection: "Not counting people's sins against them"—that was God's settled posture while He reconciled the world. If God isn't counting your sins against you, why are you? What would shift if you announced redeemed friendship from within instead of begging for acceptance from without?

Colossians 1:19–20 (NIV)

All Things Reconciled through the Blood

NIV: "For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."

MSB: "God is fully at home in him. Jesus exhibits God's happy delight to be human. He initiated the reconciliation of all things to himself. Through the blood of the cross God restored the original harmony. His reign of peace now extends to every visible thing upon the earth as well as those invisible things which are in the heavenly realm."

Awakening Truth: The blood of the cross achieved cosmic peace—reconciling ALL things, not some.

Reflection: "ALL things"—not "most things" or "some things." If the cross reconciled ALL things to God, what are you still trying to reconcile through your own effort?

1 John 2:2 (NIV)

Propitiation for the Whole World

NIV: "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world."

MSB: "Jesus is our at-one-ment, he has reconciled us to himself and has taken our sins and distortions out of the equation. What he has accomplished is not to be seen as something that belongs to us exclusively; the same at-one-ment includes the entire cosmos."

Commentary: The word *hilasmos* [ἱλασμός] means to conciliate, to bring about atonement, from *hileos*, gracious, merciful. Also reminds one of the word *hilaros*, cheerful, joyous, hilarious.

Awakening Truth: The scope of Christ's sacrifice is explicitly universal—"the entire cosmos," not just believers. Jesus didn't just make salvation possible for the world; He is the actual at-one-ment for all creation. Our sins and distortions have been taken "out of the equation."

Reflection: If Jesus is the at-one-ment for the entire cosmos—not potentially, but actually—what does this reveal about God's heart for every person you encounter? How does "the entire cosmos" reshape your understanding of who's included?

Hebrews 2:9 (NIV)

Death for Everyone

NIV: “But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.”

MSB: “But what is apparent, is Jesus. Let us then consider him in such a way, that we may clearly perceive what God is saying to mankind in him. In the death he suffered, he briefly descended to a seemingly less elevated place than Elohim, in order to taste the death of the entire human race, and in doing so, to fulfill the grace of God and be crowned again (as a man, representing all of mankind) with glory and highly esteemed honor.”

Awakening Truth: Christ’s sacrificial love is universal in scope—no one stands outside His death or His life. He tasted death for the entire human race, representing all of mankind. “Everyone” means everyone.

Reflection: If Jesus tasted death for everyone—the entire human race—what fear of rejection or exclusion is left? How does this demolish the anxiety that you might somehow be the exception?

Nothing about you was left out of that cross, and nothing about you was left in that grave. Accomplished — before you asked. Now comes your yes.

One more word before we turn the page, because this hinge is exactly where the confusion lives. Two things are true, and they are not the same thing. In Christ, it is finished – for everyone: when one died for all, all died (2 Cor. 5:14). And Paul points that same ‘all’ forward: as in Adam all die, so in Christ all will be made alive (1 Cor. 15:22). That is the accomplished reality, settled in Him before any of us stirred. And then there is your yes – the day the finished life becomes your own. Your spirit comes alive to the life Christ already secured (Eph. 2:5); you enter it personally, really, datably. The yes does not create the life – and it is not a life you were already consciously living without ever waking. Think of an inheritance: signed, sealed, and deeded to you before you knew it existed. Nothing is created the day you receive it. But there is a day it passes into your living hands. So hold both without collapsing either: accomplished in Christ, for all; received in you, at your yes. That is Part Four.

John 3:16–17 (NIV)

For God So Loved the World

The most quoted verse in Scripture. But what if we’ve been reading it through a lens of conditional threat rather than unconditional belonging?

NIV: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.”

MSB: “The entire cosmos is the object of God’s affection. And he is not about to abandon his creation—the gift of his Son is for mankind to realize their origin in him who mirrors their authentic birth—begotten not of flesh but of the Father. In this persuasion the life of the ages echoes within the individual and announces that the days of regret and sense of lost-ness are over. God has no intention to condemn anyone—he has sent his Son, not as Judge, but as Savior of the world. The kosmos was rescued because of him!”

Greek Insights:

- **KOSMOS** (κόσμος): In the NT, kosmos refers to the entire human family—not a geography but a people. The entire human family is the object of God’s affection.
- **APOLLUMI** (ἀπόλλυμι): The KJV translates this “perish.” But it’s the same word translated “lost” in Luke 15—the lost sheep, lost coin, lost son. Jesus’ own usage establishes the meaning: you cannot be lost unless you belong. Apollumi also suggests a sense of uselessness—that which comes to ruin and amounts to nothing. The opposite of perishing isn’t just surviving—it’s awakening to your belonging.
- **DIDOMI** (δίδωμι): “Gave”—and the lexicons mean exactly that: to give, grant, bestow, with the initiative resting entirely with the Giver. The giving is real, and so is what the Gift opens to us: our origin, our identity, our authentic birth—the design He never erased.
- **MONOGENES** (μονογενής): “One and only” (NIV) or “only begotten.” Begotten only by the Father and not of the flesh. Here’s the awakening key: in Him we recognize our true beginning—as in the authentic original mold. See John 1:12-13.
- **ECHO** (ἔχω): Traditionally “have” (eternal life). Echō means to have, to hold—and the tense is present: whoever believes holds the life of the ages as a present possession, not a future reward. (The Mirror’s “echoes within the individual” is du Toit’s devotional image, not a Greek meaning—the echo/sound word, ēcheō/ēchos (ἠχέω/ἦχος), is an unrelated root.)
- **PISTEUO** (πιστεύω): “Believes”—but pisteuo is persuasion, not intellectual agreement. In this persuasion the life of the ages echoes. Faith doesn’t create the reality; it awakens you to the reality that was always there.
- **SOZO** (σώζω) — **v17**: “God has no intention to condemn anyone.” The Greek states the purpose of the sending: not to judge the world, but that the world might be saved through him. The stated aim is rescue, not condemnation—and elsewhere Scripture announces it as a thing already done: “God was reconciling the world to himself in Christ” (2 Corinthians 5:19 NIV). The Son was sent not as Judge but as Savior of the kosmos.

→ See Glossary: APOLLUMI, PISTIS, ZOE, KOSMOS, SOZO

Awakening Insight:

This isn’t a verse about God’s conditional offer—it’s a verse about God’s relentless pursuit. The entire human family belongs to Him. The Son wasn’t sent to create belonging but to reveal it. You cannot be lost unless you were first found. The “eternal life” isn’t a future destination—it’s the life of the ages echoing within you right now, announcing that your days of lost-ness are over. And God’s purpose was never condemnation—it was rescue. A rescue already accomplished.

Traditional Reading	Awakening Reading
“World” = sinful planet needing rescue	“Kosmos” = entire human family, object of affection
“Gave” = offered conditionally	“Gave” = returned what already belongs
“Believes” = intellectual decision to accept	“Persuasion” = awakening to what’s already true
“Perish” = eternal punishment	“Lost” = living unaware of belonging (Luke 15)
“Eternal life” = future heavenly reward	“Life of the ages” = present reality echoing within
God sent Son to save from condemnation	God sent Son as Savior, not Judge—rescue already accomplished

PART FOUR: AWAKENED AT YOUR YES

Ephesians 5:14 (NIV)

Awake, O Sleeper, Rise from the Dead

NIV: “This is why it is said: ‘Wake up, sleeper, rise from the dead, and Christ will shine on you.’”

MSB: “This is the message of light: Christ awakens you from your intoxicated slumber and resurrects you out of the death trap of enslaved thought patterns.”

Awakening Truth: Listen to how Scripture itself talks here: awakening and resurrection share one vocabulary. A living sleeper is called with the church’s own Easter words – rise from the dead – and the wake-up verb is the very verb Ephesians uses for Christ’s own resurrection (1:20). The call is real: wake, rise. And the promise follows the waking: Christ will shine on you. What does the waking open your eyes to? What God already accomplished while we were dead (Ephesians 2:5–6). One letter, both moments.

Note: One honest note here: this verse gives a command – wake up, rise – it does not announce the rising as already done. The already-done side lives two chapters earlier, where Paul says God made us alive and raised us up (Ephesians 2:5–6, in the finished past tense). Command here, finished fact there – Paul built the letter to hold both. The MSB hears the command as Christ’s present act (“Christ awakens you... resurrects you”) – a reading 2:5–6 supports, but a step ahead of the command this verse actually gives.

Romans 2:4 (NIV)

Kindness, Not Fear, Leads the Mind-Shift

NIV: “Or do you show contempt for the riches of his kindness, forbearance and patience, not realizing that God’s kindness is intended to lead you to repentance?”

MSB: “Do not underestimate God’s kindness. The wealth of his benevolence and his resolute refusal to let go of us, is because he continues to hear the echo of his likeness in us! Thus, his patient passion is to shepherd everyone into a radical mind shift.”

Awakening Truth: Here Paul names the engine of metanoia, and it is not fear, not threat, not wrath – it is the kindness of God, and the verb is present tense: His goodness is leading you, now, personally, into the great change of mind. The turning does not purchase the kindness; the kindness produces the turning – it is not our repentance that leads God to goodness, but the revelation of His goodness that leads us to repentance. And because Paul says it as a warning to the judgmental – the very next verse names the unrepentant heart – hold both edges: this goodness is relentless, and it can still be despised by a heart that refuses to be led.

MSB Commentary: du Toit’s “patient passion” is fair play on the actual components of makrothumia (makro, “long” + thumos, “passion”), and his footnote here states the verse’s logic perfectly: “It is the revelation of the goodness of God that leads us to repentance; it is not our repentance that leads God to goodness!” But “the echo of his likeness” rides an English-ear pun – the Greek behind anochē (“forbearance”) is echō, “to hold, to bear with,” not the word for echo – and “everyone” broadens what Paul wrote as “you,” singular. The kindness-leads claim

needs none of that; it is the verse’s own plain sentence, and the standard lexicons render it just so: “the kindness of God leads you to repent.”

Reflection: If it is God’s kindness – not guilt, not fear – that is leading you right now, what would change if you stopped bracing for wrath and let His goodness finish what it started?

Greek Insights:

- **METANOIA (μετάνοια):** Meta (denoting change) + nous (mind/perception). A radical shift in perception–NOT guilt-driven behavior change.
- **The Latin corruption:** Jerome translated metanoia as paenitentia (penance). “Penance” became “repentance” (re-penance). A Greek word meaning “transformation of perception” became a Latin word meaning “feel sorry and make up for it.”
- **What causes metanoia:** Not guilt. Not fear. Not threat. Kindness. The revelation of God’s goodness shifts perception.

→ See Glossary: METANOIA

Traditional Reading	Awakening Reading
“Repentance” = feel sorry, change behavior	“Repentance” = radical mind shift, awakening
Caused by guilt and conviction	Caused by revelation of God’s kindness
Faith = a decision to make	Faith = a discovery to experience

Acts 3:19 (NIV)

Repent and Turn, That Your Sins May Be Wiped Out

NIV: “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.”

MSB: “Let this be your wake-up call once and for all. Face the fact that your sins and scars were completely blotted out, and return to the one you have wandered from. Now you may encounter times of total rejuvenation in the face to face, immediate embrace of the Lord.”

Awakening Truth: Peter’s call is metanoia with a homecoming verb: repent and turn back – return to the One you wandered from – so that your sins may be wiped out. The wiping-out was accomplished at the cross, where God erased the record of debts against us with this same Greek verb (Colossians 2:14); repentance – metanoia – is awakening to it and turning home. Accomplished there, received here.

Note: One honest note here: in this verse, the wiping out comes as a promise tied to the turning – “repent... *so that* your sins may be wiped out.” Peter is inviting his hearers into it, not announcing it as finished. The finished side is real – that is Colossians 2:14, where God wiped out the record of debt and nailed it to the cross – but that is Paul’s verse, not this one. The MSB’s “Face the fact that your sins... were completely blotted out” brings Colossians’ settled fact into Peter’s invitation: true there, a step ahead of the wording here.

John 1:12-13 (NIV)

The Right to Become Children of God

NIV: “Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband’s will, but born of God.”

MSB (v.12): “Everyone who realizes their association in him, convinced that he is their original life and that his name defines them [Ephesians 3:15], God gives the assurance that they are indeed his offspring, begotten of him; he sanctions the legitimacy of their sonship.”

MSB (v.13): “These are the ones who discover their genesis in God, beyond their natural conception. This is not about our blood lineage or whether we were a wanted- or unwanted-child; this is about our God-begottenness. We are not the invention of our parents. In Jesus, the Incarnate-Messiah, we realize that we are not here by chance or accident or by the desire of an earthly parent, neither are we the product of a mere physical conception; man began in God.”

Awakening Truth: This is the gospel’s consent-hinge: to as many as received Him, He gave the right to become children of God. The birth itself is sourced solely in God – not in bloodline, not in human willing – so your receiving does not manufacture the birth; it is your real entry into what the Giver initiated. All humanity is already God’s offspring by creation (Acts 17:28); children-born-of-God is what John ties to the receiving – a gift unacknowledged remains unopened.

Note: One honest note here: John’s own order is receive, then become, then born of God. The verse is invitation awaiting response, not a headcount of who is already in. The MSB hears it as recognition – “realizes,” “discover” – as if the birth were only waiting to be noticed. But John’s verbs name things that actually happen: a becoming, a birth – real events, given at the yes.

Romans 6:11 (NIV)

Consider Yourself

NIV: “In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”

MSB: “Make this reasoning your logical and habitual conclusion. Live your lives in the mirror-awareness of your union in Christ Jesus; in him you died to sin, and are now alive unto God. Sin-consciousness can never again feature in your future.”

Awakening Truth: It’s not about making it true—it’s about considering what IS true.

Reflection: The Greek word *logizomai* means to continually and habitually make a calculation to which there can only be one logical conclusion. What if overcoming sin isn’t about trying harder but about making your union with Christ your “logical and habitual conclusion”?

Galatians 4:6–7 (NIV)

No Longer Slaves

NIV: “Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father.’ So you are no longer a slave, but God’s child; and since you are his child, God has made you also an heir.”

MSB: “To seal our sonship God has commissioned the Spirit of sonship to resonate the Abba echo in our hearts; and now, in our innermost being we recognize him as our true and very dear Father. Can you see how foolish it would be for a son to continue to live his life with a slave mentality? Your sonship qualifies you to immediately participate in all the wealth of God’s inheritance which is yours because of Christ.”

Awakening Truth: Your inheritance isn’t future—you’re an heir now.

Reflection: How foolish would it be to keep living with a slave mentality when you’re actually an heir? What aspect of God’s inheritance are you failing to “immediately participate in” because you’re still acting like a servant instead of a son?

1 John 3:1 (NIV)

Children Now

NIV: “See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!”

MSB: “Consider the amazing love the Father lavished upon us; this is our defining moment: we began in the agapē of God - the engineer of the universe is our Father. So it’s no wonder that the performance-based systems of this world just cannot see this. Because they do not recognize their origin in God, they feel indifferent towards anyone who does.”

Awakening Truth: You’re not becoming God’s child—you ARE one now.

Reflection: “We began in the agapē of God”—you didn’t become His child through adoption; you BEGAN in His love. How does recognizing this as your origin—not your achievement—free you from performance-based living?

2 Corinthians 5:16-17 (NIV)

New Creation Reality

NIV (v.16): “So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do no longer.”

NIV (v.17): “Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!”

MSB (v.16): “This is radical. From now on we refuse to focus on any person’s outward circumstances; focus on the flesh-realm is no focus at all. Even if it once seemed valid to focus on Christ from a merely historic point of view, we now know that Christ is so much more than a page in history; he is the face of our redeemed innocence.”

MSB (v.17): “Now, in the light of your co-inclusion in his death and resurrection, whoever you thought you were before, in Christ you are a brand new person. The old ways of seeing yourself and everyone else are over. Acquaint yourself with the new.”

Awakening Truth: This isn’t future promise—it’s present reality waiting to be recognized. We no longer see anyone *kata sarka* (according to the flesh)—not ourselves, not others. The old lens is gone. The new way of seeing has come. And where did this new creation come from? Paul answers in Ephesians: God’s purpose was “to create in himself one new humanity” (Eph. 2:15)—created in Him, at the cross, before you ever stirred. The new creation is not manufactured the

day you believe; it was created in Christ and received at your yes. The old has gone; the new is here—and it was here before you saw it.

Note: One honest note on the Mirror’s rendering above. The MSB frames verse 17 through co-inclusion—“in the light of your co-inclusion in his death and resurrection...” —which reads the new creation as already true of everyone. That is beautiful and defensible, but it carries verse 14’s universality (“one died for all, therefore all died”) into verse 17, whose own grammar is scoped: “if anyone is in Christ.” So let each verse keep its scope—the accomplishment is universal in provision (5:14; 5:19); the new-creation declaration is spoken of the one in Christ. Not everyone is a new creation walking around unaware—but everyone is included in the death that makes it possible, received as they are found in Him.

Reflection: The “if” in “if anyone is in Christ” isn’t something you achieve—it names who this is already true of: anyone in Christ. You ARE a new creation—faith receives and enters what is already true; it doesn’t create it. What old way of seeing yourself—or others—are you still clinging to instead of acquainting yourself with the new?

Luke 15:20 (NIV)

The Father Runs First

NIV: “So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.”

Awakening Truth: The Father’s love does not wait for repentance—it initiates reconciliation. Before the son’s confession, before his cleanup, before any change—the Father ran.

Reflection: What if God embraced you before confession, cleanup, or change? What does it do to your heart to know the Father was already running toward you while you were still “a long way off”?

Romans 8:15–16 (NIV)

Spirit of Sonship

NIV: “The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children.”

MSB: “Slavery is such a poor substitute for sonship. They are opposites; the one leads forcefully through fear while sonship responds fondly to Abba Father. We are not slaves to a cruel task-master but gifted with the spirit of sonship; engaging the tender affection of Papa without any reserve.”

Awakening Truth: You’re not an orphan earning love—you’re a child living from love.

Reflection: Where are you still approaching God as a slave instead of a son/daughter? What would prayer look like if you engaged “the tender affection of Papa without any reserve”?

Romans 8:1 (NIV)

No Condemnation

NIV: “Therefore, there is now no condemnation for those who are in Christ Jesus.”

MSB: “There is therefore now no guilt; no sense of liability attracting penalty; no reason to be separated from God’s opinion of you in Christ Jesus.”

Awakening Truth: Not “will be no condemnation” someday—there IS none. Now. Already. Finished. And the deeper enemy is sin-consciousness: the wrongdoing is real, and beneath it lies its root—a forgetting of who you truly are in Christ. Notice, too, where the no-condemnation country is: *in Christ Jesus*. It is an address, not a mood (see En Christō). You are not talked out of condemnation; you are located outside its reach.

Reflection: If there is literally ZERO condemnation—not reduced condemnation, not conditional forgiveness, but NONE—why do you still live under the weight of guilt? What would shift if you believed God’s opinion of you in Christ is completely untainted by your failures?

John 10:9-10 (NIV)

Life Abundantly

Jesus’ purpose statement. Who is the thief—and what does “abundant” really mean?

NIV: “I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.”

MSB: “I am the door and the sheep who enter because of who I am is safe to roam freely and find pasture. The thief shepherd has no other agenda but to steal, kill and he couldn’t care less if he lost some sheep. I have come with the sole purpose for you to have life in its most complete form.”

Greek Insights:

- **“I am the door”** (ἐγώ εἰμι): Another EGO EIMI statement. Jesus doesn’t just show the way; He IS the way.
- **“Will be saved”** (σωθήσεται): From SOZO—rescue, heal, make whole. Not just “go to heaven when you die” but present wholeness, safety, freedom.
- **Context (John 9-10):** The “thief” refers to the Pharisees who just excommunicated the man born blind. Not generic thieves—religious leaders who steal identity and kill hope.
- **APOLLUMI** (ἀπόλλυμι): Often “destroy,” but also “lose” (same word in Luke 15: lost sheep, lost coin, lost son). The thief-shepherd LOSES sheep through careless neglect.
- **PERISSOS** (περισσός): “Exceeding, abundant, more than sufficient.” Life in its most complete form.

→ See Glossary: ZOE, SOZO

Awakening Insight:

Jesus’ sole purpose isn’t sin management or behavior modification. It’s LIFE—whole, full, complete, overflowing. The thief-shepherd doesn’t just kill sheep—he loses them through religious carelessness.

Traditional Reading	Awakening Reading
“Saved” = go to heaven when you die	“Saved” = present wholeness, safety, freedom
“Thief” = Satan or generic enemy	“Thief” = false religious leaders
“Destroy” = kill/eliminate	“Destroy” = LOSE through neglect
“Abundantly” = more quantity	“Abundantly” = most complete form
Jesus’ purpose = save from hell	Jesus’ purpose = give LIFE

Romans 8:17 (NIV)

Co-Heirs with Christ

Are we conditionally heirs—or certainly included? The Greek grammar settles it.

NIV: “Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.”

MSB: “The fact that we are God’s offspring, certainly also means that we are equal heirs of God. Not only is God our portion, but we are his. We are co-heirs in Christ. So, whatever we may suffer, at any time could never separate us from our inclusion in his sufferings.”

