PPSG Pattern Process Sequence to Glorification 9 30 26

Opening Reader's Guide

The purpose • The process • Life In Christ • The glory

READ BEFORE PACKET 1

The story begins with what God intends to make—not merely with what humanity needs to escape.

He makes image-bearers for life and vocation under His rule. The breach brings guilt, estrangement, bondage, and death into that life. Yet Scripture does not leave the purpose abandoned. It directs the reader to Jesus, who brings many sons to glory. The study follows how God answers the obstacles without erasing either His righteous judgment or the image-bearer's real response. (Genesis 1:26–28; 3:1–24; Hebrews 2:5–10.)

THE QUESTION THAT CARRIES THE STUDY How does God bring people out of the condition that obstructs His purpose, establish them **In Christ**, form their continuing life, and complete them as glorified image-bearers?

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

This opening supplies the full keyed guide, a folding reader bookmark, and the large movement that connects Packets 1–14. The packets then establish the individual relationships from Scripture.

All Scripture quotations are from the King James Version. The bracketed markers belong to the study and precede the words they identify.

Contents and how to begin

Reading	Page
1. Complete keyed guide — opening and response	3
1.1 Judicial acceptance and the changed condition	4
1.2 Family, keeping, relationship, and transition	5
1.3 Remaining and completion	6
2. Folding reader bookmark — complete list	7
3. God → man: the action-and-response chart	8
4. Intention and obstacle: why this story moves	9
5. In Christ: the relationship holding the work together	10
6. Eternal purpose, inward fullness, and glory	11
7. Given glory and completion under the King	12
8. The completed image-bearer and God's dwelling	13
9. Reading through Packets 1–14	14
10. Reading the markers and the supporting references	15

Start with the complete guide. It supplies names and locations, not substitutes for the passages. Keep the folding bookmark beside the packet you are reading. Then read the action-and-response chart and the short introduction before beginning Packet 1.

THREE DIFFERENT KINDS OF NUMBERS **Packet 4** is a reading unit. **[4] Righteousness** is a persistent concept marker. An ordinary verse number identifies the Bible verse. They do different jobs and are not interchangeable.

"Man" in the large chart means the human image-bearer. It includes women and men, individuals and the people God forms together. The chart highlights the acting party; it never means that God's sustaining work stops during the human response.

1. Complete keyed guide — opening and response

Keyed reader concept	What this keeps in view	Packet
[A] Command / Law on Man's Heart / Law	The command and the law's moral witness. The breach is explained between [A] and [B], not given a new letter.	1
[B] Separation / Consequence of Sin	The consequence and estrangement that must be answered, not the original purpose of creation.	1
[C] Enemy / Bondage / Grip / Hostile Dominion	The adversary, hostile influence, and bondage. His earlier activity remains where the narrative places it.	1
[D] Grace	God's provision comes before the response and remains relevant through the whole course.	2
[E] Call / Invitation	God's summons and invitation. Calling, naming, and election are compared in the Called / Elect appendix; no new sequence is supplied here.	2
[F] Promise	What God declares He will provide or accomplish.	2
[G] Word / Gospel / Witness	The message and testimony by which the provision is made known.	2
[H] Hearing	The message is heard; hearing and believing remain distinguishable.	3
[I] Persuasion	Persuasion concerning testimony; it is not automatically the completed response.	3
[J] Receive	Reception follows persuasion in this guide. Trust remains with [1].	3
[K] Turning / Repentance	The response turns toward God and His provision; it does not create the provision.	3
[L] Confession / Alignment	Confession and alignment remain distinct from [1] Belief / Trust.	3
[1] Belief / Trust	The believing response to God's testimony and provision in Christ.	3

[A] Command → breach → [B] Separation / Consequence of Sin. The principal discussion of [C] then exposes hostile influence without moving the serpent's appearance to after the breach.

5 These are the opening conditions and response. The chart does not call the human breach a work God performs.

1.1 Judicial acceptance and the changed condition

Keyed reader concept	What this keeps in view	Packet
[2] Justification	God's judicial act concerning the believer. Not confined to one moment. See appendix: Justify / Justified / Justification — Forms and Time Profiles.	4
[3] Forgiveness / Remission of Sins	The person's sins are forgiven rather than counted against him. Remission of sins shares this reader heading.	4
[4] Righteousness	The right standing counted to the believer; its lived and future applications remain visible.	4
[5] Right / Authority	The lawful grant is distinguished from [21] effective power or enablement.	5
[6] Holy Spirit Given / Received / Indwelling	God gives the Spirit. Giving, receiving, and indwelling retain their distinct functions within this heading.	5
[7] Washed	Washing remains visible rather than disappearing into a general word for salvation.	6
[8] Cleansed	Cleansing retains its own objects and context; it is not automatically the same word as washing.	6
[9] Purified	Purification has its own work and may recur in the continuing life.	6
[10] Renewed / New / Anew / Born Again / Regeneration / Made Alive / Quicken / Quickened / Quickening / New Creation	One reader family of connected new-life expressions, not one Hebrew or Greek word. Present, continuing, and bodily-future uses retain their own setting.	6
[11] Sanctified / Set Apart	Being set apart and the continuing holy course are related without being reduced to one isolated moment.	6

CONCURRENT, BUT SEQUENCED **[2] Justification → [3] Forgiveness / Remission of Sins → [4] Righteousness.** The judicial act, the treatment of sins, and the granted standing remain distinct. The explanation does not require three separate waiting periods. Romans 4 supplies their close relationship.

5 The rows that follow open the Spirit-worked change of condition. They name distinct actions and results, not a series of achievements the believer must manufacture. The full passages establish which relations are ordered, coordinated, continuing, or future.

1.2 Family, keeping, relationship, and transition

Keyed reader concept	What this keeps in view	Packet
[12] Adoption	Family placement, distinguished from birth, identity, and inheritance.	7
[13] Children / Sons of God	The family identity, read together with the passage's birth and sonship language.	7
[14] Heirs / Inheritance — earnest	Heirship and the earnest point forward to the inheritance in fullness. The same record is revisited at completion.	7
[15] Sealed / Preserved	Sealing and God's keeping remain together in the reader label. This teaching position does not postpone a seal already connected to believing.	7
[16] Peace with God	The received relation to God. It is distinguished from [27] Peace of God.	8
[17] Reconciled	Restored relationship and the answer to enmity. Do not turn adjacent rows into an unstated time interval.	8
[18] Saved	A saving-action or summary field. Each passage answers what the person is saved from and in what setting.	8
[19] No Condemnation	A judicial result in Christ, not a reward withheld until all earlier rows have been separately completed.	8
[20] Not Ashamed	A distinct biblical result; it is not simply another expression for No Condemnation.	8
[21] Power / Enablement	Effective enablement for the life and witness God appoints. The Spirit is not inactive before this teaching location.	8
[22] Discipline / Testing / Refined	God's discipline and the testing/refining of the course. These functions continue into lived faith.	8

ALONGSIDE THE PROCESS — NOT ANOTHER NUMBER After **[22]** and before **[23] Faith**, see the **Atonement / Atoned appendix**. This is the location of the reader's reference, not the time Christ's atoning work begins. Teshuva and abiding reliance on the living High Priest are not extra numbered steps.

1.3 Remaining and completion

Keyed reader concept	Principal packet
[23] Faith	Packet 9
[24] Faithfulness	Packet 9
[25] Abide / In Him / Unity	Packet 9
[26] Walk in the Spirit	Packet 9
[27] Peace of God	Packet 9
[28] Fruit of the Spirit	Packet 10
[29] Gifts of the Spirit	Packet 10
[30] Serve / Love	Packet 10
[31] Continue in Faith / Perseverance	Packet 11
[32] Suffer	Packet 11
[33] Holiness	Packet 11
[34] Assurance	Packet 11
[35] Redemption	Packet 12
[36] Salvation	Packet 12
[37] Resurrection	Packet 12
[38] Crossing Over	Packet 13
[39] Translation	Packet 13
[40] Entering In / Access / Draw Near	Packet 13
[41] Glorification	Packet 13

Remaining In Him: [23]–[34]. Faith carries the received life into faithfulness, abiding, service, fruit, endurance, and assurance. Earlier operations—including sanctifying, keeping, and justifying—remain relevant as their passages require.

Completion: [35]–[41]. These teaching addresses do not move every redemption, transfer, or access passage into the future. The full text preserves the actual time. Packet 14 then gathers inheritance in fullness, the New Heaven / New Earth / New Jerusalem, the completed image, service, face, Name, and reign.

2. Folding reader bookmark

Print this page at actual size. Trim around the outer table, then accordion-fold on the two vertical divisions. All 53 keyed entries are on this page; unfold the guide beside the current packet. The full-size explanations are on pages 3–6.

PPSG • OPENING / RESPONSE	PPSG • GOD'S WORK IN CHRIST	PPSG • REMAIN / COMPLETION
[A] Command / Law on Man's Heart / Law	**[2] Justification**	**[23] Faith**
[B] Separation / Consequence of Sin	**[3] Forgiveness / Remission of Sins**	**[24] Faithfulness**
[C] Enemy / Bondage / Grip / Hostile Dominion	**[4] Righteousness**	**[25] Abide / In Him / Unity**
[D] Grace	**[5] Right / Authority**	**[26] Walk in the Spirit**
[E] Call / Invitation	**[6] Holy Spirit Given / Received / Indwelling**	**[27] Peace of God**
[F] Promise	**[7] Washed**	**[28] Fruit of the Spirit**
[G] Word / Gospel / Witness	**[8] Cleansed**	**[29] Gifts of the Spirit**
[H] Hearing	**[9] Purified**	**[30] Serve / Love**
[I] Persuasion	**[10] Renewed / New / Anew / Born Again / Regeneration / Made Alive / Quicken / Quickened / Quickening / New Creation**	**[31] Continue in Faith / Perseverance**
[J] Receive	**[11] Sanctified / Set Apart**	**[32] Suffer**
[K] Turning / Repentance	**[12] Adoption**	**[33] Holiness**
[L] Confession / Alignment	**[13] Children / Sons of God**	**[34] Assurance**
[1] Belief / Trust	**[14] Heirs / Inheritance — earnest**	**[35] Redemption**
Command → breach → consequence.	**[15] Sealed / Preserved**	**[36] Salvation**
God provides; the hearer responds.	**[16] Peace with God**	**[37] Resurrection**
A marker follows its concept; a packet is its main teaching location.	**[17] Reconciled**	**[38] Crossing Over**
	[18] Saved	**[39] Translation**
	[19] No Condemnation	**[40] Entering In / Access / Draw Near**
	[20] Not Ashamed	**[41] Glorification**
	[21] Power / Enablement	[1]–[22]: crossing into changed condition. [23]–[34]: remaining In Him. God completes through Jesus' rule.
	[22] Discipline / Testing / Refined	Packet 14: image-bearing purpose completed; God with His people.
	[2]: see Justification—Forms and Time Profiles.	
	After [22], before [23]: unnumbered Atonement / Atoned appendix reference.	

5 Keep the passage's actor and time: received • continuing • final. The marker is not a stopwatch. Called / Elect remains an appendix inquiry, not an added number.

3. God → man: the action-and-response chart

GOD → MAN → GOD → MAN → GOD → MAN → GOD

The movement tells who supplies, who responds, who works, and who completes. It does not divide salvation into independent contributions. God's grace and the Spirit's work sustain the response; the image-bearer nevertheless answers, acts, and remains accountable.