Greek Insights:

- **EIPER (εἴπερ) with Indicative Mood:** An intensified “if indeed.” With the indicative, the condition is presented as assumed rather than doubted – a premise taken as true for the sake of the argument, not “if maybe.” Paul is not making the inheritance uncertain; he is reasoning from it.
- **SUN- prefix appears 3x:** sunklēronomoi (co-heirs), sunpaschōmen (co-suffer), sundoxasthōmen (co-glorified). The co-inclusion is relentless.
- **SUNDOXASTHOMEN (συνδοξασθῶμεν):** co-glorified—the third sun- compound, an aorist passive subjunctive inside a purpose clause (“in order that we may also share in his glory”). The certainty doesn’t hang on that verb’s form—it rests on what the verse has already said outright: if we are children, then we are heirs—heirs of God, co-heirs with Christ. The inheritance is settled; co-glory is its stated destination.
- **“We are His”:** MSB catches what NIV misses: “Not only is God our portion, but we are his.” You’re not just receiving from God—you ARE God’s inheritance.

→ See Glossary: SUN- compounds, DOXA

Awakening Insight:

The “if” doesn’t express doubt—it expresses certainty. And notice: “Not only is God our portion, but we are His.” You’re not just receiving from God—you ARE God’s inheritance.

Traditional Reading	Awakening Reading
“If indeed” = conditional, must qualify	“If indeed” = certain, since we ARE included
Suffering = requirement to earn glory	Suffering = cannot separate us from inclusion
“Co-heirs” = we receive from God	“Co-heirs” = we ARE God’s inheritance too
Glory = future hope if we qualify	Glory = inevitable fulfillment, already secured

1 John 1:9 (NIV)

If We Confess Our Sins

The foundation of Christian confession practice. But is it about informing God—or reminding yourself?

NIV: “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.”

MSB: “Our conversation takes on a brand new dynamic when we take sides with what God believes about us. So, instead of telling God about the detail of your sin, you remind yourself about the detail of your redemption. God doesn’t need the information, you do.”

Greek Insights:

- **HOMOLOGEO** (ὁμολογέω): Homos (same) + logos (word). To “say the same word”—agree with God’s assessment. Not inform Him of your failures, but align with His declaration about you.
- **APHIEMI** (ἀφίημι): Lexically: apo (away from) + hiēmi (to send). Forgiveness as releasing, sending away. Du Toit’s interpretive rendering captures the theological implication: restored to your true identity.
- **Grammar:** “forgive” and “cleanse” are aorist subjunctives in a ἵνα (“so that”) clause – so the certainty doesn’t hang on the verb forms; it rests on who the verse says God is: “he is faithful and just.” The outcome is sure because He is.
- **Direction of information:** Traditional reading: you inform God. Awakening reading: you agree with what God already declared. “God doesn’t need the information, you do.”

→ See Glossary: HOMOLOGEO, APHESIS

Awakening Insight:

Confession isn’t informing God of your failures—He already knows. It’s agreeing with His word about your redemption. You’re reminding YOURSELF of the truth.

Traditional Reading	Awakening Reading
“Confess” = tell God your sins	“Confess” = agree with God’s word about you
Purpose = receive forgiveness	Purpose = remind yourself of redemption
Direction = you inform God	Direction = you agree with what God declared

Note: *Homologeō* genuinely means “say the same / agree,” so “agree with God” stands on solid lexical ground. But the verse’s own object is “our sins”—reframing “confess our sins” as “remind yourself of your redemption” is the Mirror’s interpretive layer, not the surface sense, and confession in its plain sense stays fully valid. Held with open hands.

PART FIVE: THE RENEWED LIFE

Romans 12:2 (NIV)

Metanoia

NIV: “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

MSB: “Do not allow current religious tradition to mold you into its pattern of reasoning. Like an inspired artist, give attention to the detail of God’s desire to find expression in you. Become acquainted with perfection. To accommodate yourself to the delight and good pleasure of him will transform your thoughts afresh from within.”

Awakening Truth: Change your seeing, not your striving. Transformation comes through perception shift, inwardly transformed (awakened) by the unveiling of your renewed mind.

Reflection: Where has “current religious tradition” molded your thinking into patterns of performance and striving? What if transformation isn’t about trying harder but about becoming “acquainted with perfection”—the perfection you already are in Christ?

2 Corinthians 3:18 (NIV)

The Mirror Transformation

NIV: “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.”

MSB: “Now, we all, with new understanding, see ourselves in him as in a mirror. The days of window-shopping are over. In him every face is unveiled. In gazing with wonder at the likeness of Elohim displayed in human form, we suddenly realize that we are looking into a mirror, where every feature of their image, articulated in the Lord, is reflected within us. The Spirit of the Lord engineers this radical transformation; we are led from an inferior mindset to the revealed endorsement of our authentic identity. From the fading glory of our own doing, to the discovery of the most amazing reality, that we are God’s glorious masterpiece!”

Awakening Truth: The seeing doesn’t manufacture a new self by your effort—beholding Him, you are genuinely “being transformed,” from glory to glory, into what grace has already made true of you.

Reflection: When you look at Jesus, what if you’re actually seeing your own true face reflected back? How would recognizing yourself as “God’s glorious masterpiece” change how you see your flaws and failures?

1 Corinthians 6:17 (NIV)

One Spirit

NIV: “But whoever is united with the Lord is one with him in spirit.”

MSB: “In our union with him we are one spirit with the Lord.”

Awakening Truth: You don’t achieve union—you awaken to the union that already exists.

Reflection: If you are literally “one spirit” with the Lord—not two spirits close together, but ONE—how does this dissolve the sense of distance or separation you sometimes feel in prayer?

John 14:20 (NIV)

The Day of Knowing

NIV: “On that day you will realize that I am in my Father, and you are in me, and I am in you.”

MSB: “In the unfolding of this day, you will know that we are in seamless union with one another. I am in my Father, you are in me and I am in you.”

Awakening Truth: The day of realization—when you finally see the union that always existed.

Reflection: Jesus in the Father, you in Jesus, Jesus in you—“seamless union.” It’s not your knowing that creates this union; your knowing simply awakens you to it. What shifts when you realize awakening isn’t achieving but recognizing?

Colossians 1:27 (NIV)

Christ in You

NIV: “To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.”

MSB: “Within us, God is delighted to exhibit the priceless treasure of this glorious unveiling of Christ’s indwelling in order that every person on the planet, whoever they are, may now come to the greatest discovery of all time and recognize Christ in them as in a mirror. He is the desire of the nations and completes their every expectation.”

Awakening Truth: The mystery hidden for ages: you were never separated from Him. Christ indwelling is not just hope—it’s the mirror revelation of who you’ve always been.

Reflection: What if Christ in you isn’t something you achieved through prayer but something you’re discovering was always true? How does recognizing “Christ in you as in a mirror” transform your identity?

1 John 3:19-21 (NIV)

When Your Heart Condemns You

NIV: “This is how we know that we belong to the truth and how we set our hearts at rest in his presence: If our hearts condemn us, we know that God is greater than our hearts, and he knows everything. Dear friends, if our hearts do not condemn us, we have confidence before God.”

MSB: “In this we know that our beingness is sourced in that which is really true about us; our doing good is not phoney or make-belief; this is who we are in God’s sight. So, even if our own

hearts would accuse us of not really being true to ourselves, God is greater than our hearts and he has the full picture. His knowledge of us is not compromised. Beloved, when we know what God knows to be true about us, then instead of condemning us, our hearts will endorse our innocence and free our conversation before God.”

Awakening Truth: Your heart condemns (kataginōskō—to know against, to find fault)—a verdict passed from below, from a limited and fallen vantage. God knows from above—and His knowledge is not compromised. When you know what God knows, your heart stops accusing and starts endorsing your innocence.

Reflection: Your heart accuses you based on performance. God’s knowledge of you is based on Christ’s finished work. Whose assessment will you believe—your condemning heart that knows from below, or the God who is greater than your heart and has the full picture?

1 John 4:17 (NIV)

As He Is

NIV: “This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like Jesus.”

MSB: “So now, in our awakening to our joint inclusion in this love union, everything is perfect. Its completeness is not compromised in contradiction. Our confident conversation echoes this fellowship even in the face of crisis; because, as he is, so are we in this world - our lives are mirrored in him. We are as blameless in this life as Jesus is. This perfect love union is the source of our confidence whenever we face the scrutiny of contradiction.”

Awakening Truth: Not “as He was” or “as we will be”—but as He IS, so ARE we now.

Reflection: “As he is, so are we in this world”—present tense. What would change about how you approach today if you truly believed you are AS BLAMELESS as Jesus is right now?

Romans 5:17 (NIV)

Reigning in Life

NIV: “For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!”

MSB: “Death no longer has the final say. Life rules. If the effect of one man’s crash-landing engaged mankind in a death-dominated lifestyle how much more advantaged is the very same mankind now that they are the recipients of the boundless reservoirs of grace, empowering them to enjoy the dominion of life through the gift of righteousness because of that one man, Jesus Christ.”

Awakening Truth: You’re designed to reign in life through grace, not strive under law.

Reflection: You are “the recipient of boundless reservoirs of grace”—not someone trying to qualify for grace. How would your day change if you lived as someone empowered to “enjoy the dominion of life” rather than survive the death-dominated lifestyle?

Romans 8:38–39 (NIV)

Nothing Can Separate

NIV: “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

Awakening Truth: Separation from God’s love is impossible. Nothing was ever broken in the Father’s heart toward you—and what death did break, Christ has already made alive. In Him, nothing in all creation can separate you from a love that never let you go.

Reflection: “NOTHING can separate us”—not sin, not failure, not doubt, not death itself. If separation is impossible, what are you still afraid of losing? What freedom opens up when you realize you can’t fall out of God’s love?

2 Peter 1:4 (NIV)

Partakers of the Divine Nature

NIV: “Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.”

Awakening Truth: The Greek *koinōnoi theias physeōs* [κοινωνοὶ θείας φύσεως] means sharers in God’s very nature. Union is not symbolic—it’s participation. You don’t just relate to God; you share His nature.

Reflection: What if spiritual growth is not climbing toward God but awakening to the divine nature already within? How does this shift your understanding of transformation?

Acts 10:28 (NIV)

No One Is Unclean

NIV: “He said to them: ‘You are well aware that it is against our law for a Jew to associate with or visit a Gentile. But God has shown me that I should not call anyone impure or unclean.’”

Awakening Truth: God’s verdict over humanity is inclusion, not exclusion. No person stands outside His embrace.

Reflection: What if the only thing “unclean” was your perception? How would this reshape how you see yourself—and everyone else?

PART SIX: THE HORIZON

Hebrews 9:27 (NIV)

Once to Die, Then Judgment

NIV (9:27-28): “Just as people are destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.”

MSB (9:27): “So, every person’s once-off appointment with death is mirrored in the full consequence of this very judgment, which Jesus now disengaged.”

Awakening Truth: You die once, and after that comes judgment—no reincarnation, no second earthly rounds. Say both out loud; we do. But notice what the verse doesn’t tell you: what that judgment is like, how long it lasts, or how it ends. It says none of that. And notice where the sentence itself is going—straight through the judgment to Christ appearing “a second time... to bring salvation.” So this verse keeps us honest about how we speak the hope—never as some automatic awakening at death—but it does not take the hope away. We still hold it with open hands.

Note: An honest word here: the MSB’s rendering says more than the Greek does—our study marks it as amplification. The Greek “after this” (μετά with the accusative) can only mean “after,” so the order stands: death first, then judgment. Whoever quotes this verse—for the hope or against it—can quote “once to die, then judgment” as fact. What that judgment *is*, both sides have to learn somewhere else.

John 5:22 (NIV)

The Father Judges No One

NIV: “Moreover, the Father judges no one, but has entrusted all judgment to the Son.”

Awakening Truth: Judgment is not the Father’s posture toward humanity—His posture is revealed in Christ: restorative, not punitive. And the Son who judges is the same one who said, “I did not come to judge the world, but to save the world” (John 12:47 NIV)—the same one who defined His own mission: “For the Son of Man came to seek and to save the lost” (Luke 19:10 NIV). All judgment rests in the hands of the Seeker.

Reflection: What anxiety loses power when the Father looks exactly like Jesus, who refuses to condemn? What if every image of an angry, distant God dissolves in this truth?

Hebrews 12:6-11 (NIV)

He Disciplines the Ones He Loves

NIV (12:6-7, 10-11): “‘The Lord disciplines the one he loves, and he chastens everyone he accepts as his son.’ Endure hardship as discipline; God is treating you as his children. ... God disciplines us for our good, in order that we may share in his holiness. No discipline seems

pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”

The Greek: The word is *paideia* (παιδεία)—from *pais*, “child.” Louw-Nida files it under guidance and training (§36.10-11): “to discipline, to train”—the same word Paul uses for raising children “in the training and instruction of the Lord” (Ephesians 6:4). This is a Father’s formation of sons, not a judge’s sentence. The passage says so itself: “God is treating you as his children.”

Awakening Truth: Here is how love and correction live in the same Father. Discipline is not the opposite of “no condemnation” (Romans 8:1)—it is the proof of sonship inside it. A judge condemns; a Father trains. The pain is real, and so is the purpose: a harvest of righteousness and peace. His correction never means His love has cooled. It means you are His, and He will not leave you half-formed.

Note: This passage is written to believers in this life—that is its home address. What about beyond the grave? This book has held that horizon with open hands (see Hades, Kolasis, and Hebrews 9:27): Scripture does not chart the process. But this much stands firm: whatever continues, His character does not change. If God deals with anyone, anywhere, it will be as the Father revealed in Jesus—and Jesus is the One who said He did not come to condemn but to save.

Reflection: Where have you read God’s correction as rejection? What changes when the discipline in your life is read through “God is treating you as his children”—proof that you are loved, never evidence that you are out?

Hebrews 12:29 (NIV)

Our God Is a Consuming Fire

NIV (12:28-29): “Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire.”

MSB (12:29): “His zeal for us burns like fire. (Deuteronomy 4:24.)”

Awakening Truth: “Our God is a consuming fire” tells you who God is, not where He sends people. Present tense, no hedging: the fire is what God *is*. That His fire is refining love—consuming the dross, never the person—is something we build from Malachi 3:2-3 and 1 Corinthians 3:13-15: theology we gladly own, while honoring this verse’s own call to reverence and awe. That the fire will finally consume everything not of love in every person is the hope we hold with open hands.

Note: Deuteronomy 4:24, the verse Hebrews quotes, pairs the consuming fire with “a jealous God”—covenant zeal, not arbitrary temper—which is the real basis for the MSB’s “His zeal for us burns like fire.”

1 Corinthians 3:13-15 (NIV)

Saved, but Only as through Fire

NIV: “...their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward. If it is burned up, the builder will suffer loss but yet will be saved – even though only as one escaping through the flames.”

MSB (3:15): “Obviously to witness the fruit of one’s labor go up in smoke would be devastating, even though you escape with your own life.”

Awakening Truth: Here it is, stated as plain fact: a divine fire that consumes what was worthless and saves the person. Watch what the fire actually touches—the *work*, not the worker. Its job is to test and to reveal. And the worst case on the page is loss, yet salvation. This is the New Testament’s clearest refining-fire text—the verse standing behind “the fire consumes what is not of love, not the one He made.” One honest note: Paul is speaking of builders on the foundation. Extending the saved-through-fire promise to every person is the part we hold with open hands—because of the character of the fire, not because this verse says it.

Note: Pairs exactly with Hebrews 12:29—what God *is* (consuming fire) doing what this text says His fire *does* (test, reveal, refine).

John 5:25-29 (NIV)

The Dead Will Hear His Voice

NIV (vv. 25, 28-29): “Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. ... Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out – those who have done what is good will rise to live, and those who have done what is evil will rise to be judged.”

MSB (5:25, 29): “Oh how I desire for you to get this. The prophetic hour has come. This is the moment for the dead to hear the voice of the Son of God. C’mon. Hear and live. ... And they will come forth out of their graves – for those who have engaged themselves with that which is beneficial, it will be a resurrection to life – and for those who have done that which is worthless, it will be a resurrection unto judgment.”

Awakening Truth: Jesus Himself pulls the hour into the present—“a time is coming and has now come”—when the spiritually dead hear His voice and live. That is awakening, and Jesus states it as fact, not as a maybe. And at the coming hour the hearing is universal—all who are in their graves will hear His voice; death puts no one out of earshot. But the verse keeps its own contrast, and so do we: a resurrection to life and a resurrection to judgment. That the judgment side finally opens out into life for all is the hope we hold with open hands—and we hold it because of who the Judge is, not because this verse says it.

Note: This text places the hope beyond the grave at the great coming hour, not at each person’s deathbed—if we voice the hope, we voice it where John puts it.

1 Peter 3:18-20 (NIV)

The Proclamation to the Spirits in Prison

NIV: “For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. After being made alive, he went and made proclamation to the imprisoned spirits – to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built.”

MSB (3:19-20): “Through the doorway of death, his spirit entered the very domain where those who died before were imprisoned. There, he announced his message.”

Awakening Truth: This is the ancient anchor of the creed’s “he descended to the dead”—Christ, made alive in the Spirit, proclaiming in the realm of the imprisoned. It is a genuine, ancient foothold for His reach beyond the grave—and we hold it as hope, not mechanism: Peter names a specific audience (the Noah generation), the word is a herald’s announcement, and it happened once-for-all.

Note: Three readings remain live—post-mortem proclamation to the dead, victory announced to imprisoned rebellious spirits (the majority modern reading), or the pre-incarnate Christ preaching through Noah—and the Greek does not settle among them.

1 Peter 4:6 (NIV)

The Gospel Preached Even to the Dead

NIV: “For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to human standards in regard to the body, but live according to God in regard to the spirit.”

Awakening Truth: Here is the one sentence in the New Testament that puts “gospel” and “the dead” side by side. The good news itself was preached—the gospel’s own word—so that, though judged in the flesh by human standards, they might live according to God in the spirit. Were they dead when the preaching reached them, or preached to in life and dead now? The Greek doesn’t settle it. So this verse gives us hope, not a mechanism—held with open hands before the Father who runs first.

Note: The NIV’s “now” (“those who are *now* dead”) is an interpretive addition; the Greek says simply “to the dead.” The Mirror does not translate 1 Peter 4, so no MSB rendering exists.

1 Timothy 2:4-6 (NIV)

He Desires All to Be Saved; a Ransom for All

NIV (2:3-6): “This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people. This has now been witnessed to at the proper time.”

Awakening Truth: God desires all people to be saved and to come to a knowledge of the truth—the plain text, with no qualifier in the Greek—and Christ gave Himself as a ransom for all: a giving already done, before any of us responded and not depending on whether we would—finished before you ever asked. And the same sentence carries its own guardrail: one God, one mediator—the universal scope runs through Jesus, never around Him. Whether the desire is finally realized in every individual is the layer we hold with open hands.

Note: The “all kinds of people” narrowing is recorded as the standing alternative reading; the desire and the ransom’s stated scope stand as text either way. The Mirror does not include 1 Timothy, so no MSB rendering exists.

1 Timothy 4:10 (NIV)

Saviour of All

NIV: “That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe.”

Awakening Truth: Jesus is the Saviour of ALL—the verse’s own words—and “especially of those who believe”: those who have received what He provided for everyone. Belief doesn’t talk a reluctant God into saving you, and it doesn’t manufacture salvation by willpower; it receives and enters a salvation finished before you ever asked.

Reflection: How does your confidence grow when salvation is rooted in God’s action, not human qualification? What pressure lifts when you realize awakening reveals rather than earns?

John 12:32 (NIV)

Drawn by Love

NIV: “And I, when I am lifted up from the earth, will draw all people to myself.”

MSB: “When I am lifted up from the earth, I will draw all of mankind and every definition of judgment unto me.”

MSB Commentary: He would be lifted up on a cross, descend into the depths of our hell, then, according to the prophetic word in Hosea 6:2, after two days, the entire human race he represents, will be co-quickened and on the third day, be co-raised, out of the lowest parts of the earth and elevated to the highest heavens (Ephesians 4:8,9; See Also Ephesians 2:5,6 and Colossians 3:1-3). “All” includes all of mankind and every definition of judgment. The subject of the sentence, as from the previous verse, is the judgment of the world—thus the primary thought here is that in his death, Jesus would draw all judgment upon himself. —Francois du Toit, MSB

Awakening Truth: The Greek word *helkō* [ἐλκύω] means “to draw, drag, pull”—a verb with real force behind it: it hauls fish-laden nets (John 21:6) and is the very word for the Father drawing people to the Son (John 6:44). Jesus initiates our awakening—not human willpower. He drew all judgment to Himself so we would be drawn to Him in love.

Reflection: If Christ is drawing all humanity, what striving can you let go of? What hope rises when salvation begins with Him, not you?

Romans 11:32 (NIV)

Mercy for All

NIV: “For God has bound everyone over to disobedience so that he may have mercy on them all.”

MSB: “In God’s calculation the mass of mankind is trapped in unbelief. This qualifies all mankind for his mercy.”