Acting party	Movement and principal witness	Reading
GOD — creates and appoints	Life, image, vocation, provision, and **[A] Command / Law**. The intention comes before the breach. Genesis 1:26–28; 2:7,15–17.	Packet 1
MAN — breaches	The human act against the command brings **[B] Separation / Consequence of Sin**; **[C]** identifies hostile influence and bondage, not an excuse that removes responsibility. Genesis 3.	Packet 1
GOD — provides and makes known	**[D]–[G]**: Grace, Call / Invitation, Promise, Word / Gospel / Witness. Christ's work supplies the ground; the hearer does not create it. Romans 5:15–21; Ephesians 1:7,13.	Packet 2
MAN — responds	**[H]–[L]** → **[1]**: Hearing, Persuasion, Receive, Turning / Repentance, Confession / Alignment, Belief / Trust. Romans 10:8–17; John 1:11–13.	Packet 3
GOD — establishes and works within	**[2]–[22]**: judicial acceptance, the Spirit-worked condition, family standing, keeping, peace, restored relationship, enablement, and discipline. Romans 4; Titus 3:4–7; Ephesians 1–2.	Packets 4–8
MAN — lives the received life	**[23]–[34]**: Faith through Assurance; abiding, Spirit-walk, fruit, gifts, love, service, continuance. John 15:4–5; Galatians 5:22–25; James 2:14–26.	Packets 9–11
GOD — completes through the King	**[35]–[41]** and the completed purpose: bodily life, full inheritance, permanent dwelling, and Glorification under Jesus' rule. 1 Corinthians 15:22–28; Philippians 3:20–21; Revelation 21–22.	Packets 12–14

THE PERMANENT RELATION CONTINUES **MAN serves and reigns under God; GOD dwells with His people.** Revelation 21:3 and 22:3–5 describe these together. They are the fulfilled relationship, not two extra numbered hurdles.

The Red Sea–wilderness–Jordan comparison is a broad picture: **[1]–[22] crossing into the changed condition → [23]–[34] remaining → inheritance and permanent establishment by God.** It is not a replacement for each passage's own sequence.

4. Intention and obstacle: why this story moves

What was God intending before there was a sinner to forgive? Genesis begins with humanity made in His image and appointed to rule beneath Him. That purpose is more than survival. It is life with God, received from Him and expressed in fruitful vocation. The breach obstructs that life; it does not become the purpose for which humanity was made. (Genesis 1:26–28; 2:15–17; 3:1–24.)

Hebrews 2:5–10 — KJV

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?

*7 Thou madest him a little lower than the angels; thou crownedst him with **glory and honour**, and didst set him over the works of thy hands:*

*8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.***

*9 **But we see Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the **[D] grace** of God should taste death for every man.*

*10 For it became him, for whom are all things, and by whom are all things, in **bringing many sons unto glory**, to make the captain of their **[36] salvation** perfect through sufferings.*

The intention and the unfinished condition stand in the same reading. The intended dominion is not yet what we see; **we see Jesus**. God brings the many sons to glory through Him. Suffering and death are answered within that work, not ignored by a promise that leaves the image-bearer unchanged.

WHAT THE SMALLER QUESTIONS SERVE Guilt needs a righteous answer; defilement needs cleansing; estrangement needs restored relationship; lost vocation needs a new life to live; mortality needs bodily completion. Each question matters because the larger purpose is **people brought into life with God through Jesus**.

The obstacles belong to the fallen human condition and the hostile order—not to a deficiency in God. The following packets show how His provision answers them. (Romans 5:12–21; Ephesians 2:13–22; 1 Corinthians 15:24–26.)

5. In Christ: the relationship holding the work together

In Christ is not a final ornament added after the list is complete. It names the relationship in which the work belongs together. The sinner does not first collect forgiveness, cleansing, family standing, and life as independent possessions and then bring them to Christ. Scripture directs the person to Him, and names what God gives and does in that relationship.

1 Corinthians 1:30 — KJV

*30 But of him are ye **in Christ Jesus**, who of God is made unto us wisdom, and **[4] righteousness**, and **[11] sanctification**, and **[35] redemption**:*

2 Corinthians 5:17 — KJV

*17 Therefore if any man be **in Christ**, he is a **[10] new** creature: old things are passed away; behold, all things are become **[10] new**.*

The statements have one Person at their center, but they do not name one undifferentiated act. Right standing, holy use, redemption, and a new creature remain distinguishable. **Christ is the source and the One to whom the believer belongs.** The list explains the work; it does not replace Him.[1]

Ephesians 2:18–22 — KJV

*18 For through him we both have **[40] access** by one **[6] Spirit** unto the Father.*

*19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the **household of God**;*

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

*22 **In whom** ye also are builded together for an **habitation of God** through the **[6] Spirit**.*

The direction reaches beyond permission to approach. Those brought near become a household and a dwelling of God through the Spirit. The individual is not erased, and the people are not left as unrelated individuals. Christ joins them under Himself. The aim is not an improved self-rule, but a received life lived with and for God.[1]

FROM PROVISION INTO A LIVING RELATION **Through Christ → In Christ → God dwelling in His people → life with God.** [25] Abide / In Him / Unity later gives this relationship its fuller continuing-life treatment; it does not imply that the believer must wait until [25] to be in Christ.

6. Eternal purpose, inward fullness, and glory

Ephesians describes both the scale of God's purpose and what it does within His people. The Gentiles share in the promise in Christ through the gospel (3:6). The church becomes the means by which His wisdom is made known. Then Paul prays for the inner life that accords with that purpose.

Ephesians 3:10–12 — KJV

*10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the **manifold wisdom of God**,*

*11 According to the **eternal purpose** which he purposed **in Christ Jesus our Lord**:*

*12 In whom we have boldness and **[40] access** with confidence by the **[23] faith** of him.*

Ephesians 3:14–21 — KJV

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

*16 That he would grant you, according to the riches of his glory, to be strengthened with **[21] might** by his **[6] Spirit** in the inner man;*

*17 That **Christ may dwell in your hearts** by **[23] faith**; that ye, being rooted and grounded in **[30] love**,*

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

*19 And to know the **[30] love of Christ**, which passeth knowledge, that ye might be **filled with all the fulness of God**.*

*20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the **[21] power** that worketh in us,*

*21 Unto him be **glory in the church by Christ Jesus** throughout all ages, world without end. Amen.*

Ephesians 3:19 is not an optional flourish. Knowing Christ's love and being filled with God's fullness belong to the intended life. The prayer joins the Father's gift, the Spirit's strengthening, Christ's dwelling, faith, love, and a people sharing in this comprehension. Verse 21 directs the glory back to God through Jesus Christ.

God's manifold wisdom is therefore not only a pattern admired from a distance. His work forms people who become its living witness. The fullness is received from Him; it does not turn an image-bearer into the God whose life and love are given.

7. Given glory and completion under the King

God's glory and the glory given to His people are not rival outcomes. Jesus' prayer holds them together. The people receive; the Father and Son remain the source. Their unity is also a witness to the world.

John 17:20–23 — KJV

*20 Neither pray I for these alone, but for them also which shall **[1] believe** on me through their **[G] word**;*

*21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be **one in us**: that the world may **[1] believe** that thou hast sent me.*

*22 And the **glory which thou gavest me I have given them**; that they may be one, even as we are one:*

*23 **I in them, and thou in me**, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

This is shared glory and fellowship, not shared deity. The image-bearer remains a creature receiving life, love, and vocation. The One who gives glory also rules toward the removal of what opposes the fulfilled purpose.[2]

1 Corinthians 15:24–28 — KJV

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

*25 For **he must reign**, till he hath put all enemies under his feet.*

*26 The last enemy that shall be destroyed is **death**.*

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

*28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, **that God may be all in all**.*

THE RESOLUTION IS ACCOMPLISHED THROUGH JESUS The plan does not succeed because humanity finally learns to defeat death independently. **The King reigns; the enemies are subdued; death is destroyed; the kingdom is delivered to the Father.** The same purpose that reaches the person also reaches the world in which that person will live.[3]

8. The completed image-bearer and God's dwelling

What began as God's intention is not finished at a changed verdict alone. The person who is in Christ still awaits the completed bodily condition. The source of that change is named: the Lord Jesus Christ.

Philippians 3:20–21 — KJV

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

*21 Who shall **change our vile body**, that it may be fashioned like unto **his glorious body**, according to the working whereby he is able even to subdue all things unto himself.*

The present gift and the future completion must not be made to compete. The Spirit is already given; the body still awaits redemption. The final discussion follows that movement into **[41] Glorification**, inheritance in fullness, and the dwelling portrayed in Revelation. (Romans 8:22–23; Ephesians 1:13–14.)[3]

Revelation 21:3–4 — KJV

*3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and **he will dwell with them**, and they shall be his people, and God himself shall be with them, and be their God.*

*4 And God shall wipe away all tears from their eyes; and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

Revelation 22:3–5 — KJV

*3 And there shall be **no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall **[30] serve** him:*

*4 And they shall **see his face**; and **his name** shall be in their foreheads.*

*5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall **reign for ever and ever**.*

The intention is fulfilled as a relation: God with His people, His servants serving, life and light received from Him, and reign under His throne. The final image-bearer is not an independent source and not an idle spectator. God's glory is displayed in what He completes, and His people share the life and glory He gives.[3]

RETURN TO THE INTENTION **Image-bearing purpose → the breach and its obstacles → God's provision in Jesus → received and lived life In Him → completion under the King → God with His people.** Packet 14 returns to Genesis after the whole course has been seen.

9. Reading through Packets 1–14

Packet	Reading title	Place in the larger movement
Packet 1	The Image-Bearer, the Command, and the Breach	Design and breach [A]–[C]
Packet 2	Grace, the Call, the Promise, and the Word	Grace and response [D]–[G]
Packet 3	Hearing and the Response to God	Grace and response [H]–[L], [1]
Packet 4	Judicial Act, Forgiven Sins, Righteous Standing	Judicial acceptance [2]–[4]
Packet 5	The Granted Right and the Indwelling Spirit	The Spirit and changed condition [5]–[6]
Packet 6	Washed, Cleansed, Purified, and Made New	The Spirit and changed condition [7]–[11]
Packet 7	Family Standing, Inheritance, and Keeping	Family and restored relationship [12]–[15]
Packet 8	Peace, Reconciliation, and Life Received	Family and restored relationship [16]–[22]
Packet 9	Faith, Faithfulness, and Abiding	Lived faith and vocation [23]–[27]
Packet 10	Fruit, Gifts, and Service in Love	Lived faith and vocation [28]–[30]
Packet 11	Continuance, Suffering, Holiness, and Assurance	Lived faith and vocation [31]–[34]
Packet 12	Redemption, Salvation, and the Awaited Body	Completion under the King [35]–[37]
Packet 13	Final Entrance and Glorification under the King	Completion under the King [38]–[41]
Packet 14	The Image-Bearing Purpose Completed	The image-bearing purpose completed Full inheritance; Revelation 21–22

The opening gives the destination without replacing the discovery. Each packet asks a smaller question within the same story: what was intended, what stands in the way, what Christ supplies, what God does, what the person receives and lives, and what remains to be completed.

The same passage may return when a different part of its testimony becomes the focus. Its words are not rearranged to make the markers increase numerically. The reader follows Scripture first, using the guide to recognize the connected concepts.

READING HANDOFF Begin with **Packet 1 — The Image-Bearer, the Command, and the Breach.** Keep the intention in view while the obstacle is established. The need for Grace will then arise from the story rather than from an isolated word list.

10. Reading the markers and the supporting references

10.1 One concept can appear in more than one setting

[2] Justification is introduced after **[1] Belief / Trust**. Its marker also belongs with the justifying words in continuing-life and final-judgment passages. **[10]** includes quickening, but a future bodily quickening statement remains future. **[14]** introduces heirship and earnest; later readings develop full possession. The guide gives a stable point of recognition, while the passage identifies who acts and when.