Awakening Truth: God’s final word over humanity is mercy—universal, relentless, and restorative. The purpose of exposing disobedience was never punishment but qualification for mercy.

Reflection: If mercy is God’s intention for all, why fear being excluded? What would your life feel like if mercy, not judgment, framed every thought?

Acts 3:21 (NIV)

Restoration of All Things

NIV: “Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets.”

MSB: “Jesus is the theme of God’s conversation, from the earliest ages; through the lips of the prophets who carried the Messiah in the womb of their words. He was to be held all along in the unseen heavenly realm for a time such as this. He is the restoration of all things.”

Commentary: The idea of restoration was part and parcel of the Messianic expectation. The noun *apokatastaseos* [ἀποκαταστάσεως] comes from the verb *apokatastēsei*, meaning to restore to its natural and original condition. As a technical medical term, it denotes complete restoration of health; the restoring to its place of a dislocated joint.

Awakening Truth: The Greek *apokatastasis pantōn* [ἀποκατάστασις πάντων] means “restoration of all things”—restoration to its natural and original condition: like a dislocated joint set back in place, God is restoring all creation to its intended design. How far “all” reaches into every individual’s final story, we hold as confident hope with open hands.

Reflection: If God’s plan has always been to “restore everything” to its original condition, what situation or person have you considered beyond restoration? How does *apokatastasis* expand your hope for creation’s future—and your own?

Philippians 2:10-11 (NIV)

Every Knee, Every Tongue

NIV: “That at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.”

MSB: “What his name unveils will persuade every creature of their redemption. Every knee in heaven and upon the earth and under the earth shall bow in spontaneous worship.”

Commentary: Paul is quoting Isaiah 45:23 – NIV: “Before me every knee will bow; by me every tongue will swear.” The Mirror’s note on this verse renders the oath: “My own life is the guarantee of my conviction, says the Lord, every knee shall freely bow to me in worship, and every tongue shall spontaneously speak from the same God-inspired source” (MSB, note on Philippians 2:10).

Awakening Truth: Every knee, every tongue—the confession is universal; that is the verse’s own claim. And the Mirror dares to hear its manner as glad: “persuade every creature of their redemption... spontaneous worship” (MSB). Not coercion, but clarity. That every voice in that chorus is a redeemed one is the confident hope we hold with open hands—before the Father who runs first.

Reflection: What changes when you realize “every knee will bow” describes not coerced submission but spontaneous recognition of love? What hope rises when you see this as the ultimate awakening of all creation?

1 Corinthians 15:22 (NIV)

All Died in Adam, All Made Alive in Christ

NIV: “For as in Adam all die, so in Christ all will be made alive.”

MSB: “Just as all died in Adam, so all will be made alive in Christ.”

Awakening Truth: The word “all” means all. Everyone who died in Adam is within the reach of Christ’s life-giving act: “in Christ all will be made alive.” The parallel is Paul’s own—universal in scope and provision, received and lived by each as they awaken.

Reflection: Notice the perfect symmetry: “as in Adam ALL die” = “in Christ ALL will be made alive.” You were included in Adam’s death without choosing it. How does this reveal you’re included in Christ’s life whether you realize it or not? What if awakening isn’t getting into Christ but discovering you were never outside Him?

1 Corinthians 15:28 (NIV)

God All in All

NIV: “When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.”

Awakening Truth: This is the ultimate goal of cosmic restoration—God being “all in all” [panta en pasin]. Not all in some. Not all in the elect. ALL in ALL. This is the final destination of redemption: God unrivaled, all-pervading, supreme in everything. The reach of every individual’s final story within that fullness I hold as confident hope with open hands—this is not universalism; it is invitation awaiting response.

Reflection: If God’s ultimate purpose is to be “all in all,” what does this reveal about the scope of His victory? How does this final picture reshape your understanding of who and what is included in God’s restoration?

Revelation 21:25 (NIV)

The Gates Will Never Be Shut

NIV (21:24-27): “The nations will walk by its light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the nations will be brought into it. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life.”

MSB (21:25): “And your gates will be open continually. Day or night they’ll never be shut. [See Isaiah 60:11.]”

Awakening Truth: After the judgment scenes, the city’s gates will never be shut—the strongest negation Greek has—with nations streaming in, kings bringing their glory, and the Spirit and the

bride still saying “Come.” The same vision keeps a boundary inside the open gates—only those written in the Lamb’s book of life enter—so entry after death is something the vision invites us to hope but never says outright: the strongest imagery in this hope, held with open hands.

Note: One restrictive gloss really was stripped away here: the KJV’s “nations *of them which are saved*” rests on words added in the later manuscript stream—the older manuscripts simply say “the nations.”

John 14:2 (NIV)

You Make the Father’s House a Home

NIV: “My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?”

MSB: “What makes my Father’s house home, is your place in it. If this was not the ultimate conclusion of my mission, why would I even bother to do what I am about to do if it was not to prepare a place for you? I have come to persuade you of a place of seamless oneness where you belong.”

Awakening Truth: Jesus wasn’t becoming a building contractor in heaven. In His death and resurrection, He prepared a place of restored intimate oneness—not a distant mansion but seamless union. The Father’s house isn’t where you’re going someday; it’s where you belong right now. Home isn’t a location— it’s your place in Him. There is more than enough space for everyone!

Reflection: What if “preparing a place” wasn’t about constructing heavenly real estate but about restoring your awareness of belonging? The difference between slave and son is that the slave only works there—for the son, the Father’s house is HOME. You’re not working toward acceptance. You’re not performing for a place. You belong. You’re already home.

There is no place like home—in Him.

There is no place like heaven—within.

God is home in me.

Welcome home.

The Pattern Revealed

After examining these eight passages, a consistent pattern emerges. The Greek New Testament supports the awakening gospel in ways that traditional translations often obscure.

The Traditional Framework:

- **Sin-focus:** Behavioral failure requiring behavioral correction
- **Future-orientation:** Salvation as where you go when you die
- **Conditional language:** “If” statements creating uncertainty
- **Separation emphasis:** God and humanity as distant
- **Performance:** Ongoing need to maintain right standing

The Awakening Reading:

- **Identity-focus:** Sin as living below your design
- **Present-reality:** Salvation as present awakening
- **Certainty language:** Greek grammar expressing certainty
- **Union emphasis:** Found in Christ before lost in Adam
- **Rest:** Confession as agreement, not performance

Summary: Traditional vs. Awakening

Scripture	Traditional	Awakening
John 3:16-17	Believe or perish	Entire human family—rescue already accomplished
John 8:21-24	Believe or face punishment	Know Jesus → know yourself
Ephesians 2:1-5	Dead in bad behavior	Death trap of living below design
Romans 2:4	Be sorry, change behavior	Mind-shift through kindness
Ephesians 1:4-5	Chosen before creation	Found before lost in Adam
John 10:9-10	Saved from hell	Given life in most complete form
Romans 8:17	Suffer to earn glory	Certainly co-heirs; nothing separates
1 John 1:9	Tell God your sins	Agree with God about redemption

The awakening gospel doesn’t contradict traditional translations—it deepens them, returning to Greek meanings that centuries of Latin influence have obscured. The good news was always this good. We just couldn’t see it.

Now you can.

Now that you’ve seen what the Greek says, the question arises: why haven’t we heard this before? The next section tells that story.

Tetelestai. It is finished. Now live from it.

HOW DID WE MISS THIS?

The Historical Journey from Greek to English

If the awakening message is really there in the Greek—if the tenses, the word studies, the grammar all support this more beautiful gospel—then why haven’t we heard it before?

The answer isn’t conspiracy. It’s history. It’s how language, power, and institutions work over time.

We weren’t deceived. We inherited a translation.

Latin Buried the Greek

When Jerome translated the Bible into Latin (the Vulgate, around 400 AD), it became THE Bible for Western Christianity for over a thousand years. Greek—the original language of the New Testament—was effectively lost to the West.

One translation choice tells the whole story:

Jerome translated *metanoia* as *paenitentia*.

Paenitentia became “penance.” “Penance” eventually became “repentance”—literally “re-penance,” implying repeated acts of sorrow and atonement.

A Greek word meaning “transformation of perception” became a Latin word meaning “feel sorry and do something to make up for it.”

That single translation choice shaped a millennium of Western spirituality.

Augustine’s Greek Problem

Augustine of Hippo (354–430 AD) is arguably the most influential theologian in Western Christian history. His writings shaped Catholic, Reformed, and Evangelical theology for sixteen centuries.

Augustine didn’t read Greek well. He worked primarily from Latin translations.

His theology of original sin, total depravity, and the *massa damnata* (the condemned mass of humanity) became Western orthodoxy. Meanwhile, the Eastern Church—still reading Greek—

emphasized theosis (union with God), a more hopeful view of human nature, and salvation as healing rather than legal transaction.

Same New Testament. Different source languages. Different Christianities.

The Reformation: Breakthrough and Blind Spot

Martin Luther recovered justification by faith. He returned to the Greek texts. Revolutionary.

But the Reformers were reacting AGAINST Catholic works-righteousness. Their emphasis landed on forensic justification—a legal courtroom declaration—rather than participatory union. They kept the sin-focus. They just changed the solution.

The Greek text supports union theology. Paul uses *en Christō* (“in Christ”) over 160 times. The *sun-* prefix (co-quickenened, co-raised, co-seated) saturates his letters. But the Reformation debate was about HOW you get saved. The deeper question—WHAT salvation actually means—got bypassed.

The Reformers recovered grace. But they kept the anthropology of human wretchedness.

Translation Inertia

Once the King James Version (1611) established certain English renderings, they became sacred. “Repentance.” “Wages of sin.” “Dead in trespasses.”

Later translations work within that tradition. Translation committees are inherently conservative. Legitimate Greek meanings can remain buried simply because they haven’t been part of the tradition.

Ministers learn Greek in seminary, but within a theological tradition. The tenses are taught. The theological implications often aren’t. When tradition and grammar conflict, tradition usually wins—not from dishonesty, but from the power of inherited frameworks.

The Eastern Church Never Lost It

Here’s the irony: the Orthodox Church has been teaching theosis, union, and participatory salvation for two thousand years. They never stopped reading Greek. They never went through the Latin filter.

The word “orthodox” itself makes the point: *orthos* (correct) + *doxa* (glory/belief) = correct belief. The Eastern Church called themselves Orthodox because they believed they were preserving the original, uncorrupted faith.

When Francois du Toit writes about being “co-quickenened, co-raised, co-seated” with Christ, Eastern Orthodox readers don’t find it novel. It’s what they’ve always taught.

The awakening message isn’t heterodox (wrong belief). It’s actually more orthodox than the Latin-filtered tradition many of us inherited. We’re not departing from historic Christianity—we’re returning to it.

Why It's Emerging Now

Greek tools are accessible. Strong's Concordance is on your phone. Interlinear Bibles are free online. You no longer need seminary training to check what the Greek actually says.

The internet routes around gatekeepers. Teachers like Francois du Toit can publish without denominational approval.

Post-evangelical exhaustion. Millions have burned out on performance Christianity. They're asking: "Is this really the good news?"

East meets West. Orthodox theology is reaching Protestant audiences for the first time.

The Hope

The tragedy is real: Millions of sincere believers have spent their lives in guilt and religious performance—when the Greek text proclaims their completed inclusion in Christ.

But the hope is equally real: The text hasn't changed.

The treasures were buried, not destroyed. Every Greek New Testament still contains metanoia. Every manuscript still records Paul's perfect passive participles. The evidence waits for anyone willing to look.

We're not inventing a new gospel. We're recovering an ancient one.

The Latin said: Paenitentia. Do penance. Feel sorry. Try harder.

The Greek said: Metanoia. Change your mind. See differently. Wake up.

Two words. Two gospels. Two thousand years of difference.

Now you know which one was original.

Tetelestai. It is finished. Now live from it.

THE VOCABULARY SHIFT

These aren't just theological errors—they're prison walls. Each keeps you working FOR what you've already been GIVEN.

ETERNAL CONSCIOUS TORMENT (ECT)

Foundational Reading: For the full theological case against ECT – including the Nicene Creed's conspicuous silence on eternal torment, the systematic mistranslation of Sheol, Hades, Gehenna, Aionios, and Kolasis, and how Augustine's Latin-based theology displaced the early Church Fathers' restorative understanding – see *Awakening: Restorative Metanoia*, Chapter 7: Rediscovering the Original Gospel (Part II), with supporting material in Chapters 9-11.

The Lie: Unbelievers burn forever in hell with no hope of redemption

The Truth: Our choices carry real consequences—we reap what we sow—but God's justice aims to restore, not merely to punish; and on a defensible reading, held with open hands, aiōnios kolasis is age-during correction rather than endless torture

A word of honesty before the argument: the standard lexicons gloss aiōnios “eternal” first, and New Testament kolasis can mean plain punishment—the age-during, corrective reading is the minority position this book holds and defends, with open hands (see Aionios and Kolasis in Part Six).

The Before-the-Foundation Problem:

Scripture reveals a redemption timeline that makes ECT internally incoherent:

(Before the Cross):

- Revelation 13:8 – The Lamb was slain “before the foundation of the world”
- Ephesians 1:4 – We were chosen IN HIM “before the creation of the world”
- 2 Timothy 1:9 – Grace was given us in Christ “before the beginning of time”

(At the Cross):

- John 1:29 – He takes away the sin of THE WORLD (not “some”)
- Colossians 1:20 – Through him to reconcile ALL THINGS to himself
- 2 Corinthians 5:19 – God was reconciling THE WORLD, NOT counting sins

If redemption was planned before creation and accomplished at the cross for ALL... how can billions be eternally excluded from what was finished before they were born?

The Completion Argument:

- Colossians 1:19-20 – “For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself ALL THINGS... by making peace through his blood.”
- Colossians 1:17 – “In him ALL THINGS hold together.”
- Ephesians 1:10 – “To bring UNITY TO ALL THINGS in heaven and on earth under Christ.”

Everything finds completion in Him. ALL things. Not some things. Not most things. ALL.

The Father’s Nature Argument:

ECT is incompatible with the revealed nature of our Father:

- Good – “Every good and perfect gift is from above” (James 1:17). Is eternal torture a “good gift”?
- Perfect – “Your Father in heaven is perfect” (Matthew 5:48 NIV). Does perfection create billions for endless suffering?
- All-Powerful – “Nothing is impossible with God” (Luke 1:37 NIV). Can He desire all to be saved yet lack power to accomplish it?
- Loving – ‘God IS love’ (1 John 4:8 NIV). Not ‘has love’ – IS love. And love keeps no record of wrongs (1 Corinthians 13:5). The Father gave all judgment to the Son (John 5:22) – the same Son who said ‘I did not come to judge the world, but to save it’ (John 12:47) and defined His mission as seeking and saving the lost (Luke 19:10 NIV). If you’ve seen Jesus, you’ve seen the Father (John 14:9). There is no hidden, angry God behind a merciful Son. The Judge IS the Seeker.
- Sees the End from the Beginning – “I make known the end from the beginning” (Isaiah 46:10 NIV). Did He create knowing most would suffer eternally?

A Father who sees the end from the beginning, creates humanity as His family, accomplishes redemption before creation, reconciles ALL things at the cross... and then eternally torments the majority of His children?

This isn’t theology. It’s contradiction.

The Scope Argument:

- Romans 5:18 – “Just as one trespass resulted in condemnation for ALL people, so also one righteous act resulted in justification and life for ALL people.”
- 1 Corinthians 15:22 – “As in Adam ALL die, so in Christ ALL will be made alive.”

The scope of redemption must equal the scope of the fall. If “all” means all for Adam’s sin, “all” must mean all for Christ’s redemption.

Biblical Reality:

- 1 Timothy 2:4 (NIV) – “God wants all people to be saved.”
- 2 Peter 3:9 (NIV) – “He is patient, not wanting anyone to perish.”
- Colossians 1:20 (NIV) – “Through him to reconcile to himself all things.”
- Acts 3:21 (NIV) – “Until the time comes for God to restore everything.”

The Shift:

- Old: God’s justice = endless punishment
- New: God’s justice = correction that leads to restoration

A Balanced View: Two complementary perspectives help us understand God's restorative justice. One view emphasizes love exposing lies until restoration occurs—the fire purifies rather than punishes. Another view recognizes that judgment may finally remove what persistently resists healing—not as vindictive punishment, but as the necessary end of evil itself. Both agree: wrath is not God's emotional reaction but His faithfulness to truth, the outworking of love against everything that destroys life. Evil ceases to exist; people are restored—and how far that restoring reach extends into every individual's final story, we hold as confident hope with open hands.

In Practice: This isn't about removing urgency from the gospel—awakening to life NOW matters infinitely. It's about trusting that God's love is bigger than our theological systems, and that a redemption accomplished before creation cannot be smaller in scope than a fall that happened within it.

Replace With: Kolasis (corrective pruning), Aiōnios (age-during), Apokatastasis (restoration of all things)

SEPARATION THEOLOGY

The Lie: Your sin creates actual separation from God

The Truth: You've never been separated from His love or His presence—only blind to it; and what death did break, Christ has already made alive (Eph. 2:5)

Biblical Reality:

- Romans 8:38-39 (NIV) - "Nothing in all creation will be able to separate us from the love of God."
- Acts 17:28 (NIV) - "In him we live and move and have our being."

The Shift:

- Old: "My sin pushed God away; I must earn my way back"
- New: "My sin blinded me to God's presence; now I realign my perception"

In Practice: Confess to align your perception with reality, not to earn forgiveness you already have.

Replace With: En Christō

PERFORMANCE CHRISTIANITY

The Lie: Do more to be more; earn God's acceptance through spiritual disciplines

The Truth: You already ARE everything in Christ—disciplines help you remember, not achieve

Biblical Reality:

- Ephesians 2:8-9 (NIV) - "It is by grace you have been saved... the gift of God—not by works."
- Colossians 2:10 (NIV) - "In Christ you have been brought to fullness."

The Shift:

- Old: "I must perform to earn God's love"
- New: "I am loved—now I express that love"

In Practice: Spiritual disciplines don't earn anything—they help you remember what's already true.

Replace With: Dikaiosune, Tetelestai, Charis

SINNER IDENTITY

The Lie: Your core identity is “sinner saved by grace”—fundamentally broken

The Truth: You ARE the righteousness of God in Christ—your core identity is righteous

Biblical Reality:

- 2 Corinthians 5:17 (NIV) - “If anyone is in Christ, the new creation has come.”
- 2 Corinthians 5:21 (NIV) - “In him we might become the righteousness of God.”
- Colossians 1:22 (NIV) - “To present you holy in his sight, without blemish.”

You WERE a sinner. Now you ARE righteous. When you sin, you're acting inconsistently with who you are, not revealing who you are.

The Shift:

- Old: “I'm a sinner; sin is who I am”
- New: “I'm the righteousness of God; sin is inconsistent with who I am”

Replace With: Dikaiosune, Kainos

THE AWAKENING

Remember:

- You're not learning new truths—you're awakening to truths that have always been
- You're not earning what you don't have—you're receiving what's already been given
- You're not becoming something new—you're recognizing who you've always been

Welcome to Your New Operating System

Old System (Reward-Language)	New System (Gift-Language)
Earn, achieve, deserve, perform, strive	Receive, awaken, express, rest, enjoy
Work FOR acceptance	Work FROM acceptance
You're separated, trying to get close	You're united, awakening to closeness
It's never finished	It's finished—now live from it

Gift language puts reward language out of business.

Tetelestai. It is finished. Now live from it.

THE PRACTICES

Your Daily Awakening Practice

Morning Meditation: Choose one scripture each day from The Scriptures section – the gospel-ordered passages that follow The Story. Read it slowly three times. Close your eyes and ask the Holy Spirit: “What does this reveal about who I already am?”

Let the truth sink past your mind into your heart. Don’t try to make it true—simply recognize what IS true.

Throughout the Day: Carry that truth with you. When doubt whispers, return to it. When fear rises, declare it. When religion tries to make you strive, remember: it’s already finished.

Evening Reflection: Before sleep, reflect: “How did this truth change how I saw myself today? Where did I live FROM it rather than FOR it?”

Awakening through Music

Truth doesn’t only come through written words. Some of the most powerful awakening happens through music that bypasses the mind and speaks directly to the heart.

Few worship artists capture the essence of the beautiful gospel. These two are rare exceptions:

Rachel Cannon – Her songs don’t beg for God’s attention; they rest in His embrace. This is worship from union, not toward it. Listening to her is less performance and more encounter—music that carries the frequency of the beautiful gospel.

John Mark Pantana – His worship declares finished work and beloved identity. Songs that announce who you already are rather than who you’re trying to become. Music for those awakening to what has always been true—that you were never outside the Father’s embrace.

If the written word has begun your awakening, let these voices carry it deeper. Sometimes a single song accomplishes what a thousand pages cannot.

NOW WHAT?

You've reached the end of this glossary. But this isn't a conclusion – it's an ignition point.

The Greek has done its work. Something has shifted. And here's what I've learned: once this shift happens, it keeps happening. Every time you open Scripture with these eyes, you'll see something you missed before. The Bible you thought you knew becomes a love letter you're reading for the first time.

The words you just studied were never just definitions. They were veils being lifted. Aletheia arriving. And what you're awakening to is the same thing the declaration at the beginning named: we began in Christ. The union was never broken. You were always home.

Once you see it, you cannot unsee it.

Go Back

Take your most familiar verse – the one you've quoted a hundred times. Now read it through what you've learned here.

Let metanoia be restored perception, not guilt. Let hamartia be identity amnesia, not mere moral crime. Let tetelestai be the final word it actually is. Where Paul writes "if," hear "since." Where you read "faith," receive it as more than your own effort – His faithfulness underneath your trust.

Something will open that was always there, waiting.

The text hasn't changed. You have.

Go Deeper

This glossary is a companion to a larger journey – one that was lived before it was written. Each book in The Awakening Series documents a real stage of revelation. Enter at any point:

- More Than Gold – Where the journey begins – the traditional gospel, honestly held.
- As in Heaven: Living in God's Kingdom Now – The Kingdom is present reality, not future hope.
- Ascension – Seated with Christ in heavenly places – your current, actual position.
- Awakening: Restorative Metanoia – The Greek opens everything. The beauty of the gospel, fully unveiled.
- The Awakening Glossary: Companion Resource – The language of awakening – distilled and portable for daily use, small groups, and conferences.
- Heavenly Health Hacks: God's Design for Vibrant Living – Your body is the temple of the Holy Spirit, and caring for it is an act of worship. Food is a celebration of life, designed

by a God who invented flavor, abundance, and the joy of a shared table. Health – on earth as it is in heaven.

- Living Awakened: Coming Soon – Walking it all out daily.

All books are available free at M46Ministries.com. For those who want a hard copy, they are on Amazon at the lowest price the platform allows – because the goal is to get this into as many hands as possible, as simply as possible.

There is also a three-part Apologetics Series, now available free at M46Ministries.com (online, not in print): the reasoned case beneath the beauty, for the mind that wants the why.

Go Remember

This isn't an invitation to try harder at religion. It's an invitation to wake up to what is already yours – to what has always been true.

Your soul already knows these things. That recognition – that yes, this is what I always sensed but couldn't name – that's not you learning something new. That's you remembering.

You were never a surprise to God. You have never been known differently than you are known right now. You were found in Christ before you were lost in Adam. You were loved before you were born.

We don't live toward the finished work. We live from it.

That's the difference between gift language and reward language – and it changes everything. Religion says do this, receive that. The beautiful gospel says it's already given. Wake up to it.

That shift has a signature. It feels like joy that doesn't need permission – not an emotion that rises and falls with circumstances, but a settled state, because joy is a Person and union with Him is unbreakable. It feels like rest – not laziness, but the deep exhale of someone who has stopped carrying what was never theirs to carry, who has finally come home. And it feels like hope that has moved from fragile to certain – no longer wishful thinking about a future outcome, but confident expectation rooted in something already finished. These aren't feelings you work up. They're what awakening produces when the striving stops.

This is your awakening. This is your remembering.

Welcome home. The cage is open. Fly.

—Bryan

Tetelestai. It is finished. Now live from it.



THE EXPANDED GREEK A-Z

Every term, alphabetical – for when you want to find a word or scan the whole Greek at a glance. Each entry notes the page where it appears in the Story, so you can move freely between the narrative and the full meaning.

AGAPE

(ἀγάπη · ah-GAH-pay)

Unconditional Divine Love

In the Story: page 17

Strong's #26 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.); MSB

Traditional: “God’s love” or “Divine love”

True Meaning: Unconditional, self-giving divine love—God’s very nature and essence. A common teaching sharply ranks agape above ἔρως (eros, romantic love) and φιλία (philia, brotherly love), but in actual New Testament usage the words overlap—John alternates ἀγαπάω and φιλέω in John 21:15-17, and Scripture even uses ἀγαπάω of misplaced love, as when Demas “loved” this present world (2 Timothy 4:10). Agape’s surpassing meaning comes not from an inherently higher Greek word but from what it points to: God’s own self-giving love revealed in Christ (1 John 4:8; Romans 5:8).

Awakening Impact: Love isn’t what God does—it’s who God IS (1 John 4:8, 16). And because you’re in Him, it’s who you are too. You can’t earn it, lose it, or deserve it.

In Practice: Receive love as gift, not wage. You are loved because you exist, not because you perform. Stop trying to earn what you already possess.

See Also: En Christō, Charis

AIONIOS

(αἰώνιος · eye-OH-nee-os)

Of the Ages, Not Eternal

In the Story: page 22

Strong's #166 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.); MSB

Traditional: “Eternal, everlasting” (endless duration)

True Meaning: Age-pertaining, age-during; describes quality more than endless duration. From αἰών (aiōn), meaning “age, eon, period of time.” While standard lexicons primarily translate as “eternal,” the word’s derivation from aiōn (age/eon) has led some scholars to emphasize its qualitative dimension—the character of God’s eternal life—rather than merely quantitative endless duration.

One honest note here, because this word carries the most weight in the whole debate: the standard lexicons gloss aiōnios “eternal, everlasting” first, and what it means in “eternal punishment” (Matthew 25:46) is genuinely debated ground. The age-during, qualitative reading is the position this book holds and defends—from the character of the Judge and the testimony of the whole story—and we hold it the way we hold the whole horizon: with open hands.

Awakening Impact: Dismantles eternal torment theology—“eternal punishment” becomes “age-during correction.” God’s justice is restorative, not merely retributive.

In Practice: When you read “eternal” in Scripture, consider whether it’s describing quality (God’s kind of life) or duration (endless time). Often it’s the character of divine life being offered, not merely its length.

See Also: Kolasis, Gehenna, Apokatastasis

ALETHEIA

(ἀλήθεια · ah-LAY-thay-ah)

Truth as Unveiling

In the Story: page 20

Strong’s #225 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.); MSB

Traditional: “Truth” – correct information, accurate facts, sound doctrine.

True Meaning: Un-hiddenness—reality unveiled. The etymology is real, and the classical lexicon records it plainly: alēthēs is built from a- (“not”) + lēthō/lanthanō (“to be hidden, to escape notice”)—the same root family as lēthē, forgetfulness, the river of forgetting. Truth, at its root, is what is no longer concealed. One honest note here: in everyday New Testament usage the word usually just means truth—what accords with reality (Louw-Nida files it under “True, False,” §72.1). The unveiling force is the word’s deep background, and it comes alive especially in John: Jesus IS the truth (John 14:6), the Spirit guides into all truth (John 16:13), and the truth sets you free (John 8:32). That is where this book stands when it reads truth as revelation.

Awakening Impact: You don’t learn truth the way you learn information—you wake to it the way you wake to a sunrise that was already there. Truth is not a database to master but a veil being lifted. That is why metanoia and aletheia travel together: the shift of mind is the moment un-hidden reality gets seen. And truth is a Person before it is a proposition—“I am the way, and the truth, and the life.”

In Practice: Stop treating truth as ammunition for arguments and start treating it as a face to behold. When Scripture confuses you, don’t just study harder—ask the Spirit of truth to lift the veil (John 16:13). What He shows you was true all along; seeing it is the gift.

See Also: Metanoia, Nous, Apokalupsis, Logos

ANAKAINŌSIS

(ἀνακαίνωσις · ah-nah-KY-noh-sis)

The Renewing of the Mind

In the Story: page 21

Strong’s #342 (ἀνακαίνωσις; verb ἀνακαινόω, anakainōō, #341)

Sources: Louw-Nida; Liddell-Scott (LSJ); MSB

Traditional: “Renewal, renewing” – often heard as self-improvement, trying to think better thoughts.

True Meaning: A making-new – renewal. Built on kainos (“new in kind / quality”), not neos (“new in time”): renewal into a new kind of seeing, not merely a recent thought. It is the renewal-word of the book’s marquee verse: “be transformed (metamorphoō) by the renewing (anakainōsis) of your mind (nous)” (Romans 12:2) – three movements of one sentence: the change of form, the renewal, the faculty that sees. Its sibling ananeousthai (Eph. 4:23) sounds the same note from the neos root.

Awakening Impact: The renewing is not you manufacturing better thoughts; it is your thinking catching up to what grace has already made true. Paul keeps it ongoing – you are “inwardly renewed day by day” (2 Cor. 4:16); the new self is “renewed in knowledge” (Col. 3:10). Renewal is a daily unveiling, not a self-help project.

In Practice: Don’t try to think your way into a new self. Behold what is already true (2 Cor. 3:18) and let the renewing happen – the nous coming into agreement with the spirit that already knows.

See Also: Metamorphoō, Nous, Kainos, Ananeousthai

ANANEOUSTHAI

(ἀνανεοῦσθαι · ah-nah-NEH-oo-sthai)

The Renewed Mind

In the Story: page 21

Strong’s #G365 (related) **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Scripture: “Now it’s time to be made new by every revelation that’s been given to you.” (Ephesians 4:23 TPT)

“Thus you are habitually renewed in your innermost mind. This will cause you to be completely re-booted in the way you think about yourself.” (Ephesians 4:23 MSB)

Traditional: Renewal of the mind is something we must do—a command to think differently, work harder at positive thinking, memorize more Scripture, discipline our thoughts through effort.

True Meaning: From *ana* (ἀνά, back to origin) + *neos* (νέος, new)—“to make new again.” In Ephesians 4:23 the verb is a present passive infinitive: continuous action that is received, not self-generated—you are being renewed, not renewing yourself.

Awakening Impact: The Present Passive Infinitive reveals the truth: you are being renewed—not commanded to renew yourself. This is ongoing work happening to you, not work you manufacture. The prefix *ana* (upward) connects to *anōthen* (from above) in John 3:3—both point back to origin, back to source.

The Greek Matters:

- Present Infinitive = progressive aspect, ongoing action in progress
- Passive voice = the subject receives the action (God renews you)
- Contrast with Aorist = Aorist presents an action as a whole (aspect, not time); Present shows continuous unveiling

The Key Insight: Your design was never destroyed—just like the watermark in a paper note, the lost coin never lost its original inscription and image: the image of God in you was buried, never erased. But the design being intact does not mean nothing happened: in Adam the race really died to its life in God, and in Christ it was really made alive—“God made us alive with Christ even when we were dead in transgressions” (Ephesians 2:5). And the mind was veiled by darkness—the renewal of the mind is your thinking catching up to what grace has already made true of you. As the MSB commentary states: “There is nothing wrong with our design or our redemption; we were thinking wrong.” (Francois du Toit, MSB)

How Renewal Happens: “This transformation happens in the spirit of your mind, awakened by truth on a much deeper level than mere intellectual or academic consent. We often thought that we had to get information to drop from the head to the heart; but it is the other way around.” (MSB Commentary on Ephesians 4:23)

Jesus confirms: “When you believe that I am what the Scriptures are all about, then you will discover that you are what I am all about, and rivers of living waters will gush out of your innermost being” (John 7:37-38 MSB).

Connected to Ephesians 4:24: “Remain fully immersed in this God-shaped new person from above. You are created in the image and likeness of God. This is what righteousness and true holiness are all about.” (Ephesians 4:24 MSB)

The verb *endusasthai* (ἐνδύσασθαι, “to put on”) is an aorist middle infinitive—presenting the putting-on not as a process but as a single, decisive whole. And Colossians speaks of it as already done: you “have put on the new self” (Colossians 3:10 NIV). You have already been clothed in the new person. Now remain clothed in this reality. And the new self you put on is itself *ktisthenta* (κτισθέντα)—“created” (Eph. 4:24), an aorist participle naming it already made in God’s likeness before you ever put it on. Created there, put on here, remained-in daily: the accomplished/received grammar folds into one verse.

The Awakening Connection:

- *Anōthen* (John 3:3) = born from above
- *Anagennaō* (1 Peter 1:3) = birthed again, rebooted to original design
- *Ananeousthai* (Ephesians 4:23) = habitually renewed upward

All three share the *ana* prefix—all three point back to origin. You were never given a new identity foreign to your design. You were rebooted to the identity you always had in Christ before the foundation of the world.

In Practice: You don’t renew your mind by trying harder. You renew your mind by:

- Setting your focus on your co-seatedness with Christ (Ephesians 2:6)
- Pondering the truth about you as displayed in Christ
- Receiving revelation, not manufacturing effort
- Letting the truth flow from spirit to heart to mind

The renewal is passive. Your role is to position yourself to receive—to tune in to what’s already broadcasting from your union with Christ.

See Also: *Metanoia*, *Anōthen*, *Metamorphoō*

ANASTASIS

(ἀνάστασις · ah-NAH-stah-sis)

Standing Up Again

In the Story: page 20

Strong's #386 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Resurrection (future event after death)”

True Meaning: Standing up again, restoration to original position. From ἀνά (ana, “up/again”) + ἵστημι (histēmi, “to stand”). While certainly including future bodily resurrection, the word also carries present implications of being raised up, restored, and positioned correctly.

Awakening Impact: Resurrection isn't just future—it's present reality. You've already been raised with Christ (Colossians 3:1; Ephesians 2:6). You're living resurrection life now, not just waiting for it later.

In Practice: Live as someone already raised, not as someone waiting to be raised. Your resurrection life has already begun. Engage today's challenges from resurrection power, not human striving.

See Also: En Christō, Basileia

ANŌTHEN

(ἀνωθεν · AH-noh-then)

Born from Above

In the Story: page 20

Strong's #509 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.); MSB

Traditional: “Again, born again” – a second birth that happens after a decision to accept Christ; a conversion experience that creates spiritual life where none existed before.

True Meaning: From above, from the top, from the beginning, from the source. Composed of ἀνω (anō, “above, upward”) + the suffix -then (indicating origin/source). BDAG lists its primary meaning as “from above” (used this way in John 3:31, 19:11, James 1:17, 3:15, 3:17). While it can mean “again” in certain contexts, in John 3:3 the directional meaning – “from above” – is primary, as confirmed by Jesus' own explanation in the verses that follow. As the MSB notes: “Here Jesus uses the word anouthen meaning from above – see James 1:17, every good and perfect gift comes anouthen [from above]” (John 3:3 MSB Commentary). One honesty note: “again, anew” is also a real, attested sense of anōthen (Louw-Nida lists both; Galatians 4:9 uses it plainly as “anew”), and John's dialogue almost certainly trades on the double meaning deliberately—Nicodemus can only mishear “a second time” because the word genuinely carries it. “From above” is primary in John 3, with the overtone of “anew” riding along—born from above, and thereby genuinely new. The point is “from above” first—not “never again.”

The Greek Matters:

- John 3:3 – “No one would even be able to recognize anything as coming from God’s domain unless they are born from above to begin with” (MSB). Not a second birth in sequence, but a different birth altogether.
- John 3:4 – Nicodemus hears “again” and asks the obvious question: how can a grown man climb back into his mother’s womb? He heard a repeat – the same birth, a second time. But Jesus meant “from above” – not a second trip through the same door, but a birth from a different place altogether. Nicodemus was asking “how do I do it over?” Jesus was saying “it comes from somewhere else.”
- John 3:5-6 – Two births: water (womb, physical origin) and Spirit (from above, divine origin). “Whatever originates out of flesh is flesh; but what is sourced beyond flesh in Spirit, is spirit” (MSB).
- John 3:7 – The Plural Shift: Jesus switches to humin (ὑμῖν) – plural. He’s no longer speaking to one man. He’s addressing all of humanity: “Don’t be so surprised when I say to you [humanity - plural.] You couldn’t get here in the flesh unless you got here from above” (MSB). Every human being who exists in the physical arrived from a spiritual origin. This is a universal declaration, not a private instruction.
- John 1:13 – The Foundation: Before the Nicodemus conversation, John established the principle: “These are the ones who discover their genesis in God, beyond their natural conception. This is not about our blood lineage or whether we were a wanted- or unwanted-child; this is about our God-begottenness. We are not the invention of our parents... man began in God” (MSB). Birth from above isn’t introduced in John 3 – it’s unveiled. John established it in the prologue.

The Translation Problem: The King James Version’s “born again” (1611) collapsed anōthen into a sequential, time-bound event – something that happens after a decision. This created centuries of theology built on a secondary meaning of the word. Most modern translations now include “from above” in footnotes (NIV, ESV, NASB), acknowledging the directional meaning. The MSB restores the primary meaning directly in the text.

Connected Words:

- Anagennaō (ἀναγεννάω, 1 Peter 1:3) = birthed again, rebooted to original design
- Ananeousthai (ἀνανεοῦσθαι, Ephesians 4:23) = habitually renewed upward
- All three share the ana prefix – all three point back to origin, back to source, back to above.

Awakening Impact: Jesus didn’t tell Nicodemus to get born from above. He told him he couldn’t be here unless he already was from above. Birth from above isn’t an achievement of your willpower at conversion – it is God’s act: a real, datable birth in your own story, sourced from above, personally yours the day you receive Him. You didn’t begin in your mother’s womb. You began in God. Awakening begins when you receive and acknowledge Jesus – not because receiving creates the reality (the work was finished before you asked), but because receiving is your real entry into it: your spirit comes alive to the life Christ already secured (Ephesians 2:5). Accomplished long before your yes; your own from the day you gave it.

In Practice: Stop telling people they need to “get born again” as if they were never God’s design. Start telling them both truths: their origin is from above – you are not the invention of your parents; man began in God – and the day they say yes to Jesus, something real, datable, and decisive happens: a birth (John 3:3-8), their spirit coming alive to the life Christ already secured for it (Ephesians 2:5).

Foundational Reading: For the full theology of birth from above – including Jesus’ conversation with Nicodemus, the distinction between physical birth (water/womb) and spiritual

origin (Spirit/from above), the Greek Perfect Passive tense revealing you ARE spirit whether aware of it or not, and the role of the Holy Spirit as “The Great Awakener” who reveals union rather than creates it – see Awakening: Restorative Metanoia, Chapter 4: Metanoia: The Shift That Changes Everything, Section 4.2.

See Also: Anōthen, Ananeousthai, Metanoia, Aletheia, En Christō

APHESIS

(ἄφεσις · AH-feh-sis)

Release Already Granted

In the Story: page 19

Strong’s #859 (from ἀφίημι, aphīēmi: ἀπό “from, away” + ἵημι “to send”)

Sources: Louw-Nida; LSJ

Traditional: “Forgiveness” or “remission of sins” – often heard as a pardon still pending, dispensed piece by piece as you confess and ask.

True Meaning: A sending away, a letting go – release. The lexicons are unanimous here. Louw-Nida (§40.8) defines it as removing the guilt resulting from wrongdoing – to pardon, to forgive. Liddell-Scott reaches further back: a letting go, a setting free, a discharge, a remission of debt. Aphesis is the language of cancellation – a charge dismissed, a debt struck through. This is exactly Colossians 2:13-14: God cancelled the written record that stood against us, nailing it to the cross. It is the word Jesus announced in Nazareth – “release (aphesis) for the captives” (Luke 4:18). And Liddell-Scott preserves one more classical sense almost too good to be true: aphasis was also the release of horses at the starting line – even the starting-post itself. Release that doesn’t just open the cell behind you; release that launches you forward.

Awakening Impact: Biblically, forgiveness is announced as accomplished, not negotiated (Ephesians 1:7; Colossians 2:13-14) – and the word itself backs that reading: a decisive sending-away. Awakening is receiving a release already granted, not earning a pardon still pending. God is not softening toward you in installments; the dismissal has been declared. Sin-consciousness keeps appealing a case that has already been dismissed.

In Practice: Stop renegotiating what has been cancelled. When guilt resurfaces, don’t reopen the case – remember what was nailed to the cross. Receive forgiveness the way the word means it: not a verdict you are awaiting but a release you are living from. Then run – aphasis is a starting line, not only an open door.

See Also: Tetelestai, Hilasterion, Katallassō, Dikaiosune

APISTIA

(ἀπιστία · ah-pis-TEE-ah)

The Refusal to Trust

In the Story: page 20

Strong’s #570 (from ἀ-, privative, + πίστις, pistis) **Sources:** Louw-Nida; LSJ; MSB

Traditional: “Unbelief” – usually pictured as a blank, the empty space where faith should be; doubt as simple absence.

True Meaning: Apistia is literally *not-faith* (ἄ- + pistis). But notice how the lexicons gloss it: Louw-Nida (§31.97) gives “to refuse to put one’s trust or reliance in someone.” The weight is on *refuse*. Unbelief is not a vacancy but a posture – a turning-away, a withholding of trust. Scripture pairs it in Hebrews 3 with a near cousin, *apeitheia* (ἄ- + peithō, “unpersuaded”) – the disposition of a heart that won’t be convinced; apistia is the not-trusting itself (Hebrews 3:12, 18, 19).

Awakening Impact: Through the awakening lens, that refusal always has an object – it is trusting *something*. The Mirror Study Bible’s Hebrews 3 names apistia as “believing a lie about yourself and your salvation”: the same faculty that says yes to God’s word, turned to say yes to the counterfeit. (That is theology layered on the word, not the dictionary sense – held as such.) Israel in the wilderness were not atheists; they had watched forty years of miracles. Their unbelief was a self-portrait – “grasshoppers in our own eyes” (Numbers 13:33). This is hamartia gone active: the moment forgetting who you are hardens into a spoken yes to the lie. Which is why the cure is never *believe harder*. It is *parakaleō* (Hebrews 3:13) – to be called alongside and reminded, today, of who you already are – until unbelief is converted “into a seeing for themselves” (Luke 1:17, MSB).