A slash-separated heading gathers related expressions for reading. It does not declare all of their Hebrew or Greek words synonymous. Some close neighbors remain distinct: the deed/decision word in Romans 5:16,18 is not silently made identical with the justification noun. The extended word work belongs in the relevant appendix, with its short explanation retained in the main reading.

10.2 The continuing life is real—not an entrance fee

The **MAN** portions of the chart preserve culpability, response, and vocation. They do not make the human person the source of Grace, the sacrifice, the Spirit, or resurrection. The thief's appeal and Jesus' answer keep a required number of years or a religious résumé from becoming the price of acceptance; the abiding passages keep the life that remains from becoming irrelevant. (Luke 23:39–43; John 15:4–5.)

10.3 Supporting readings

The **Thirteen-Witness Receipt Stack — Living, Sin, Death, and Quickening**, Witnesses 1–13, pages 3–8, supports Packet 1. The **Justify / Justified / Justification — Forms and Time Profiles** appendix expands [2]. The **Atonement / Atoned** reference stands between [22] and [23]. Fruit and Gifts have their own fuller exhibits. Calling, naming, bearing the Name, and Chosen / Elect remain in their separate appendix discussion; no additional sequence is asserted here.

Source and passage references

[1] In Christ foundation: PPSG_Transfer_Packet_1_IN_HIM_Rebuilt_Master_Post_Belief_Architecture.docx, §§2–5, pp.3–6; Scripture: 1 Corinthians 1:30; 2 Corinthians 5:17,21; Ephesians 1:7,13–14; 2:13–22. Page + section locators apply; source prose line references are not available here.

[2] Given glory: PPSG_Transfer_Packet_5_Spirit_Dwelling_Restored_Vocation_MEG_MEI_Rebuilt.docx, John 14–17 discussion, p.4; John 17:20–23 also retained in BSC_Two_Goats_Packet_9_Kingdom_of_Priests_Why_God_Brought_Them_In_Revised.docx, §11, pp.7–8. The Creator–creature distinction remains intact.

[3] Completion: PPSG_Transfer_Packet_6_Consummation_Revelation_Final_Validation_Rebuilt.docx, §§3–5, pp.3–4; §§7–9, pp.5–6; §12, p.7. Scripture: Romans 8:14–23; 1 Corinthians 15:22–28; Philippians 3:20–21; Revelation 21–22.

Scripture quotation sources: KJV readings retained in the source documents above and Packet 1. Hebrews 2:5–10 and Ephesians 3:10–12,14–21 were compared with the KJV chapter text reproduced by Bible Gateway. The full passage references accompany each reading.

PPSG Pattern Process Sequence to Glorification 9 30 26

The Image-Bearer, the Command, and the Breach

PACKET 1 OF 14

Before the breach, there was a purpose.

God made humanity in His image, gave life and work, and spoke a command. Yet the people placed in the garden hid from His presence and were sent outside it. What happened between the gift and the exclusion—and what would restoration have to answer?

> **THE OPENING QUESTION** What was the image-bearer made for, what command was breached, and why can the resulting condition not simply be ignored?

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: Genesis 1:26–28; Genesis 2:15–17; Genesis 3:1–24; Romans 2:14–15 in context; Romans 5:12–21.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. The image comes before the breach	3
2. The command establishes accountability	4
3. A spoken contradiction becomes an actual breach	5–6
4. Judgment, the living line, provision, and exclusion	7–9
5. Adam's consequence; Christ's answer in view	10–11
6. Why the hearer needs God's provision	12

The three opening fields

PPSG field	What it keeps in view
[A] Command / Law on Man's Heart / Law	The spoken boundary and the law's moral witness.
[B] Separation / Consequence of Sin	The estranged condition and the consequence of sin.
[C] Enemy / Bondage / Grip / Hostile Dominion	The adversarial voice and the bondage opposed to life under God.

Other markers encountered in the readings

[D] Grace · [F] Promise · [G] Word / Gospel / Witness · [J] Receive · [1] Belief / Trust · [2] Justification · [3] Forgiveness / Remission of Sins · [4] Righteousness · [10] New-life family

A bracketed marker follows a key word through the study. A verse keeps its own speaker, action, and setting. A marker's number does not turn a future statement into a past event or postpone a benefit that the passage says is already present.

> **JUSTIFICATION [2] Justification** is not confined to one moment. See the appendix **Justify / Justified / Justification — Forms and Time Profiles** for the fuller comparison.

Supporting reading: **Thirteen-Witness Receipt Stack — Living, Sin, Death, and Quickening**, Witnesses 1–13, pages 3–8.[1]

1. The image comes before the breach

The Bible does not first show a guilty person trying to escape judgment. It shows God speaking about the humanity He intends to make. The image-bearing purpose is present before the failure. That order matters: the remedy must answer a damaged life and vocation, not merely remove an unpleasant verdict.

Genesis 1:26–28 — KJV

26 *And God said, Let us make man **in our image**, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

27 ***So God created man in his own image**, in the image of God created he him; male and female created he them.*

28 *And **God blessed them**, and God said unto them, **Be fruitful, and multiply**, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

God is the giver in every part of the passage. He creates, blesses, and appoints. Humanity has real work in His world: fruitfulness, multiplication, and dominion. Yet that dominion is given by God. Bearing His image does not make the image-bearer the source of life or the final authority over good and evil.

Genesis 2:7 — KJV

7 *And the LORD God formed man of the dust of the ground, and breathed into his nostrils **the breath of life**; and man became **a living soul**.*

Man begins as a living creature because God gives him life. This is the beginning of the account, not yet the later making-alive of a sinner in Christ. The gift of created life and the work that answers sin and death must both remain visible.

> **DISCOVERY / PATTERN** The first intention is life under God, expressed in a received vocation. The question that follows is how the living image-bearer comes to stand outside the place appointed for him.

2. The command establishes accountability

Genesis 2:15–17 — KJV

15 *And the LORD God took the man, and put him into the garden of Eden* ***to dress it and to keep it****.*

16 *And the LORD God* ***[A] commanded*** *the man, saying, Of every tree of the garden thou mayest* ***freely eat****:*

17 *But of the tree of the knowledge of good and evil,* ***thou shalt not eat of it****: for in the day that thou eatest thereof* ***thou shalt surely die****.*

The command comes within provision. God has given a place and work, and the permission is generous: the man may eat freely. One boundary is stated, and its consequence is announced before it is crossed. The later exclusion cannot be understood without this earlier word.

> **LEGAL / COVENANT WITNESS [A] Command → breach of that command → [B] Separation / Consequence of Sin.** The boundary, the accountable action, and the resulting condition are related, but they are not the same thing.

The work of the law and the witness within

Paul later addresses responsibility both with and without possession of the law. The heart, conscience, thoughts, and coming judgment belong in the reading together.

Romans 2:12–16 — KJV

12 *For as many as have sinned without* ***[A] law*** *shall also perish without* ***[A] law****: and as many as have sinned in the* ***[A] law*** *shall be judged by the* ***[A] law****;*

13 *(For not the hearers of the* ***[A] law*** *are just before God, but the doers of the* ***[A] law*** *shall be* ***[2] justified****.*

14 *For when the Gentiles, which have not the* ***[A] law****, do by nature the things contained in the* ***[A] law****, these, having not the* ***[A] law****, are a* ***[A] law*** *unto themselves:*

15 *Which shew the work of the* ***[A] law*** *written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

16 *In the day when God shall judge the secrets of men by Jesus Christ according to my* ***[G] gospel****.*

Paul says **“the work of the law written in their hearts.”** He also names conscience and thoughts that accuse or excuse. Possessing or hearing instruction is not the same as answering it rightly. Verse 16 keeps the final Judge in view: God judges through Jesus Christ.

The words **[2] “shall be justified”** in verse 13 face judgment. Their future setting remains intact; the fuller Justification appendix follows this word through its initial, continuing-life, and final-judgment uses.

3. A spoken contradiction becomes an actual breach

3.1 A second voice challenges the command

The boundary has already been spoken when another voice enters the scene. The contest begins with what God has said. The woman and the man are not given a new garden; they are given a contrary account of the word governing the garden.

Genesis 3:1–6 — KJV

1 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman,* ***Yea, hath God said****, Ye shall not eat of every tree of the garden?*

2 *And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*

3 *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

4 *And the serpent said unto the woman,* ***Ye shall not surely die****:*

5 *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

6 *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,* ***she took of the fruit thereof, and did eat****, and gave also unto her husband with her; and* ***he did eat****.*

The speakers must remain distinct. God's direct command was given in Genesis 2. Here the woman reports it, and the serpent contradicts its announced consequence. The narrative then tells what she saw, desired, took, ate, and gave—and that the man ate.

The **[C] Enemy / Bondage / Grip / Hostile Dominion** field does not begin only after the breach. The serpent's hostile speech precedes the eating. His contradiction seeks a human response against the command; the actual eating remains the action of the people who heard it.

> **DISCOVERY / PATTERN** A contradiction becomes a breach when the forbidden act is performed. The passage does not replace personal action with a vague condition or make deception and obedience interchangeable.

3.2 Hiding does not undo the act

The eating does not produce the life the contrary voice had offered. The next scene brings exposed nakedness, self-made covering, fear, hiding, and God's questions.

Genesis 3:7–13 — KJV

7 *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

8 *And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife* ***hid themselves from the presence of the LORD God*** *amongst the trees of the garden.*

9 *And the LORD God called unto Adam, and said unto him, Where art thou?*

10 *And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.*

11 *And he said, Who told thee that thou wast naked?* ***Hast thou eaten of the tree****, whereof I* ***[A] commanded*** *thee that thou shouldest not eat?*

12 *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and* ***I did eat****.*

13 *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and* ***I did eat****.*

The man points to the woman; the woman points to the serpent. Those relationships matter, but both accounts still end with the act: **"I did eat."** The explanation of influence does not make the eating disappear.

God's question returns to the command. He does not merely ask why the man feels afraid. He asks about the act against the word already given. Fear and hiding are now part of the damaged relationship, but they are not substitutes for identifying what was done.

The people can cover themselves with leaves, but they cannot change the word they breached or pronounce a new judgment over their own act. The story has moved from a life appointed by God to a condition they cannot simply talk away.

> **LEGAL / COVENANT WITNESS** The command identifies the boundary. The admitted eating identifies the breach. The account of deception does not erase the image-bearer's responsibility.

4. Judgment, the living line, provision, and exclusion

4.1 God names the consequences

Genesis 3:14–19 — KJV

14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

15 *And I will put enmity between thee and the woman, and* ***between thy seed and her seed****; it shall bruise thy head, and thou shalt bruise his heel.*

16 *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

17 *And unto Adam he said,* ***Because thou hast hearkened*** *unto the voice of thy wife,* ***and hast eaten*** *of the tree, of which I* ***[A] commanded*** *thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*

18 *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

19 *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken:* ***for dust thou art, and unto dust shalt thou return****.*

God addresses the serpent, the woman, and the man in turn. His words to Adam join the heeding of another voice to the eating of the forbidden tree. The consequence is not a detached penalty with no cause: **“Because”** connects the judgment to the action.

The ground is cursed for Adam’s sake; toil and the return to dust become part of the announced human course. The original work is now carried amid sorrow and resistance. The creature appointed to tend the garden cannot produce lasting life by the labor of his hands.

Yet judgment is not the only thing God speaks. Within these same words He sets enmity between the serpent and the woman, and between their seed, and announces the bruising that will follow. The account contains a **[F] Promise** to be followed, not only a consequence to be endured.