In Practice: When you catch the inner “I’m not...,” don’t fight it by cranking up belief. Ask the awakening question: what am I trusting *instead*? Name the lie, and let the truth be carried back to you – by the Word, by the Spirit who is the Helper, by a friend called alongside. Unbelief doesn’t yield to effort; it dissolves in seeing.

See Also: Pistis, Hamartia, Metanoia, Parakletos

APOKALUPSIS

(ἀποκάλυψις · ah-poh-KAH-loop-sis)

Unveiling, Not Catastrophe

In the Story: page 22

Strong’s #602 (from ἀποκαλύπτω, apokaluptō: ἀπό + καλύπτω, “to cover, veil”)

Sources: Louw-Nida; LSJ; MSB

Traditional: “Revelation” – and in the popular imagination, “apocalypse”: catastrophe, destruction, the end of the world

True Meaning: An un-covering. The word is built from ἀπό (apo, “off, from”) + καλύπτω (kaluptō, “to cover, veil”) – literally the lifting of a veil. The classical lexicon defines it plainly: “an uncovering, revelation.” Louw-Nida places it in the domain of knowing: “to cause something to be fully known – to reveal, disclose.” Here the etymology is the meaning; no stretch is required. Apokalupsis is not the manufacture of something new but the disclosure of what was always there – reality with the cover removed.

Awakening Impact: Awakening is apokalupsis. Nothing about you in Christ is being created in the moment you finally see it; the veil is simply being lifted from what has been true all along. “We all, with unveiled faces, behold the glory of the Lord” (2 Corinthians 3:18). Even the last book of the Bible is not a catalog of catastrophe – it announces itself as “the apokalupsis of Jesus Christ” (Revelation 1:1): an unveiling of Him. Apokalupsis is the twin of aletheia (truth as un-hiddenness): both name the disclosure of what already is.

In Practice: Stop bracing for an apocalypse and start expecting an unveiling. When you read “revelation” in your Bible, hear “uncovering.” Pray Paul’s prayer for yourself: “a spirit of wisdom and apokalupsis” (Ephesians 1:17)—not new information arriving, but the veil lifting from what God has already placed in you. What you’re waiting for isn’t on its way; it’s being uncovered.

See Also: Aletheia, Metanoia, Nous

APOKATASTASIS

(ἀποκατάστασις · ah-poh-kah-TAH-stah-sis)

Restoration of All Things

In the Story: page 22

Strong’s #605 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.)

Traditional: (Rarely discussed in modern churches)

True Meaning: Restoration of all things to their original state. From ἀπό (apo, “back”) + καθίστημι (kathistēmi, “to set in order”). Restored means returning to original design—you can only restore what originally existed. There was an original design—Eden restored, not escaped. Used in Acts 3:21: “the time for the restoration of all things.”

Awakening Impact: God’s plan includes universal restoration. The early Church Fathers (Origen, Gregory of Nyssa, Clement of Alexandria) taught that God’s redemptive purposes extend to all creation. Everything will be set right. You’re not becoming something new—you’re returning to who you always were. And how far that restoring reach extends into every individual’s final story, we hold as confident hope with open hands (see Acts 3:21 below).

Note: This interpretation, while held by significant early Church Fathers, remains a minority position in contemporary Western Christianity.

In Practice: Hope bigger. God’s restoration plan is cosmic, not just personal. Nothing is beyond redemption. No one is beyond reach. You’re not waiting to escape earth for heaven—you’re watching Eden restored.

See Also: Katallassō, Apolutrosis, Pas, Aionios

APOLLUMI

(ἀπόλλυμι · ah-POL-loo-mee)

Lost More Than Destroyed

In the Story: page 22

Strong’s #622 **Sources:** Louw-Nida §21.32; BDAG (cross-ref.); MSB

Traditional: “Destroy, perish (go to hell)”

True Meaning: To lose, to be lost, to waste—like the “lost” sheep, “lost” coin, “lost” son in Luke 15. The word emphasizes being separated from purpose, not annihilated or tortured. This word is used for the prodigal son who “was lost” (Luke 15:24, 32) and in John 3:16 (“should not perish”).

The word's full range is wider, and we keep it visible: *apollumi* also carries real destruction—"to destroy utterly" in the active voice (Liddell-Scott), as when Jesus warns of the One who can "destroy both soul and body" (Matthew 10:28). The word itself doesn't choose between ruined and lost; context does—and Luke 15 is where Jesus reveals the Father's context: what is lost gets searched for until it is found. Louw-Nida files the spiritual sense at §21.32, "to be lost... to perish"—and tellingly places it in the very same domain as *sōzō*, "to save" (§21.18). In the lexicon's own map, "lost" and "saved" are opposites describing the same recoverable person.

Awakening Impact: When God says He doesn't want any to "perish" (2 Pet. 3:9; John 3:16), He's not threatening eternal torture. He's expressing a Father's heart that doesn't want His children living lost to their magnificent purpose, blind to their identity, wasted in religion when designed for glory.

In Practice: You can be *apollumi* (perished/lost) while physically alive—missing the very reason you exist. Perishing = living disconnected from divine purpose (not hell). Salvation = awakening to who you've always been (not fire insurance). The contrast in John 3:16 isn't heaven vs. hell but lost vs. found, asleep vs. awake, wasted vs. fulfilled in divine purpose.

See Also: Sozo, Metanoia, Hamartia, Aionios

APOLUTROSIS

(ἀπολύτρωσις · ah-poh-LOO-troh-sis)

Redemption as Recovery

In the Story: page 19

Strong's #629 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: "Redemption (rescue from damnation, payment to satisfy God's wrath)"

True Meaning: Release, deliverance, setting free—recovering what already belonged to you. From *ἀπό* (apo, "from") + *λύτρωσις* (lutrōsis, "release, redemption"). The lexicons' own core is release secured by a ransom—*λύτρωσις* descends from *λύτρον* (lutron, the ransom-price): "to release or set free, with the implication of paying a ransom" (Louw-Nida). Scripture names the ransom's cost ("the precious blood of Christ") but never a recipient of the payment; and the recovery emphasis is the Bible's own buy-back motif (the kinsman-redeemer, Israel redeemed out of Egypt)—theology carried on top of that lexical core, not the bare definition. Redeemed means prior ownership restored—you can only redeem what already belonged to you. God didn't purchase you from a stranger; He recovered what was always His.

Awakening Impact: You were never a commodity sold to Satan or held hostage by divine wrath. You were always God's—temporarily lost, now recovered. "You were redeemed... with the precious blood of Christ" (1 Peter 1:18-19 NIV). The cross wasn't a transaction with an angry deity; it was a Father recovering His own children.

In Practice: Stop seeing yourself as someone who was bought from an enemy. You were always His. Redemption is homecoming, not hostage negotiation. You belonged to God before the foundation of the world—redemption simply brought you back to what was always true.

See Also: Katallassō, Apokatastasis, Tetelestai

BASILEIA

(βασιλεία · bah-sih-LAY-ah)

The Reign of God, Here Now

In the Story: page 21

Strong's #932 (from βασιλεύω, basileuō, “to reign,” from βασιλεύς, basileus, “king”)

Sources: Louw-Nida; LSJ; Awakening, “Key Greek Terms at a Glance”

Traditional: “Kingdom” (often pictured as a realm or territory – and frequently postponed to the future)

True Meaning: The active reigning of God – reign, royal rule, kingship – as well as the domain He rules. The word is built directly on basileuō (“to reign”) and basileus (“king”), and Louw-Nida files it under the domain of “Control, Rule”: the act of ruling, of reigning. The classical lexicon (LSJ) leads with the realm-sense – “a kingdom, dominion” – so basileia genuinely carries both meanings, and context decides which is in view. But when Jesus announces the kingdom, most who have studied this word agree the reigning sense comes first: not a territory you wait to enter, but a reign breaking in. “The kingdom of God has drawn near” (Mark 1:15) – the verb *ēngiken* names a past arrival with present, standing force. It is “within you” or “among you” (Luke 17:21). “The kingdom of God has come upon you” (Matthew 12:28).

Awakening Impact: The kingdom is not postponed and not primarily geographic – it is God reigning, now, present and active. Awakening is recognizing the reign that is already here and learning to live from it. You do not strive to bring the kingdom someday; you wake up to the King already ruling. The realm-sense remains real – there is a domain where His rule expresses itself – but the announcement of Jesus is the rule itself arriving. And mark the timing: Jesus announced this before the cross, to people who had accepted nothing yet – the reign was already present, within you, among you (Luke 17:21). The kingdom was never a transaction waiting on your paperwork; it is a King already reigning, waiting to be seen.

In Practice: Stop waiting for the kingdom and start recognizing it. Pray “Your kingdom come, Your will be done on earth as in heaven” (Matthew 6:10) as participation in a present reign, not a plea for a distant one. Seek first the basileia (Matthew 6:33) – His reigning expressed in righteousness, peace, and joy (Romans 14:17) – and watch your ordinary life reorganize around the King who is already on the throne.

See Also: Ekklesia, Apokatastasis, Metanoia

CHARIS

(χάρις · KHAH-ris)

Grace as Empowering Presence

In the Story: page 19

Strong's #5485 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Unmerited favor, getting what you don’t deserve”

True Meaning: At its root, *charis* is favor and gift – what you’re handed freely, never what you earn. But the New Testament stretches the word further: grace is not only God’s kindness

toward you, it's His strength *in* you. Paul heard Him say it plainly – “My grace is sufficient for you, for my power is made perfect in weakness” (2 Corinthians 12:9). Grace isn't a pardon slipped under the door, leaving you to manage on your own. It's the strength that arrives the moment your own runs out.

Awakening Impact: Grace isn't just forgiveness—it's transformation power operating in you. Grace doesn't excuse sin—it empowers righteousness. It's not merely pardon; it's power.

In Practice: Receive grace as power, not just pardon. When you struggle with sin, don't try harder—receive grace. You're not under law (self-effort) but under grace (divine empowerment).

See Also: Dunamis, Pistis

DIKAIOSUNE

(δικαιοσύνη · dih-kay-oh-SOO-nay)

Right-Standing Already Established

In the Story: page 19

Strong's #1343 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Righteousness (moral perfection you must achieve)”

True Meaning: Right-standing with God – already established, not earned. In Paul's letters (2 Corinthians 5:21; Romans 3:21-22), righteousness isn't moral perfection you achieve; it's a gift you receive – Christ's own right-standing credited to you, as though His flawless record were now filed under your name. One honest note: the word is not only relational – the lexicons also preserve a genuine ethical sense, righteousness as doing what is right (Louw-Nida files both senses; classically dikaiosunē is the cardinal virtue of justice). The awakening reading is a legitimate foregrounding of Paul's gift-sense, not the correction of a lexical error.

Awakening Impact: You ARE the righteousness of God in Christ (2 Cor. 5:21). This isn't borrowed righteousness or a legal fiction; it's your actual standing before God. Righteousness is your identity, not your goal.

In Practice: Stop trying to become righteous—be who you already are. Live FROM righteousness, not FOR it. When you sin, your righteousness doesn't decrease; you simply acted inconsistently with who you are.

See Also: Tetelestai, Kainos

DOXA

(δόξα · DOX-ah)

Glory as Radiance, Not Reputation

In the Story: page 21

Strong's #1391 (from δοκέω, dokeō, “to seem, think”) **Sources:** Louw-Nida; LSJ; MSB

Traditional: “Glory” (often heard as reputation, honor, applause—brilliance you earn)

True Meaning: The weight and radiance of God’s manifest presence and true nature. This word carries one of the great semantic shifts in the Bible’s Greek. In classical Greek, *doxa* came from *dokeō* (“to seem, think”) and meant opinion—then the opinion others hold of you: repute, fame, honor (Liddell-Scott). But when the Greek Old Testament was translated, *doxa* was chosen to render the Hebrew *kabod*—weight, heaviness, substance—the manifest splendor of God’s presence that filled the mountain and the tabernacle (Exodus 24:16-17). The New Testament operates in that biblical sense: “splendor, glory—a state of magnificence” (Louw-Nida §79.18). Glory is not what people think of you. Glory is what God is—and what He shares.

Awakening Impact: *Doxa* is not earned brilliance but original radiance—the splendor you awaken to as an image-bearer. “We all, with unveiled faces... are being transformed into the same image from glory to glory” (2 Corinthians 3:18). The Word who was with the Father in glory before the world began (John 17:5) has given that glory to you (John 17:22): Christ in you, the hope of glory (Colossians 1:27). Transformation is not climbing toward glory; it is glory-to-glory—radiance unveiling more radiance as you behold Him.

In Practice: Stop performing for the classical *doxa*—reputation, applause, the opinion of the room. That glory was never the goal; it is the counterfeit the gospel retires. Your glory is *kabod*-glory: weight, substance, the presence of God shining through your unveiled face. When you feel pressure to impress, remember which glory you carry. Behold Him, and let the transformation run from glory to glory.

See Also: *Metamorphoō*, *Eikon*, *Metanoia*, *Aletheia*

DUNAMIS

(δύναμις · DOO-nah-mis)

Inherent Power Already in You

In the Story: page 19

Strong’s #1411 (from δύναμαι, *dunamai*, “to be able, to have power”)

Sources: Louw-Nida; LSJ; MSB

Traditional: “Power, might, a mighty work” – often imagined as something you must work up, or wait on God to send down.

True Meaning: *Dunamis* is *inherent* power – capability resident within, the strength that belongs to a thing by its own nature (it stands behind our word “dynamic”). Louw-Nida files it under power and might; LSJ gives “power, might, ability, capacity.” Paul prays that you would grasp God’s “incomparably great power (*dunamis*) for us who believe – the same as the mighty strength He exerted when He raised Christ from the dead” (Ephesians 1:19-20, NIV). That resurrection-grade power is then named as already at work in you: the Spirit of the One who raised Jesus lives in you (Romans 8:11).

Awakening Impact: You are not waiting for power; you are waking up to it. The *dunamis* that raised Christ is not a future deposit to earn but a present reality, indwelling you by the Spirit. This overturns the whole striving model: transformation is not willpower generating strength, but yielding to a strength already there. Grace and power travel together – “My power (*dunamis*) is made perfect in weakness” (2 Corinthians 12:9), so the end of your striving is the beginning of His strength.

In Practice: Stop trying to manufacture what you already carry. When you feel powerless, the lack is rarely dunamis itself but awareness of it. Yield, and let the resurrection power already in you do what effort never could.

See Also: Charis, Pneuma, Anastasis, En Christō

EIKON

(εἰκών · ay-KOHN)

The Image You've Always Borne

In the Story: page 17

Strong's #1504 (from εἰκα, eoika, "to be like") **Sources:** Louw-Nida; LSJ; MSB

Traditional: "Image" (often heard as a mere copy—a resemblance at a distance)

True Meaning: Image, likeness, true representation. The lexicons are unanimous on the core: eikōn is the image, likeness, or form of something—"that which corresponds to and represents the form of an object" (Louw-Nida §58.65). Classically the word could name a figure, a portrait, even a semblance. What elevates it is where Scripture places it. When God creates humanity, the Septuagint of Genesis 1:26-27 says we are made kat' eikona—according to His image. And when Paul calls Christ "the eikōn of the invisible God" (Colossians 1:15), the image is no faint copy: He is the exact visible expression of the Father. The conviction that an eikōn shares the nature of what it images is a theological reading drawn from that Christology—not from the dictionary alone—and the awakening message holds it as exactly that: grounded first in Christ as eikōn, then extended to you as one who bears His image.

Awakening Impact: You were designed as an image-bearer from the beginning. Awakening is not becoming something new; it is recognizing your true origin—the image you have always borne—rather than the distorted self-portrait hamartia paints. Beholding Christ, you are being transformed into that same image (2 Corinthians 3:18), conformed to the image of the Son (Romans 8:29).

In Practice: When you look at Jesus, you are not looking at a standard you fail; you are looking at the original of your own design. Stop consulting the distorted self-portrait. Behold Him, and let the mirror do its work—you become what you behold.

See Also: Morphē, Doxa, Hamartia, Metanoia

EKKLESIA

(ἐκκλησία · ek-klay-SEE-ah)

The Called-Out Assembly

In the Story: page 21

Strong's #1577 (from ἐκ, ek, "out" + καλέω, kaleō, "to call") **Sources:** Louw-Nida; LSJ

Traditional: "Church" (a building, an institution, a weekly service)

True Meaning: In the Greek world, ekklesia was not a religious word at all. Liddell-Scott defines it as “an assembly of the citizens summoned by the crier, the legislative assembly” –at Athens, the governing body of the city itself. Citizens were called out (ἐκ “out” + καλέω “to call”) from their homes to deliberate and act with authority; the ekklesia is literally “the summoned ones.” The New Testament still uses the word in this secular civic sense (Acts 19:32, 39). Louw-Nida gives the Christian usage: a congregation of believers, implying interacting membership—a people, never a place.

Awakening Impact: One honest note here: the lexicons give us the civic assembly—that part is firm. The theological weight is what Jesus Himself builds on it. When He says “I will build my ekklesia” and hands it the keys of the kingdom—what you bind on earth having been bound in heaven (Matthew 16:18-19; 18:18-20)—He is commissioning a governing body co-laboring with heaven, called to bring the settled reality of the kingdom to bear on earth. Not a building. Not a weekly service. His body, “the fullness of Him who fills everything in every way” (Ephesians 1:22-23). The ekklesia is who we are together—awake and aligned.

In Practice: Stop “going to church”—you can’t go to what you are. You have been summoned out and seated in an assembly that carries real authority. When you gather with even two or three in His name, you are not attending an event; you are convening as heaven’s assembly on earth (Matthew 18:20). Ask less “What did I get out of the service?” and more “What is heaven deliberating, and what are we called to enact together?”

See Also: Basileia, Hagios

EKLEGOMAI

(ἐκλέγομαι · ek-LEG-oh-my)

Chosen in Him before the Foundation

In the Story: page 17

Strong’s #1586 (from ἐκ, ek, “out” + λέγω, legō, “gather, select”; cf. ἐκλεκτός, eklektos, “chosen” and ἐκλογή, eklogē, “choice”) **Sources:** Louw-Nida; LSJ; MSB

Traditional: “To choose, to elect” – often heard as God selecting some for salvation and passing over others

True Meaning: To pick out, to choose, to select. The lexicons are unanimous here: Louw-Nida (§30.86) defines it as choosing or selecting one or more from a larger number, and Liddell-Scott gives the classical root as “to pick out, single out, select.” The word itself simply means choosing. What transforms it is where the choosing happens – Ephesians 1:4 says God “chose us in Him before the foundation of the world.” The choice was made in Christ, in eternity, before and apart from any choice of ours. Francois du Toit renders the sense as God having “associated” us with Christ – his way of reading that little phrase “in Him,” the place where the choosing happened.

Awakening Impact: Your inclusion was settled before the world was founded – that much sits squarely on the text. The awakening reading goes further and holds election as corporate and Christ-centered: not God selecting some over others, but God’s prior embrace of humanity in Christ. One honest note here: that wider embrace is a theological reading of the “in Him” of Ephesians 1:4. You can defend it, and more and more believers across traditions hold it – but the verb itself doesn’t tell us whom God chooses or on what basis (ἐκλεκτός can still be read as some chosen out of the many, “the elect”). So we hold it with open hands, standing on what the verse does settle: where the choice was made – in Christ.

In Practice: Stop auditioning for a place you already occupy. You were never standing outside hoping to be picked – the choosing happened in Him, before the foundation. When rejection whispers, answer with the timeline: chosen before you could earn it, qualify for it, or forfeit it.

See Also: En Christō, Pas, Apokatastasis, Huiiothesia

EN CHRISTŌ

(ἐν Χριστῷ · en KRIS-toh)

Your Permanent Address, Not a Metaphor

In the Story: page 20

Strong's #1722 (ἐν, en - preposition) **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “In Christ” (often understood metaphorically)

True Meaning: Permanent grammatical location/position—appears 164+ times in New Testament. In this formula, the preposition ἐν (en) with the dative case indicates fixed location or position. This is not metaphorical language but locative grammar describing where you are positioned.

Awakening Impact: You’ve never been outside of Christ—this is your actual address. “In Christ” is not a theological metaphor; it’s your permanent residence. And the address holds across the whole story.

- **Begun in Him** – chosen in Christ before the foundation of the world (Ephesians 1:4); you were found in Christ before you were lost in Adam.
- **Carried in Him** – co-crucified, co-buried, co-made-alive, co-raised, co-seated (the sun-compounds: your biography written inside His).
- **Hidden in Him now** – “your life is hidden with Christ in God” (Colossians 3:3); not two locations but a fortress inside a fortress.
- **And the end of the story** – “that God may be all in all” (1 Corinthians 15:28) – how far that fullness reaches into every final story, we hold with open hands. One address: past, present, and future. The 164 occurrences aren’t decoration; they’re Paul giving you your location on every page.