> **DISCOVERY / PATTERN** The obstacle is now visible: sin has damaged the relationship, the work, and the human course toward life. God’s answering word is also present inside the judgment.

4.2 The living line and the guarded way

Genesis 3:20–24 — KJV

20 *And Adam called his wife's name Eve; because she was **the mother of all living**.*

21 *Unto Adam also and to his wife did **the LORD God make coats of skins, and clothed them**.*

22 *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:*

23 *Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

24 *So **he drove out the man**; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, **to keep the way of the tree of life**.*

The statement about Eve remains in its place after the judgment speech: **"the mother of all living."** The living line is not erased from the story when mortality and exile appear. Neither does that statement remove the consequence just announced. Both belong in the account.

God also acts toward the exposed pair. The clothing in verse 21 is His provision. The earlier leaves were made by the people; these coats are made by the LORD God. The provision is real, but it does not mean the breach was imaginary or that the garden boundary has disappeared.

Then the way to the tree of life is guarded. The man is sent out, and his work continues outside the garden. **[B] Separation / Consequence of Sin** is therefore more than a label: the narrative has shown a changed relationship, a changed condition, and an exclusion that the man does not reverse for himself.

> **LEGAL / COVENANT WITNESS** God gives clothing; God also guards the way. Provision and judgment are both present. Genesis does not yet narrate the full later sacrificial and priestly procedure, so the coats are not made to explain that entire process here.

The wider living-line comparison is preserved in **Thirteen-Witness Receipt Stack — Living, Sin, Death, and Quickening**, Witnesses 1–13, pages 3–8.[1]

4.3 The condition and the personal response

The image-bearer's descendants live in the world affected by Adam's breach. Mortality and exile are real. Personal desire, personal action, and personal responsibility are also real. One part of the account must not be used to remove the other.

James 1:14–15 — KJV

14 *But every man is tempted, when he is drawn away of **his own lust**, and enticed.*

15 *Then when lust hath conceived, it **bringeth forth sin**: and sin, when it is finished, **bringeth forth death**.*

James distinguishes enticement, desire conceiving, sin, and the death to which sin leads. Desire is not simply another name for the completed act. The passage shows movement, including the image-bearer's own participation.

The supporting witnesses likewise distinguish **predisposition toward sin** from a personal deed already performed. They place the living line, developing moral knowledge, accountable action, Adamic consequence, and God's **[10] quickening** in Christ beside one another. This is the study's cumulative reading, not a technical claim drawn from Eve's name alone.[1]

Romans 7:7–11 supplies a related witness: Paul speaks of being alive, the commandment, sin taking occasion, deception, and death. He expressly rejects calling the law sin. The command reveals the boundary; sin takes occasion through it. The full passage is preserved as Witness 7 in the supporting exhibit.[1]

Ephesians 2:1–5 adds the former walk under hostile influence and the life God gives with Christ. That is where the **[C] Enemy / Bondage / Grip / Hostile Dominion** field connects with the need for a changed condition. The same passage moves to God's mercy and **[10] making alive**; the record is not only a diagnosis.[1]

> **DISCOVERY / PATTERN** The need is larger than an explanation of why people fail. The separated image-bearer needs what God supplies: a true answer to guilt, estrangement, bondage, and death.

5. Adam’s consequence; Christ’s answer in view

Paul does not leave Adam’s act by itself. He places it beside the work of Jesus Christ. Read the whole comparison before drawing the conclusion: its judgment words, its gift words, and its references to those who receive all belong together.

Romans 5:12–21 — KJV

12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

13 *(For until the **[A] law** sin was in the world: but sin is not imputed when there is no **[A] law**.*

14 *Nevertheless **death reigned from Adam to Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

15 *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the **[D] grace** of God, and the gift by **[D] grace**, which is by one man, Jesus Christ, hath abounded unto many.*

16 *And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

17 *For if by one man's offence death reigned by one; much more they which **[J] receive** abundance of **[D] grace** and of the gift of **[4] righteousness** shall reign in life by one, Jesus Christ.)*

18 *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto **[2] justification** of life.*

19 *For as by **one man's disobedience** many were made sinners, so by **the obedience of one** shall many be made righteous.*

20 *Moreover the **[A] law** entered, that the offence might abound. But where sin abounded, **[D] grace** did much more abound:*

21 *That as sin hath reigned unto death, even so might **[D] grace** reign through **[4] righteousness** unto eternal life by Jesus Christ our Lord.*

> **LEGAL / COVENANT WITNESS** The comparison includes the offence and the free gift, Adam’s disobedience and Christ’s obedience, condemnation and life. Neither side of the passage can be removed without changing Paul’s argument.

5.1 The last word is not Adam's offence

The first movement is severe: through one man sin entered the world, and death through sin. Verse 14 also preserves the reign of death from Adam to Moses, including those who had not sinned after the likeness of Adam's transgression. The passage is broader than a retelling of one act at one tree.

Then Paul repeatedly gives the contrast: **"not as," "much more," "the free gift,"** and **"the obedience of one."** The answer comes through Jesus Christ. The comparison is not between one failed human attempt and a later attempt to manufacture a sufficient standing without Him.

Verse 17 gives a particularly useful relationship. There is an abundance of **[D] Grace** and a gift of **[4] Righteousness**, and Paul names those who **[J] Receive**. The provision is not created by its recipients. Yet their reception is not absent from the sentence. God's gift and the human response must both remain visible.

The closing verse gives the direction of the answer: **[D] Grace** reigning through **[4] Righteousness** unto eternal life by Jesus Christ. That takes the reader back to the opening purpose. Humanity was appointed to life and vocation under God. The remedy must reach farther than hiding, self-made covering, or an explanation of failure.