In Practice: Your location is “In Christ”—live from this reality. Every morning declare: “I am ἐν Χριστῷ.” When circumstances challenge you, remember your location: you’re seated in heavenly places in Christ (Ephesians 2:6), not striving to reach them. And when the old voice insists you’re on the outside, ask it one question: when, exactly, did I leave?

See Also: The Sun-Compounds, Anōthen, Huiiothesia, Pleroma

EXALEIPHO

(ἐξλείφω · ex-ah-LAY-foh)

Wiped Out, the Evidence Obliterated

In the Story: page 19

Strong's #1813 (from ἐκ “out” + ἀλείφω, aleiphō, “to anoint, smear with oil”)

Sources: Louw-Nida; LSJ; MSB

Traditional: “Blot out” / “wipe away” – often heard as something God may yet do once you have repented enough.

True Meaning: To wipe out, to erase – to cause something to cease by obliterating the evidence (Louw-Nida §13.102). Liddell-Scott carries both faces of the compound: to anoint or plaster over, and to wipe out, erase – “to strike his name off the list,” “to blot out the suffering from one’s mind.” Every New Testament use wipes something written or recorded: the hand-written record of debts (Col. 2:14), sins as guilt (Acts 3:19), a name in a register (Rev. 3:5), and – literally – every tear (Rev. 7:17; 21:4). Louw-Nida files Colossians 2:14 and Acts 3:19 under the same entry, with the same sense: the cross-side wiping and the metanoia-side wiping wear one word.

Awakening Impact: The wiping-out was accomplished at the cross – Colossians 2:14 says it plainly: God wiped out the record of debts that stood against us and nailed it there, before any of us had agreed to a thing. Acts 3:19 then holds out the same wiping on the receiving side – this is what the turning home is *for*. Accomplished there, received here. And the erasure verb returns once more as a promise of permanence: “I will never blot out his name from the book of life” (Rev. 3:5) – what God wiped out is the record; what He will never wipe out is your name.

In Practice: Stop re-reading a record God obliterated. When memory replays the charge, remember what was nailed to the cross: the evidence is gone – wiped like writing scrubbed from a surface. Receive at metanoia what was finished at Golgotha.

See Also: Aphesis, Tetelestai, Katallassō, Metanoia

GEHENNA

(γέεννα · geh-HEN-nah)

Valley of Hinnom, Not Eternal Torture

In the Story: page 22

Strong’s #1067 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.)

Traditional: “Hell, eternal fiery punishment”

True Meaning: The Valley of Hinnom (gê-hinnōm), the ravine south of Jerusalem associated with child sacrifice (2 Kings 23:10; Jeremiah 7:31), which became Judaism’s byword for fiery judgment. (The familiar claim that it was a continuously burning garbage dump rests on a single medieval comment, c. AD 1200, with no ancient support.) Jesus used this concrete, locally understood image to picture waste, ruin, and a life thrown away—the destruction of a wasted life, not eternal torture. Distinct from Hades and Sheol (the grave/unseen realm).

And one more honesty note, because this entry asks for it: the standard lexicons themselves gloss gehenna as “hell”—“a place of punishment for the dead” (Louw-Nida); “a name for hell-fire” (Liddell-Scott). The valley is the word’s origin; by Jesus’ day the word named the place of fiery judgment. What that judgment is—the destruction of a wasted life rather than eternal torture—is the reading we hold and defend on theological grounds, not a fact the lexicons hand us.

Historical Context: This valley had a dark history (child sacrifice under kings Ahaz and Manasseh—2 Chronicles 28:3; 33:6); Jeremiah renamed it the “Valley of Slaughter” (Jeremiah 7:31–32), and by Jesus’ day it had become Judaism’s byword for fiery judgment. (The familiar claim that it later became Jerusalem’s continuously burning garbage dump rests on a single

medieval comment, c. AD 1200, with no ancient support.) Jesus used this vivid, familiar image to describe the destruction that comes from living contrary to your design.

Awakening Impact: Jesus wasn't threatening eternal torture—He was warning against wasted lives. "Gehenna" represented destruction of purpose, not endless conscious torment. It's about this-life consequences and ultimate purification, not post-mortem sadism.

Make no mistake: Jesus' Gehenna warnings are serious. A wasted life is a tragedy. Living contrary to your design produces real destruction—broken families, corrupted minds, damaged communities, squandered potential. The fire of consequence burns whether you believe in it or not. Awakening theology doesn't minimize this; it clarifies what we're being warned about. The stakes aren't arbitrary punishment—they're the real destruction that comes from living disconnected from your identity and purpose.

In Practice: When you read "hell" (gehenna) in the Gospels, remember Jesus is using a physical location His audience knew well. The warning isn't "believe or burn forever" but "live according to your design or experience the destruction of a wasted life."

See Also: Hades, Kolasis, Aionios

HADES

(ᾍδης · HAY-deez)

The Unseen Realm

In the Story: page 22

Strong's #86 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.)

Traditional: "Hell, eternal punishment"

True Meaning: The realm of the dead, the grave, the temporary state of the dead. The name is traditionally derived from a- (not) + idein (to see)—"the unseen"—a derivation the ancients favored, though modern linguists hold the origin uncertain.

Lexical Definition: The abode of the dead—"Hades, the world of the dead" (Louw-Nida §1.19); "the god of the lower world ... the house of Hades ... later, the grave, death" (Liddell-Scott). Its temporary character is a biblical-theological conclusion (Revelation 20:14), not a lexicon gloss.

Key Distinction from Gehenna:

- Gehenna: A real valley outside Jerusalem—Jesus' concrete image of judgment, a wasted life
- Hades: Temporary realm of the dead, the grave, the unseen

Biblical Context:

- In Luke 16 (rich man and Lazarus), hades is a temporary holding place, not eternal torment
- Acts 2:27, 31 (NIV) - Jesus went to hades but wasn't abandoned there (resurrection)
- 1 Corinthians 15:55 (NIV) - "Where, O death, is your victory? Where, O death, is your sting?"
- Revelation 1:18 (NIV) - Jesus holds the keys of death and hades

Critical Revelation 20:14 (NIV): “Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.”

If Hades were the lake of fire (eternal hell), this verse would be nonsensical. You can't throw something into itself. Hades is temporary; it gets destroyed. Death itself dies. The unseen realm is swallowed up.

Awakening Impact: Hades is not eternal punishment—it's a temporary state that will ultimately be abolished. Death doesn't have the final word. Even death and the grave are defeated and destroyed. Nothing and no one is permanently lost in the unseen realm.

The Lake of Fire: Rather than a torture chamber, the “lake of fire” in Revelation is better understood as God's purifying presence that consumes everything unlike Himself—death, Hades, sin, false accusation. “For our God is a consuming fire” (Hebrews 12:29, NIV)—not to torture, but to purify. Notice what gets thrown into the lake of fire: death and Hades themselves (Rev 20:14). Evil ceases to exist. The fire doesn't eternally preserve evil for torment—it annihilates everything that opposes life. God's judgment may finally remove what persistently resists healing, while His love continues to expose lies until restoration occurs. In both cases, wrath is the outworking of love against what destroys life.

In Practice: Stop fearing death as entry into eternal torment. Hades is temporary, and even death itself will be destroyed. The worst that can happen is not eternal torture but temporary disconnection—and even that is being redeemed. God's plan doesn't end with people in Hades; it ends with death and Hades themselves destroyed. Even in Hades, the rich man's chasm was not architecture but a heart that still couldn't love—and the One who holds the keys of death and Hades (Revelation 1:18) descended to the dead. What the cross secured does not expire at the grave.

Note on Dual Application: The etymology of Hades (ha-/a- “not” + eidō “to see”) yields two complementary applications in Scripture. Cosmologically, Hades refers to “the unseen realm”—the grave, the temporary state of the dead that will ultimately be destroyed (Revelation 20:14). Metaphorically, in Matthew 16:18 where Jesus builds His ekklesia on identity revelation, “the gates of Hades” refers to “the state of not seeing”—the blindfold of forgotten identity. Jesus declared that this blindfold mode will not prevail against those who have awakened to see who He is and who they are. Both applications flow from the same root meaning and both are defeated in Christ: the unseen realm will be destroyed, and the blindfold cannot overcome those who have received revelation.

See Also: Gehenna, Kolasis, Apollumi

HAGIOS

(ἅγιος · HAH-gee-os)

Set Apart, Already Holy

In the Story: page 21

Strong's #40 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Holy (morally perfect, set apart for religious purposes)”

True Meaning: Set apart, consecrated, belonging to God. The emphasis is on being dedicated to God and His purposes. In Paul's letters, believers are regularly called hagioi (“saints” or “holy ones”)—this represents positional holiness rather than merely behavioral holiness.

Awakening Impact: Holiness is your birthright, not your goal. You ARE holy through Christ—set apart, consecrated, belonging to God. This isn’t something you achieve through religious effort; it’s who you are by virtue of being in Christ.

In Practice: You’re not becoming holy through effort—you ARE holy. Live from your set-apart identity. When you sin, you’re not losing your holiness; you’re acting inconsistently with who you are.

See Also: Dikaiosune, En Christō

HAMARTIA

(ἁμαρτία · hah-mar-TEE-ah)

Missing Who You Are, Not Just What You Do

In the Story: page 18

Strong’s #266 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.); MSB

Traditional: “Sin, moral failure, crime against God”

True Meaning: Missing who you truly are—identity confusion. This book reads the word at two levels. In its dominant New Testament sense, hamartia names real wrongdoing—an offense against God’s will, and in Paul a ruling power (Romans 5–7); that sense stands. Beneath it lies its root. Standard lexicons trace hamartia to the verb hamartanō (“to miss the mark”), as in an archer missing a target. Francois du Toit suggests an additional etymological dimension the standard lexicons don’t formally record: ἄ (ha, negative prefix) + μέρος (meros, “portion/part”), meaning “without one’s allotted portion”—living disconnected from your intended design. Whether understood as “missing the mark” or “living without your allotted portion,” the root beneath the wrongdoing is the same: sin is fundamentally about being out of sync with your true identity as God’s image-bearer.

Awakening Impact: The offense is real—and the amnesia is deeper. You’re not an evil essence—beneath what you’ve done wrong lies the root: you’ve temporarily forgotten who you are, and the forgetting drives the failing. Sin isn’t primarily about what you do wrong; it’s about living disconnected from who you truly are. That is why metanoia addresses the root: change the seeing, and the turning follows naturally.

In Practice: Replace “I’m a sinner” with “I temporarily forgot I’m a beloved child.” When you sin, remember your identity rather than feel guilty. You don’t need more shame; you need more awareness of whose you are. A judge answers the act with a verdict; a Father answers the amnesia with a mirror.

See Also: Morphē, Metanoia, Dikaiosune

HILASTERION

(ἱλαστήριον · hi-lahs-TAY-ree-on)

The Mercy Seat: God Provides, Not Placated

In the Story: page 19

Strong’s #2435 (from ἱλάσκομαι, hilaskomai) **Sources:** Louw-Nida; LSJ; LXX (Exodus 25)

Traditional: “Propitiation”—a sacrifice that appeases the wrath of an offended God.

True Meaning: The mercy seat—the meeting place. In the Greek Old Testament, hilasterion is the word for the kapporeth, the golden lid of the ark where God promised Israel, “There I will meet with you” (Exodus 25:22)—and Hebrews 9:5 uses the same word for that same mercy seat. Louw-Nida defines it simply as “the means by which sins are forgiven,” noting that unlike pagan usage, in the New Testament God is never the object of propitiation. Honest note: in classical Greek the root hilaskomai did mean “to appease the gods,” and the propitiation-versus-expiation question is still a live scholarly debate. But the New Testament reverses the pagan direction entirely: in Romans 3:25 it is God who sets forth the hilasterion. God is the subject of atonement, never its object. Pagan gods demanded appeasement; the living God provides the meeting place.

Awakening Impact: The cross is not an altar where an angry deity is finally placated—it is the mercy seat, where God comes to meet you. God was never the obstacle to your reconciliation; He is its initiator. This is love: not that we loved God, but that He loved us and sent His Son as the hilasmos for our sins (1 John 4:10). Love absorbing the distance—not wrath being bought off.

In Practice: When shame whispers that God must be talked out of His anger before He will receive you, remember the direction of the cross: God set it forth. You don’t approach a courtroom hoping the sentence has been paid; you approach a mercy seat where He has been waiting to meet you all along. Come boldly—the meeting place is open.

See Also: Katallassō, Aphesis, Apolutrosis, Agape

HOMOLOGEO

(ὁμολογέω · hoh-moh-loh-GEH-oh)

Saying the Same Thing as God

In the Story: page 20

Strong’s #3670 (from ὁμοῦ, homou, “same/together” + λέγω, legō, “to say”)

Sources: Louw-Nida; LSJ; MSB

Traditional: “Confess” (admit sin; a groveling acknowledgment of guilt)

True Meaning: Literally “to say the same thing”—to agree with, to speak the same language as. The compound is transparent: ὁμοῦ (“same/together”) + λέγω (“to say”). Classical Greek usage runs from “to speak the same language” through “to hold the same language, to agree with” to “to make an agreement” and finally “to admit, confess.” In the New Testament, Louw-Nida defines it as expressing openly one’s allegiance to a person or proposition—to profess, confess—and as making an emphatic, often public declaration. Confession, at its lexical root, is agreement spoken aloud. This is a term where the awakening reading and the standard lexicons say exactly the same thing—fittingly.

Awakening Impact: Confession is not groveling self-accusation—it is alignment. To confess is to say about yourself what God already says about you. When you confess Christ (Romans 10:9), you are agreeing with the truth of who He is and who you are in Him. When you confess sin (1 John 1:9), you are not informing God of failures He missed or earning back His favor; you are agreeing with His verdict and His provision—saying the same thing He says. Confession, rightly heard, is awakening voiced.

In Practice: Stop treating confession as self-flagellation and start treating it as agreement. Ask: “What does God say—about Him, about me, about what Christ has finished?” Then say that.

Out loud. Your mouth was made to agree with heaven—"the fruit of lips that confess His name" (Hebrews 13:15) is lips saying the same thing as God.

See Also: Metanoia, Pistis, Parresia

HUIOTHESIA

(υιοθεσία · hwee-oh-theh-SEE-ah)

Placed as Full Sons and Heirs

In the Story: page 20

Strong's #5206 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: "Adoption—becoming a child of God; orphans adopted into God's family"

True Meaning: The word is built from huioi (son) + thesis (placement): literally "son-placing." Don't picture a modern orphanage. In Paul's Roman world, adoption was not primarily about rescuing a child; it was a legal act of placing someone as a full son and heir—name, rights, inheritance, irrevocable. Standard lexicons translate the word "adoption" in that sense. And since Scripture says "we are his offspring" (Acts 17:28), this placing is not God making us sons we never were, but God seating those already His own as mature heirs—full name, rights, and inheritance (Romans 8:15; Galatians 4:5; Ephesians 1:5). (Some scholars, including N.T. Wright, read the term instead as the ceremony recognizing a son's coming of age—the day a son steps into rights he was born to. Either way, the weight lands the same: placed as a full son, with full inheritance, nothing probationary.)

Awakening Impact: You don't become a son or daughter—you awaken to the sonship that has always been yours. The Spirit seals an identity already real, not one freshly created. The lexical sense is fully honored: adoption is a status conferred. But read through "we are his offspring" (Acts 17:28), that conferral is God seating sons already His own—recognizing and establishing what was always true, not manufacturing a relationship that wasn't. What the word guarantees either way is the fullness: placed as son and heir, full rights, nothing probationary.

In Practice: Stop trying to earn sonship through performance. You were found in Christ BEFORE you were lost in Adam. Your origin is God, not your parents. Live from your birthright, not for it.

Note: The "coming of age" reading (above) is held by some reputable scholars but remains a minority position; this book's weight rests on the union reading—sonship already ours.

See Also: En Christō, Pistis, Charis, Metanoia

KAINOS

(καινός · ky-NOSS)

New in Nature More Than in Time

In the Story: page 20

Strong's #2537 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: "New" (often confused with neos)

True Meaning: New in nature, quality, or kind—transformed from the inside out. Greek carries a real tendency in *kainos* toward “new in kind, fresh in quality,” while *neos* leans toward “new in time, young, recent”—a distinction the New Testament deploys deliberately (Matthew 9:17: *neos* wine into *kainos* wineskins), though not as a rigid rule (Louw-Nida groups the two closely at §58.71). When Paul declares “if anyone is in Christ, the new (*kainos*) creation has come” (2 Cor. 5:17), he’s not saying you’re a recently manufactured product—he’s declaring you’ve been transformed in your very essence.

Awakening Impact: The “new creation” isn’t just spiritual—it’s a transformation of your entire being. You’re not a patched-up version of the old; you’re qualitatively different. This *kainos* reality means your identity has fundamentally shifted. The old operating system of separation-consciousness has been replaced with union-consciousness. When we align with the truth of who we are in Christ, our entire being functions as originally designed.

In Practice: Stop trying to improve the old—live from the new. You’re not becoming a new creation; you already are one—created in Him (Eph. 2:15), received at your yes, put on daily (Eph. 4:24). The transformation isn’t future—it’s present reality waiting to be lived from. When old patterns surface, remember: that’s not who you are anymore. You’re *kainos*—new in your very nature, more than merely new in time.

See Also: *Metanoia*, *Morphē*, *Anastasis*

KATALLASSŌ

(καταλλάσσω · kah-tah-LAH-soh)

Accomplished Reconciliation

In the Story: page 19

Strong’s #2644 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “To reconcile (future or conditional)”

True Meaning: Complete exchange—already accomplished reconciliation. Reconciled means prior connection restored—you can only reconcile with someone you were first connected to. From *κατά* (*kata*, intensive) + *ἀλλάσσω* (*allassō*, “to change, exchange”), suggesting a complete exchange or transformation. In 2 Corinthians 5:19, the context indicates a completed action.

Awakening Impact: The world IS reconciled, not waiting to be. “God was reconciling the world to Himself in Christ, not counting people’s sins against them” (2 Cor 5:19 NIV)—not punishment, not wrath, not counting. God has already accomplished the exchange—trading humanity’s sin for Christ’s righteousness. Reconciliation is an accomplished fact that people need to awaken to, not a future possibility they must achieve. And hold the passage whole: the very next verse keeps Paul’s appeal alive—“We implore you on Christ’s behalf: Be reconciled to God” (2 Cor 5:20)—an imperative. The call does not reopen God’s side; it is how the accomplished exchange becomes personally received. Already accomplished, now received.

In Practice: See everyone as already reconciled, just unaware. Your job: awaken them to it. You’re an ambassador announcing good news, not negotiating a possible treaty.

See Also: *Kosmos*, *Tetelestai*, *Apokatastasis*

KOINONIA

(κοινωνία · koy-noh-NEE-ah)

Communion, Shared Life

In the Story: page 21

Strong's #2842 (from κοινός, koinos, “common, shared”) **Sources:** Louw-Nida; LSJ

Traditional: “Fellowship, sharing, participation, communion”

True Meaning: Far more than friendly association or a shared meal. Koinonia is shared life—holding something so deeply in common that it becomes mutual participation. Louw-Nida places it in the domain of close association and sharing; Liddell-Scott gives “communion, association, partnership, joint participation.” The root is koinos, “common”—what is genuinely held together, not merely visited. Scripture reserves the word for the most intimate realities there are: “our koinonia is with the Father and with His Son, Jesus Christ” (1 John 1:3); “you were called into the koinonia of His Son” (1 Corinthians 1:9); “the koinonia of the Holy Spirit be with you all” (2 Corinthians 13:14). It is the word for participation in Christ’s own body and blood at the table (1 Corinthians 10:16)—communion in the deepest sense.

Awakening Impact: You were not saved into a transaction; you were called into shared life. The life that flows between the Father and the Son is not something you observe from outside or earn your way toward—in Christ it is held in common with you, already. This is why fear and performance make intimacy impossible: you cannot share life with Someone you are busy trying to impress or hide from. Awakening is discovering that the communion was never withheld—the same love and life moving within God moves to you and in you. Not access granted for good behavior, but life already shared.

In Practice: Stop relating to God as a distant presence you must reach, and start receiving the shared life that is already yours. Communion is not a reward for the spiritually advanced; it is the native condition of everyone in Christ. When you take the bread and the cup, you are not begging your way in—you are agreeing with a participation that is already true. Live joined, not separate.

See Also: Perichoresis, Theosis, Pneuma, Ekklesia

KOLASIS

(κόλασις · KOL-ah-sis)

Corrective Pruning

In the Story: page 22

Strong's #2851 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.)

Traditional: “Eternal punishment, torment”

True Meaning: Correction, pruning—like gardener pruning a tree for growth. In classical Greek, kolasis was specifically distinguished from timōria (retributive punishment): kolasis was corrective (for the benefit of the one being corrected), while timōria was punitive (for the satisfaction of the one punishing).

Classical Distinction (Aristotle, Rhetoric 1.10.17):

- Kolasis: “inflicted in the interest of the sufferer”
- Timōria: “inflicted in the interest of him who inflicts it”

And the other side stays on the table: by New Testament times kolasis could also mean simply “punishment”—Louw-Nida files it under the domain “Punish, Reward” and glosses it exactly that. Whether Matthew 25:46 keeps Aristotle’s corrective nuance is a call we make from the character of the Judge—theological grounds—not something the word alone settles.

Awakening Impact: In Matthew 25:46, “eternal punishment” (kolasis aiōnios) is read in this book as “age-during correction”—discipline for restoration, not torture without end—the reading we hold (with the same open hands as aiōnios) on the character of the Judge. God’s justice serves redemptive purposes.

In Practice: When you read “punishment” in Scripture, remember God’s discipline is always corrective, never merely punitive. Even divine judgment serves restoration, not destruction.

This doesn’t mean consequences are light. Corrective pruning hurts. A gardener cuts away dead branches—and the cutting is real. God’s discipline is “painful rather than pleasant” in the moment (Hebrews 12:11 NIV). The difference isn’t severity; it’s purpose. Punitive justice says, “You broke the rules; now suffer.” Restorative justice says, “You’re destroying yourself; let me cut away what’s killing you.” Both involve pain. Only one leads to life.

What Gets Destroyed: God’s fire doesn’t destroy people—it destroys what destroys people. The lake of fire consumes death, hades, sin, lies, and false accusation (Revelation 20:14; 21:8). Evil itself ceases to exist.

What cannot be healed is finally removed—not the beloved, but the blindness; not the person, but the prison. This is wrath as the outworking of love against everything that destroys life.

See Also: Aionios, Krino, Gehenna

KOSMOS

(κόσμος · KOS-mos)

The World God Loves

In the Story: page 18

Strong’s #2889 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “The world (often viewed negatively—sinful system)”

True Meaning: The ordered creation, the world system, humanity. While kosmos can refer to the fallen world system, in key verses like John 3:16 and 2 Corinthians 5:19, it refers to the entire world of humanity—the scope of God’s love and redemption.

Awakening Impact: God loves THE WORLD—not just the elect, not just believers, but the entire cosmos. “God was reconciling the world (kosmos) to himself” (2 Cor. 5:19). The scope of redemption is cosmic, not selective.

In Practice: See the world as God sees it—loved, reconciled, included. Your neighbor isn’t outside God’s love; they’re unaware of it. The gospel isn’t “God might love you if you believe” but “God already loves you—wake up to it.”

See Also: Katallassō, Agape, Apokatastasis

KRINO

(κρίνω · KREE-noh)

To Discern, Not Condemn

In the Story: page 22

Strong’s #2919 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “To judge, condemn”

True Meaning: To separate, distinguish, discern—making right judgments. The word carries the sense of separating things out for proper evaluation and making things right. Jesus came not to judge/condemn (krinō) but to save (John 3:17; 12:47).

Awakening Impact: While krino can mean “to condemn,” its primary meaning is “to discern, separate, or make right.” God’s judgment is restorative, not merely retributive—separating truth from lies, light from darkness, reality from illusion. The cross was God’s judgment—not on humanity but on sin, death, and the powers of darkness.

In Practice: See God’s judgment as discernment and correction, not condemnation. When Scripture speaks of judgment, ask: “Is this about making things right or merely punishment?” Even 1 Corinthians 11:32 says, “When we are judged by the Lord, we are disciplined so that we will not be condemned with the world.”

See Also: Katallassō, Kolasis

LOGOS

(λόγος · LOH-gos)

The Divine Word

In the Story: page 17

Strong’s #3056 **Sources:** Louw-Nida; LSJ; BDAG (cross-ref.); MSB

Traditional: “Word, speech, statement”

True Meaning: The divine Word—the rational principle organizing all reality; the creative force through whom all things exist. To ancient Greek philosophers, Logos meant the rational principle organizing the cosmos—the “divine logic” making sense of reality. To Hebrew thinkers, God’s Word was the creative force that spoke worlds into existence. John united both: Christ is the divine rationality behind all reality—not just a teacher or moral example, but the organizing principle of existence itself.

Awakening Impact: John 1:1 declares that “in the beginning was the Logos”—face to face with God (the Mirror’s rendering of the preposition *pros*), mirroring the Father. When the Logos became flesh (John 1:14), that same face-to-face reality became your reality. The Logos is your source—you trace your origin to Him alone. This is why natural laws operate consistently (Christ is unchanging), the universe follows logical patterns (Christ is rational intelligence), mathematics describes physical reality (Christ’s logic structures creation), and beauty exists rather than chaos (Christ’s nature is beautiful). When the physicist Eugene Wigner marveled at the “unreasonable effectiveness of mathematics,” he was glimpsing Christ’s fingerprints on creation.

In Practice: Recognize that the same Logos who structured the cosmos has authored your story with equal intentionality. Nothing in your life is random. The same Designer who fine-tuned the universe governs the details of your circumstances. When you read Scripture, you’re not reading as an outsider—you’re reading the revelation of who you’ve always been, created in His image, face to face with the Father.

See Also: Aletheia, En Christō, Tetelestai

METANOIA

(μετάνοια · meh-tah-NOY-ah)

The Transformation of Perception, Not Penance

In the Story: page 20

Strong’s #3341 **Sources:** Louw-Nida; HELPS Word-studies; BDAG (cross-ref.); MSB

Traditional: “Repentance from sin” (behavioral change and remorse)

True Meaning: Complete transformation of perception—seeing reality correctly. From μετά (meta, “change”) + νοῦς (nous, “mind/perception”). While lexicons emphasize “change of mind,” the compound etymology reveals a fundamental shift in how you see reality—transformation of consciousness, not just behavior modification. The mechanism is co-knowing. Paul captures it in 2 Corinthians 3:18 – beholding Christ as in a mirror, we recognize every feature of His image reflected back in us. This is not effortful transformation – “if this is all God’s doing” (MSB) – it is a daily unveiling. We do not strive our way into metanoia. We behold our way into it. And what we behold is not a distant ideal but our own face, already articulated in Him.

Awakening Impact: Not about behavior change but consciousness shift—from sin-consciousness to righteousness-consciousness, from orphan-thinking to son-thinking. You’re not changing yourself; you’re seeing yourself correctly for the first time. Pair this honestly with hamartia’s two levels: the wrongdoing is real—and it is secondary; the root is the blindness, the forgetting of who you truly are. Metanoia addresses the root, and the turning is not denied but delivered—the lexicons themselves file metanoia under changed behavior flowing from a total change of thought (Louw-Nida §41.52). Change the seeing and the turning follows naturally: when love opens your eyes, the turning takes care of itself.

In Practice: Stop trying to change yourself—start seeing yourself correctly. It’s not about doing better; it’s about seeing better. When you sin, don’t primarily focus on behavior change; focus on identity restoration.

See Also: Hamartia, Nous, Aletheia, Dikaiosune

MONĒ

(μονή · moh-NAY)

A Home That Comes to You

In the Story: page 22

Strong's #3438 (μονή; from μένω, menō, “to remain, abide, dwell,” #3306)

Sources: Louw-Nida; Liddell-Scott (LSJ); MSB

Traditional: “Mansions” (KJV, John 14:2) – often pictured as grand houses waiting in a far-off heaven.

True Meaning: A dwelling place, an abode – literally an abiding-place. Monē is the noun of menō, John’s great “abide” word (“abide in me, and I in you,” John 15:4). It appears only twice in the New Testament, both in one conversation – a deliberate pair: the Father’s house has “many monai” (dwelling places, John 14:2), and “we will come to them and make our monē with them” (John 14:23). The KJV’s “mansions” is better heard as “dwelling places, rooms”; “mansion” in 1611 English meant simply an abode (← Latin mansio, “a stopping-place”), not a luxury estate.

Awakening Impact: Hold the two halves of the pair together and the whole picture turns: you have a place where God is (John 14:2) – and God makes His place with you (John 14:23). The home is reciprocal. The famous “many rooms” was never mainly about real estate in the sky; it is about belonging – the Father and Son coming to abide, permanently. (John 14:23 reads “with him”; that the home is in you is the chapter’s own language – the Spirit “in you,” 14:17; “I in you,” 14:20.)

In Practice: Stop waiting to go home to God someday. He has come to make His home in you now. You are not homeless and God is not distant – you are where He is, and He is at home within you.

See Also: En Christō, Perichoresis, Pneuma, Zoe

MORPHĒ / METAMORPHOŌ

(μορφή / μεταμορφόω · mor-FAY / meh-tah-mor-FOH-oh)

True Form Unveiled

In the Story: page 21

Strong's #3444 (morphē), #3339 (metamorphoō - verb form)

Sources: Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Form, transformation”

True Meaning: With form / transformed into true form. Morphē means “form, shape,” while metamorphoō (μετά + μορφή) means “to be transformed.” Paul uses it in Romans 12:2 (“be transformed by the renewing of your mind”) and 2 Corinthians 3:18 (“we all... are being transformed into the same image from glory to glory”)—both spoken to believers, both describing the ongoing, after-the-yes work of the Spirit. This is not the new birth itself; it is what follows it: the lifelong awakening to what is already finished and true of you in Christ.

One honest note here: the lexicons themselves keep it simple—“to be transformed”—a change of form, even of essential nature (Louw-Nida)—and in classical Greek, *morphē* leans toward outward shape, the form that shows what a thing is. That the change runs toward your true form—what grace has already made true of you, received and unveiled rather than produced by your own striving—is the awakening reading we build on that compound.

Awakening Impact: Start where the whole gospel starts: it is finished. Your transformation does not produce the new-creation life—that life was secured in Christ and finished before you asked (*tetelestai*). *Metamorphōō* is not manufacturing a new self; it is the lifelong awakening to what is already true of you—your soul and mind catching up to the finished reality your spirit received the day you said yes. The form being unveiled is real and already yours: the *imago-Dei* design never erased, and the new-creation identity, genuinely new (*kainos*) yet already complete in Christ. You are not climbing toward a self you might become; you are being unveiled into the one grace already made you, glory to glory.

In Practice: Stop trying to manufacture a new self by willpower, and stop striving toward someone you might one day become. Start from what is finished: in Christ you are already new and complete. Transformation is awakening to that—letting the already-true surface in how you think and live as your mind is renewed (Romans 12:2). Behold Him, and let the unveiling run from glory to glory.

See Also: *Hamartia*, *Metanoia*, *Kainos*, *Tetelestai*, *Doxa*

NIKAŌ

(νικάω · nih-KAH-oh)

The Victory Already Won

In the Story: page 19

Strong's #3528 (νικάω, verb; νίκη, *nikē*, “victory,” #3529; νίκος, #3534)

Sources: Louw-Nida; Liddell-Scott (LSJ); MSB

Traditional: “Overcome, conquer” – often heard as a battle you must fight and win by effort.

True Meaning: To win a victory over, to be victorious, to conquer. Built on *nikē* (“victory”). But listen to the tense where Jesus uses it: “In this world you will have trouble. But take heart! I have overcome (*nenikēka*) the world” (John 16:33). *Nenikēka* is perfect tense – a completed victory whose result stands, the grammatical twin of *tetelestai* (“it is finished”) and *ēngiken* (the kingdom that “has drawn near”). The victory is not pending; it is won, and it holds.

Awakening Impact: You do not fight toward victory; you live from one already secured. And here is how it becomes yours: “everyone born of God overcomes the world. This is the victory that has overcome the world – our faith” (1 John 5:4). The victory is identified with faith itself (see *Pistis*) – not faith mustered up, but the yes to what Christ has already done. Hold both halves: the decisive victory is finished (perfect, John 16:33) and it is lived out daily – 1 John 5:4–5 also uses the present, “the one overcoming.” Accomplished, then appropriated.

In Practice: When the world presses, don't strive to win a fight Christ already won. Stand in His finished victory, and let your faith keep saying yes to it – a victory agreed with, and so lived out.

See Also: *Tetelestai*, *Pistis*, *Basileia*, *Zoe*

NOUS

(νοῦς · nooss)

The Faculty of Perception

In the Story: page 20

Strong's #3563 (contracted from νόος, noos) **Sources:** Louw-Nida; LSJ

Traditional: “Mind” (often reduced to intellect—raw thinking power)

True Meaning: The faculty of perception, understanding, thought, and purpose. Louw-Nida defines nous as “the psychological faculty of understanding, reasoning, thinking, and deciding—the mind.” Liddell-Scott reaches wider: the mind, a thought, a purpose, a resolve—even “the sense or meaning” of a word. Its cognate verb noeō means “to perceive”—first by the eyes, then by the mind: to apprehend, to consider. So nous is not merely the organ that computes; it is the organ that sees. It is how reality registers in you. The familiar gloss “mind, perception, consciousness” stands on solid lexical ground here—“consciousness” is a looser modern term, but “mind, perception, understanding” is exactly what the lexicons give.

Awakening Impact: Nous is the root inside metanoia. When Scripture calls for metanoia, it is calling for the transformation of this faculty—not behavior modification, but a change in how you see. This is why Paul locates transformation in “the renewing of the mind [nous]” (Romans 12:2) and in being “made new in the attitude of your minds” (Ephesians 4:23). It is why the struggle of Romans 7 is fought at the level of the nous (Romans 7:23, 25), and why the gospel’s boldest claim about your thinking is possible at all: “we have the mind [nous] of Christ” (1 Corinthians 2:16). The peace of God guards exactly this territory—your heart and your thoughts (Philippians 4:7).

In Practice: Tend the faculty, not just the thoughts. Ask not only “What am I thinking?” but “How am I seeing?” Renewal happens at the level of perception—when the nous is renewed, behavior follows the way fruit follows root. You already have the mind of Christ; awakening is learning to see with it.

See Also: Metanoia, Ananeousthai, Aletheia

PARAKLETOS

(παράκλητος · pah-RAK-lay-tos)

The One Called Alongside

In the Story: page 21

Strong's #3875 (from παρακαλέω: παρά, “alongside” + καλέω, “to call”)

Sources: Louw-Nida; LSJ

Traditional: “Comforter,” “Advocate,” “Helper,” “Counselor”

True Meaning: One called to your aid—literally, one called alongside. The classical lexicon (Liddell-Scott) defines it as “called to one’s aid, especially in a court of justice”—an advocate, and more generally, a helper. Louw-Nida records it as a title for the Holy Spirit: “one who helps, by consoling, encouraging, or mediating—Helper, Encourager.” The legal and the relational meet in a single word: an Advocate who stands beside you and a Companion who never leaves. This is

Jesus' own name for the Holy Spirit (John 14:16; 16:7)—and in 1 John 2:1, Jesus Himself is called our parakletos.

Awakening Impact: You were never meant to awaken alone. The Spirit is not a distant power you must summon but a Person called into the closest possible association with you—"He will be in you" (John 14:17), an indwelling presence nearer than breath. Every consoling, every encouragement, every moment of mediation when you cannot find the words is the Parakletos doing exactly what He was called alongside to do. Your awakening has a Helper, and He is already at your side.

And notice what kind of Advocate He is. The picture is a courtroom – but the trial is already over. "It is finished." God is not the prosecutor; He was in Christ reconciling the world to Himself, not counting your sins against you (2 Cor. 5:19). The only accuser left is the one already thrown down – "the accuser... has been hurled down" (Rev. 12:10). So the Spirit does not plead your case before an angry Judge. He comes alongside to keep you from agreeing with the lies of a defeated accuser – because to agree with a lie is to hand power back to a beaten enemy. This is why the Advocate and confession are two halves of one move: homologeo is saying the same thing God says, and every time you say it, the accusation loses its grip.

In Practice: Stop striving to get God's attention – Help has already been called to your side. When accusation rises, check the source: it is never the Father, who is not counting your sins; it is the voice already cast down. Don't argue with it, and don't agree with it. Let the Advocate do what He came alongside to do, and say what He says. Agreeing with God is how you stop empowering a defeated enemy. You do not awaken by effort; you awaken alongside the One who was called alongside you.

See Also: Pneuma, Homologeo, Parresia

PARRESIA

(παρρησία · par-ray-SEE-ah)

Bold, Unashamed Confidence before God

In the Story: page 20

Strong's #3954 (from *πάς*, *pas*, "all" + *ῥῆσις*, *rhēsis*, "speech") **Sources:** Louw-Nida; LSJ

Traditional: "Boldness, confidence, plainness of speech"

True Meaning: Literally "all-speech" (*πάς*, "all" + *ῥῆσις*, "speech")—saying everything openly, holding nothing back. Classical Greek used *parresia* for freedom of speech—the citizen's right to speak frankly and freely. Louw-Nida defines it as a state of boldness and confidence, sometimes implying the overcoming of intimidation, and as openness and frankness in speaking. In the New Testament it names the confidence we carry before God (Ephesians 3:12; Hebrews 4:16; 10:19; 1 John 4:17)—and Scripture consistently sets the word in contexts of access and belonging, not bravado.

Awakening Impact: *Parresia* is not the nerve of a defendant pleading a case—it is the freedom of a child who knows they are safe, loved, and fully accepted; not for what you have done but for whose you are. Sin-consciousness silences *parresia*; awakening to righteousness-consciousness restores it. John even places this boldness at the most unlikely moment imaginable: "we may have boldness in the day of judgment" (1 John 4:17)—because as He is, so are you in this world.

In Practice: Come boldly to the throne of grace (Hebrews 4:16)—speak everything, hold nothing back. When shame tells you to edit your prayers, to approach God guarded and tentative, remember: your access was never grounded in your performance. It is grounded in your acceptance. Free, open, unguarded speech with God is the native language of those who know they belong.

See Also: Dikaiosune, Pas

PAS

(παῖς, pas · pahss)

All, Every, without Exception

In the Story: page 22

Strong's #3956 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “All” often interpreted with qualifiers—“all who believe,” “all the elect,” “all who respond correctly”

True Meaning: The Greek pas means all, every, the whole—without exception. Scripture uses this word relentlessly to describe the scope of God’s redemption.

One honest note: like the English “all,” pas can also name the whole of a class in view—“all” Jerusalem went out to John (Mark 1:5) without meaning every last resident—so the reach of any given “all” is settled by its context, not by the bare word. What the word itself forbids is quietly adding qualifiers the text never wrote.

Top 5 Key Scriptures (NIV):

- John 12:32 – “And I, when I am lifted up from the earth, will draw all people to myself.”
- Romans 5:18 – “Just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.”
- 1 Corinthians 15:22 – “For as in Adam all die, so in Christ all will be made alive.”
- Colossians 1:19-20 – “For God was pleased... through him to reconcile to himself all things, whether things on earth or things in heaven.”
- 1 Timothy 4:10 – “We have put our hope in the living God, who is the Savior of all people, and especially of those who believe.”

Other Key References to Explore: 2 Corinthians 5:19; Hebrews 2:9; 1 John 2:2; Romans 11:32; Philippians 2:9-11; Romans 8:19-21; Ephesians 1:10; 1 Timothy 2:4-6; Titus 2:11; Revelation 5:13

Awakening Impact: The same “all” that fell in Adam is the same “all” redeemed in Christ. The same “world” God loved is the same “world” He reconciled. ALL means ALL—universal in scope and provision, the inheritance deposited for everyone, received and lived by each as they awaken. Scripture itself holds both notes: “the Savior of all people, and especially of those who believe” (1 Timothy 4:10).

In Practice: When you read “all” in Scripture, don’t quietly add a qualifier the text never wrote. Let the context set the reach—and where Scripture hands you “world” and “all things,” hold the full scope as the text’s own claim, and how far it reaches into each final story as confident hope with open hands.

See Also: Katallassō, Apokatastasis

PERICHORESIS

(περιχώρησις · peh-ree-KHOR-ay-sis)

The Divine Dance

In the Story: page 21

Not in Scripture – a patristic term given its technical Trinitarian force by Pseudo-Cyril and John of Damascus (~8th century)

Traditional: (Not commonly taught)

True Meaning: Mutual indwelling—the co-inherence of Father, Son, and Holy Spirit; the eternal circle of love. From *περί* (peri, “around”) + *χωρέω* (chōreō, “to make room, give way, hold/contain”). Describes how Father, Son, and Holy Spirit dwell in and permeate one another while remaining distinct persons. “The Divine Dance” is a cherished theological image—a metaphor, not the etymology: the Greek for “dance” is *χορεύω* (from *χορός*, “dance/chorus”), a different word from *χωρέω*.

Awakening Impact: You’re included in this eternal circle of divine love. John 14:20 - “You are in me, and I am in you.” You participate in the very life of God—the eternal love exchange between Father, Son, and Spirit.

In Practice: You’re not outside looking in—you’re dancing in the trinitarian embrace. Your life is caught up in this divine dance.

See Also: En Christō, Agape

PISTIS

(πίστις · PIS-tis)

Faith Resting on His Faithfulness

In the Story: page 20

Strong’s #4102 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Human faith, your ability to believe”

True Meaning: Can mean both human faith AND Christ’s faithfulness operating through us. In phrases like *πίστις Χριστοῦ* (pistis Christou), Greek grammar allows two interpretations: “faith IN Christ” (objective genitive) or “the faithfulness OF Christ” (subjective genitive). Most English translations and the majority of scholars render this as “faith in Christ.” However, a significant scholarly minority (including Richard Hays and Douglas Campbell) argues many instances should be translated as “the faithfulness OF Christ”—emphasizing that our salvation rests on His faithfulness, not the strength of our believing. Both readings are grammatically valid; the awakening message finds profound significance in the latter. And there is a deeper unity beneath the debate: even where the phrase means our faith in Christ, that faith is not self-generated – Scripture roots it in God as its source, awakened by His own faithfulness. Whichever way the genitive runs, faith traces back to Him.

Awakening Impact: Here is the truth that lifts the whole weight off your shoulders: all faith is from God. Even your faith in God is His own faith awakened in you – not something you

manufacture and offer up, but His persuasion taking root where you once strained. Scripture roots it there: Jesus is the author and perfecter of faith (Hebrews 12:2) – He begins it and He completes it; faith is “the gift of God” (Ephesians 2:8 NIV); and even the measure of faith you have was God’s to give (Romans 12:3). So you are not generating faith by trying harder. Your believing is real and necessary, but it is awakened and sustained by Christ’s own faithfulness – you are simply waking to the faithfulness that already holds you. One honest note: that all faith originates in God is a reading gathered from the whole witness of Scripture rather than from the word *pistis* alone – but it is where the awakening rests.

In Practice: Stop straining to believe harder—rest in His faithfulness. It’s not about how strong your faith is, but how faithful He is. You’re not holding on to God; God is holding you.

See Also: Charis, Tetelestai, Apistia

PLEROMA

(πλήρωμα · PLAY-roh-mah)

Fullness, Already Complete in Him

In the Story: page 21

Strong’s #4138 (from πληρόω, plēroō, “to fill, complete”) **Sources:** Louw-Nida; LSJ; MSB

Traditional: “Fullness” (often read as something believers must pursue or be progressively filled with)

True Meaning: That which fills up to the full—full measure, complement, completeness. From πληρόω (plēroō, “to make full, fill, complete”), from πλήρης (plērēs, “full”). The classical lexicons make the word vivid: a *pleroma* is a ship’s full complement—her entire crew, no one missing from the roster—or the full sum of a number. Louw-Nida defines it as “that which makes something complete—fullness, full measure, completeness.” Paul applies this word to you: “In Christ all the *pleroma* of deity dwells bodily, and you have been made full (πεπληρωμένοι) in Him” (Colossians 2:9-10). That verb is perfect tense—filled, and remaining full. “Of His fullness we have all received” (John 1:16).

Awakening Impact: Nothing is lacking and nothing waits to be added. The fullness of deity dwells in Christ, and your completeness dwells there too—already given, not pending. Awakening is not the pursuit of fullness; it is discovering the completeness already yours in Him. And on this word the lexicons and the awakening reading speak with one voice: completeness is the word’s plain meaning.

In Practice: Stop praying to be filled as though you were empty—start thanking Him that you are full. When inadequacy whispers that something is missing, answer with Colossians 2:10: “I have been brought to fullness in Him.” You are not a vessel waiting for more; you are a ship fully crewed, lacking nothing for the voyage.

See Also: Tetelestai, Teleios, En Christō

PNEUMA

(πνεῦμα · puh-NOO-mah)

One Spirit with the Lord

In the Story: page 21

Strong's #4151 (from πνέω, pneō, “to breathe, blow”) **Sources:** Louw-Nida; LSJ; MSB

Traditional: “Spirit, spirit, wind, breath” (split by context, with the Holy Spirit and the human spirit treated as sharply separate categories)

True Meaning: One word carries the whole range: breath, wind, spirit. From pneō, “to breathe, blow.” Classical Greek already held all three senses together—wind and air; breath (pneuma biou, “the breath of life”); and a Spirit, a spiritual being. The New Testament keeps that full range: pneuma names the Holy Spirit, spiritual beings, wind, breath, and the inner being of a person. Jesus plays on the double sense within a single verse: “The wind (pneuma) blows wherever it pleases... so it is with everyone born of the Spirit (pneuma)” (John 3:8). The same word names God's Spirit and your spirit—and that shared word is not an accident of vocabulary; it is the grammar of union. “Whoever is united with the Lord is one spirit with him” (1 Corinthians 6:17).

Awakening Impact: Your spirit already knows what your mind is still awakening to. Awakening is not your spirit acquiring something new—it is the nous (mind) coming into agreement with what the pneuma has held all along. His Spirit testifies with your spirit that you are God's child (Romans 8:16). The deepest part of you is not estranged from God; it is joined to Him—one pneuma.

In Practice: Stop trying to climb toward a distant God. He is Spirit (John 4:24), and Spirit means breath—nearer to you than your own breathing. When your mind is loud with doubt, your spirit is not confused. Quiet down, breathe, and let your thinking catch up to what your spirit has held all along: you are one spirit with the Lord.

See Also: Nous, Parakletos, Perichoresis

SARX

(σάρξ · sarks)

Flesh / False Operating System

In the Story: page 18

Strong's #4561 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Flesh, sinful nature (always negative)”

True Meaning: Physical flesh OR false operating system (context determines meaning)

Two Distinct Uses:

1. Physical flesh - your God-designed body (neutral/good, as in “one flesh” marriage, Genesis 2:24; John 1:14 “The Word became flesh”)
2. False operating system - the mindset of living independent from God, self-reliance, the “old man” way of thinking (negative, as in Galatians 5:19-21 “works of the flesh”)

The Romans 7 Problem: “I do not do the good I want to do, but the evil I do not want to do – this I keep on doing.” – Romans 7:19 (NIV)

This isn’t moral failure. It’s a systems failure. Willpower applied to the wrong operating system only makes the wrong operating system more active. The shift isn’t trying harder. It’s switching systems.

“The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.” – Romans 8:6 (NIV)

You don’t defeat sarx by fighting it. You starve it by living from your identity in Christ.

Awakening Impact: Your body isn’t the problem—wrong thinking is. When Paul says “crucify the flesh,” he’s not talking about hating your body but about rejecting the false operating system of independence from God.

In Practice: Don’t hate your body—renew your mind. The flesh that was crucified (Galatians 5:24) is the old operating system, not your physical form. Your body isn’t evil. Your humanity isn’t the problem.

See Also: Metanoia, Nous

SOZO

(σῶζω · SOH-zoh)

Saved, Healed, Made Whole

In the Story: page 19

Strong’s #4982 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Save (from hell)”

True Meaning: To save, heal, deliver, make whole, restore to original design. This single Greek word is translated variously as “save,” “heal,” and “make whole” throughout the New Testament. It encompasses complete restoration—spiritual, physical, emotional, relational.

Awakening Impact: Salvation isn’t fire insurance—it’s wholeness restoration. When Jesus said “Your faith has saved you” to the woman healed of bleeding (Mark 5:34), He used the same word (sozo) as spiritual salvation. Salvation is holistic restoration to your original design.

In Practice: Expand your understanding of salvation beyond “going to heaven.” Salvation is present wholeness, not just future destination. You’re being sozo’d—made whole in every dimension of your being.

See Also: Tetelestai, Apollumi

THE SUN-COMPOUNDS

(συν- · soon)

Co-Included: The Grammar of Together-With

In the Story: page 19

Strong's #4862 (σύν; each compound carries its own number – e.g., #4957, systauroō, “crucify together with”) **Greek:** σύν (sun-, “together with”), prefixed to the great union verbs: co-buried (συνετάφημεν, Rom. 6:4) · co-crucified (συνεσταυρώθη, Rom. 6:6; συνεσταύρωμαι, Gal. 2:20) · co-quickenened (συνεζωοποίησεν, Eph. 2:5; Col. 2:13) · co-raised (συνήγειρεν, Eph. 2:6) · co-seated (συνεκάθισεν, Eph. 2:6) · co-hidden (κέκρυπται σὺν τῷ Χριστῷ, Col. 3:3) **Pronunciation:** soon (the prefix); e.g., soon-eh-zoh-oh-POY-ag-sen (co-quickenened) **Sources:** Louw-Nida

Traditional: “with him” – buried with, crucified with, made alive with, raised with, seated with, hidden with

True Meaning: Not one word but a grammar. Paul welds “together with” onto the verbs of Christ's own story, and the lexicons confirm the weld: “to bury together with” (Louw-Nida 52.8), “to crucify together with” (20.78), “to raise to life together with” (23.95). Romans 6:5 adds σύμφυτοι – grown together, glossed by Louw-Nida as “to be one with” (89.117). And the tenses are all past-completed – aorists and perfects, passive or with God as the subject: done, done to you, and standing done. Galatians 2:20's perfect says it best: “I have been and remain co-crucified.”

Awakening Impact: This is the grammar of a work finished before you ever agreed to it. You didn't watch the cross from a distance – the verbs put you in it: buried, crucified, made alive, raised, seated, hidden. Conversion doesn't make this happen; it's the moment you wake up to what already did.

One honest note, held with open hands. In these particular verses the “together-with” is spoken over believers – “all of us who were baptized into Christ” (Rom. 6:3), “you” (Col. 2:13) – and Romans even keeps part of it future: “we will live with him.” So we don't lean on these pronouns to prove the work reaches every person; that wider hope we hold, and argue from other texts like 2 Corinthians 5:14. What these verbs plainly give is already staggering: in Christ, His history is now your history.

In Practice: Stop trying to die to yourself – reckon yourself already dead and already alive (Rom. 6:11). Don't climb toward the throne; wake up seated. When the old self reasserts itself, answer it in the past tense: that man was crucified – together with Him.

See Also: En Christō, Tetelestai, Anastasis, Zoe

TELEIOS

(τέλειος · TEH-lay-os)

Complete, Not Perfect

In the Story: page 21

Strong's #5046 **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “Perfect (morally flawless)”

True Meaning: Complete, mature, fully developed—reaching intended purpose. From τέλος (telos, “end, goal, purpose”). The term means “wanting nothing necessary to completeness”—describing wholeness and maturity, not flawless moral perfection.

Awakening Impact: You’re already complete in Christ—maturity is awakening to your completion. Teleios doesn’t mean sinless perfection; it means reaching your intended design, being fully developed.

In Practice: Stop striving to become complete—start living from completion. Growth is unveiling, not acquiring. You’re not trying to become teleios—you’re maturing into the awareness of the completeness already yours in Christ.

See Also: Tetelestai, Morphē

TETELESTAI

(τετέλεσται · teh-TEL-es-tai)

It Is Finished, and Stays Finished

In the Story: page 19

Strong’s #5055 (from τελέω, teleō) **Sources:** Louw-Nida; BDAG (cross-ref.); MSB

Traditional: “It is finished”

True Meaning: One word, and it carries a whole grammar of rest. *Tetelestai* is the perfect tense in Greek – not merely “it happened,” but “it happened, and it stays done”: a completed act whose results never expire. Merchants of the era stamped the same word across a settled invoice – *paid in full*. Jesus spoke it from the cross as His last word (John 19:30) – not “I am finishing,” not “finish it for me,” but *finished*, sealed, standing so forever.

Awakening Impact: Nothing to add, nothing to earn, nothing to complete. Christ’s work is totally done. This is His final declaration from the cross (John 19:30)—redemption is completely finished AND remains forever finished.

In Practice: Live from completion, not toward it. When doubt comes, when religion demands performance, when you feel inadequate—declare: “Tetelestai—it is finished!” You are not trying to complete what Christ has already perfected.

See Also: Sozo, Dikaiosune, Teleios

THANATOS

(θάνατος · THAN-ah-tos)

The Death That Was Real

In the Story: page 18

Strong’s #2288 **Sources:** Louw-Nida; LSJ; MSB

Traditional: “Death” – the end of biological life; the body stops.

True Meaning: Death, in its full biblical weight, is more than a heartbeat stopping. Scripture uses the word for a severed relationship as much as a stopped body. Paul can say we “died

to sin” (Romans 6:2) – not that sin killed us, but that our living connection to it was cut. Louw-Nida files that sense plainly: to be dead to something is “to not respond to, to have no part in” it. And the lexicons recognize a qualitative life/death distinction, not merely a biological one – a real loss of life, not only its duration. So when Adam fell, the death that came was first of all relational: the race was severed from its life in God – alive to the world, but dead toward Him, unable to respond to the One it was made for.

Awakening Impact: Hear both halves, because the gospel needs both. The death was real – not a bad mood, not a misunderstanding. In Adam we genuinely went dead toward God: unresponsive, hidden, the relationship gone silent from our side. Physical death entered too, real and universal (“death reigned,” Romans 5:14). But notice what the death did and did not touch. It severed our responsiveness; it never severed the union held in Christ – you were found in Him before you were lost in Adam, and the Lamb was slain before the foundation of the world (Revelation 13:8; 1 Peter 1:20). So the separation was real as a lived condition and never the truth of the Father’s heart. That was the only illusion – the lie that His love had gone distant – never that nothing happened. The death, and the design beneath it, buried and never erased, were both real. Which is why the rescue is re-union, not the manufacture of something new: “God made us alive with Christ even when we were dead in transgressions” (Ephesians 2:5).

In Practice: When you read “death” in the story of the fall, don’t picture only a grave. Picture a child who walked out of the Father’s house and went silent toward home – still bearing the family likeness, but no longer answering. That is the death Christ came into and undid. You were never deleted. You went silent – and now, in Him, answering again.

See Also: Sarx, Anastasis, Zoe, En Christō

THEOSIS

(θέωσις · theh-OH-sis)

Participation in Divine Nature

In the Story: page 21

Not in Scripture - A patristic theological term meaning “deification”

Traditional: (Rarely taught in Western Christianity)

True Meaning: Participation in the divine nature—becoming by grace what God is by nature; “partakers of the divine nature” (2 Peter 1:4 - *θείας κοινωνοὶ φύσεως*). This does NOT mean becoming God in essence, but sharing in God’s attributes, life, and energies while retaining human personhood.

Awakening Impact: You’re not just forgiven sinners—you’re awakening to union with God, participating in His divine nature and sharing His attributes and life. The goal isn’t just heaven someday but awakening now to the divine life that union with Christ makes real. This isn’t mysticism—it’s the consistent teaching of the early Church Fathers.

In Practice: You share in God’s life, nature, and energies. As Athanasius said: “God became human so that humans might become god” (On the Incarnation, 54:3) (not God in essence, but partakers of divine nature). As a branch shares the life of the vine, you share the life of God.

The early church fathers read this in the Greek and simply said what they saw.

Athanasius: “He was made man that we might be made God” (On the Incarnation, 54:3). Not pardoned. Not evacuated. Made partakers of divine nature itself.

Irenaeus: “The glory of God is the living man, and the life of man is the vision of God” (Against Heresies, IV.20.7). The goal was never escape. It was fullness – life to overflow (John 10:10).

Gregory of Nyssa: Christ “was transfused throughout our nature, in order that our nature might by this transfusion of the Divine become itself divine” (The Great Catechism). Not visiting from a distance. Permeating from within.

This was the gospel of the first thousand years. Not rescue from the eternal-torment hell of later tradition. Awakening into union that was always true. Jesus was not God’s emergency response plan. God’s mind was made up before the foundation of the world (Ephesians 1:4 NIV). Jesus came to reveal what was always there – you were never outside Him.

As He is, so are we in this world (1 John 4:17 NIV). Now. Already.

That is the shift. Not from sin-consciousness to better behavior. From separation-consciousness to union-consciousness. From performing for a distant God to living from a God who transfused Himself into our nature so we would never be outside Him again.

The gospel was never an evacuation plan. It was always an awakening.

See Also: Morphē, Perichoresis, Hagios

ZOE

(ζωή · zoh-AY)

In John’s Hands, God’s Own Kind of Life

In the Story: page 20

Strong’s #2222 (from ζάω, zaō, “to live”) **Sources:** Louw-Nida; LSJ; MSB

Traditional: “Life” (often flattened to mere existence, or to endless duration)

True Meaning: Life itself – and in John’s hands, the divine, uncreated life of God. Lexically, zōē is simply the state of being alive (Louw-Nida places it in the domain “Live, Die”; classically it could even mean one’s livelihood). A word of honest precision here: the popular rule that zōē always means “divine life” while bios means “merely biological life” overstates the lexicons – classically zōē is the basic aliveness shared by every living thing (it gives us zōon, “living creature”), while bios is the course or manner of a life (it gives us “biography”). The glory of zōē is not a hidden definition; it is what John does with the word. “In Him was zōē, and the zōē was the light of all people” (John 1:4). “I am the way, the truth, and the zōē” (John 14:6). Zōē aiōnios – eternal life – is not endless duration alone but God’s own kind of life: unending real life, qualitative before it is quantitative.

Awakening Impact: Awakening is coming alive to the zōē that was always yours in Him. This is the life of the Tree of Life rather than the Tree of Knowledge – not a longer version of your old existence, but His own life as your source. “I have come that they may have zōē, and have it to the full” (John 10:10). Whoever has the Son has the zōē (1 John 5:11-12).

In Practice: Stop measuring life by duration or circumstance and start drawing it from its source. When you feel depleted, you are not waiting for life to improve – you are awakening to the zōē already given. Christ Himself is your life.

See Also: Aionios, Sozo, Anastasis



ABOUT BRYAN ELLIOTT

Bryan Elliott approaches everything the way an engineer would – layer by layer, asking: if this is true, what does that mean? And if that’s true, what changes?

Applied to theology, that process led somewhere he never expected: to Greek words hiding in plain sight for centuries, to Church Fathers who understood a gospel the Western church had largely forgotten, and to a God so much better than religion had described that it felt almost too good to be true.

It wasn’t.

Bryan is a professional engineer, serial entrepreneur, and holder of multiple technological patents – bringing the same systematic, layer-by-layer innovation to both the marketplace and the Kingdom. He is founder and CEO of FLō Energy Solutions Inc., operating across North America, and sits on numerous boards and advisory boards spanning corporate and charitable sectors. He co-founded M46 Ministries alongside his daughter Bryn to freely share the revelation of the Father’s heart – because what was freely given should be freely shared. He co-founded Bee Me Kidz, a charity bringing restoration to children and families across multiple cities. As a speaker and podcaster, Bryan carries this message of awakening to conferences, gatherings, and audiences hungry for a gospel bigger than religion handed them.

He and his wife Teresa live in New Brunswick, Canada, where together they are raising a beautiful family – four girls and two boys, with their beloved daughter Abbe cheering them on from heaven. Teresa brings over 30 years of ministry experience, including 20 years as a senior pastor, and now co-labours with Bryan in M46 Ministries – carrying this same revelation of the Father’s heart together. Their story is one of the most powerful testaments to the gospel of restoration you will read. You can find it at M46Ministries.com/marriage-redemption.

Despite the breadth of what he’s involved in, writing now occupies the majority of Bryan’s time – and that’s not by accident. God has repositioned him with a remarkable level of freedom and flexibility to do exactly this: to write, to dig, and to share what he finds. For someone wired to build things, the greatest adventure turned out to be building in words – with Him.



THE AWAKENING SERIES

The Awakening Series – More Than Gold, As in Heaven, Ascension, Awakening: Restorative Metanoia, The Awakening Glossary, Heavenly Health Hacks, and the forthcoming Living Awakened – is one man's journey of awakening, documented in real time. Not a curriculum. Each of us walks our own unique path of remembering. The hope is simply that this journey inspires and accelerates yours.

This glossary is the companion resource to the entire series – and a standalone resource for personal study, small groups, and conferences. The Mirror Study Bible (MSB) by Francois du Toit, whose foreword graces the Awakening book, has been a foundational reference throughout this journey.

All books free at M46Ministries.com

Hard copies on Amazon at the lowest price the platform allows



*Bryan & Teresa
Elliott*

**“Wake up, sleeper, rise from the dead, and Christ will shine on you.”
— Ephesians 5:14 (NIV)**

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Sixteen critical health lever categories distilled into a portable, visual companion you can act on immediately.

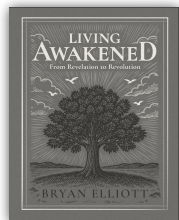
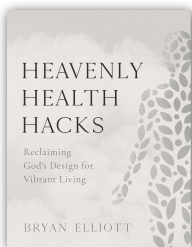
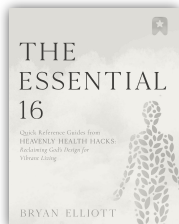
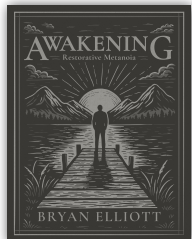
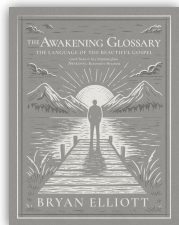
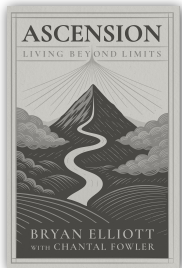
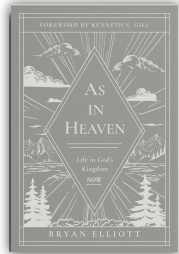
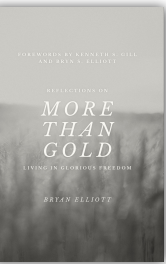
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None of this was planned. All of it was led. This progression mirrors the spiritual journey itself—from performance-based faith to identity-based living, from striving to resting, from trying to awakening to what has always been true.

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