> **WORD DISTINCTION** Romans 5:16's "justification" and verse 18's "righteousness" translate **dikaiōma (G1345)**, a distinct deed/decision term. Verse 18's **[2] justification** is **dikaiōsis (G1347)**. The former is not silently treated as the same word as the latter. The fuller comparison belongs in **Justify / Justified / Justification — Forms and Time Profiles**.

The initial judicial relationship is developed in Packet 4: **[1] Belief / Trust → [2] Justification → [3] Forgiveness / Remission of Sins → [4] Righteousness**. The initial relationship is **concurrent, but sequenced**. The words also have continuing and future applications. Here their presence allows the promised answer to come into view without leaving Adam's consequence unexplained.

6. Why the hearer needs God's provision

The opening question can now be answered from the readings. The image-bearer was made for life and meaningful work under God. A command made the boundary known. A contrary voice disputed the word, and the forbidden act was performed. Fear, judgment, mortality, and exclusion followed.

The obstacle is not merely a lack of information. The people who had heard the command still crossed it. Nor can the problem be solved by pronouncing the act harmless. God's questions and judgments keep its reality before the reader.

> **WHAT HAS BEEN ESTABLISHED God gives life and vocation → [A] Command → breach → [B] Separation / Consequence of Sin.** The **[C] Enemy / Bondage / Grip / Hostile Dominion** field exposes the hostile voice and bondage without replacing human responsibility.

But the human act is not the last act in the story. God speaks concerning the seed, provides clothing, and continues His purpose. Romans places the reign of death beside the greater gift through Jesus Christ. **[D] Grace** is therefore the next question: what does God supply to the person who cannot undo the breach or reopen the guarded way?

The study will return to the image-bearing purpose in **Packet 14 — The Image-Bearing Purpose Completed**. The present need and the final destination belong to the same story: life with God, received from Him and lived under His rule.

Next reading: Packet 2 — Grace, the Call, the Promise, and the Word.

Sources and reading references

1. **Thirteen-Witness Receipt Stack — Living, Sin, Death, and Quickening.** Bible SuperChat, Packet 1 supporting exhibit. Witnesses 1–13, pages 3–8; the relevant witness number supplies the precise subsection. It preserves the fuller life/condition/responsibility comparison used in sections 4.2–4.3.

Scripture text. KJV: Genesis 1:26–28; 2:7,15–17; 3:1–24; Romans 2:12–16; James 1:14–15; Romans 5:12–21. Each passage is identified beside its text. Bracketed study markers are editorial references; the Scripture wording is retained.

Word records. Romans 5:16–18: the separately retained Strong's entries G1345 and G1347; compare G1343 in 5:17,21. See **Justify / Justified / Justification — Forms and Time Profiles** for the related words and their different settings.

PPSG Pattern Process Sequence to Glorification 9 30 26

Grace, the Call, the Promise, and the Word

PACKET 2 OF 14

The provision is not created by the person who needs it.

The image-bearer cannot undo the breach or reopen the guarded way. Yet the One who gave life has not abandoned His purpose. God supplies the blessing, speaks the promise, and makes His answer known in Jesus Christ.

> **THE QUESTION** What does God provide, and how does His provision reach the person who needs to hear it?

[D] Grace → [E] Call / Invitation → [F] Promise → [G] Word / Gospel / Witness

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: Genesis 12:1–3; Genesis 15:1–6; Romans 4:1–12; Ephesians 2:1–10; Romans 10:8–17.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. Grace begins with the Giver	3
2. Grace gives life for a new walk	4
2.1 The grace that teaches and sustains	5
3. The invitation addresses a real hearer	6
4. The promise gives the response its object	7
4.1 Grace is not a wage — Romans 4	8
4.2 The promise reaches the nations in Christ	9
5. The Word carries the promised answer	10
5.1 From the message to the hearer — Romans 10	11
6. God provides; the hearer must answer	12
Sources and reading references	13

The four fields in this packet

Field	What it keeps distinct
[D] Grace	God’s favor and provision; its source is not the recipient’s merit.
[E] Call / Invitation	The summons to respond to what God supplies.
[F] Promise	What God pledges; the hearer is not asked to trust an undefined possibility.
[G] Word / Gospel / Witness	The communicated word, good news, and testimony concerning His provision.

In the larger movement, this is **GOD provides and makes known**, preparing for **MAN responds**. A bracket identifies a word family; the passage still determines who acts and when. The complete list and bookmark are in the opening reader’s guide.[1]

1. Grace begins with the Giver

Packet 1 ended with the breached command and the guarded way. God's answer carries His purpose forward: a people brought into life **In Christ** and fitted to live under His rule.[2]

[D] Grace is God's favor and provision before **[1] Belief / Trust** and **[23] Faith**. That same grace is received and lived under; its early place in the guide does not confine it to the beginning.

Numbers 6:22–27 — KJV

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

*25 The LORD make his face shine upon thee, and **[D] be gracious** unto thee:*

26 The LORD lift up his countenance upon thee, and give thee peace.

*27 And they shall put my name upon the children of Israel; and **I will bless them**.*

The LORD gives the word; the priests speak it; the LORD blesses. **"I will bless them"** identifies the source. Blessing, keeping, graciousness, peace, and the Name remain distinct within the one priestly blessing.[3]

John 1:14–17 — KJV

*14 And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of **[D] grace** and truth.*

*15 John **[G] bare witness** of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.*

*16 And of his fulness have all we **[J] received**, and **[D] grace** for **[D] grace**.*

*17 For the **[A] law** was given by Moses, but **[D] grace** and truth came by Jesus Christ.*

The Word here is the incarnate Son. John bears witness to Him; the recipients draw from His fullness. God's provision, its proclamation, and its reception remain distinguishable.

For further reading: Grace to Glorification, Part One, §1 and §6, develops the priestly blessing and the living High Priest; Part Ten, §§5–7, develops Noah's grace, response, and shelter. Read also Hebrews 4:14–16 and 7:24–25 for approach and continuing intercession. See sources 3–4.

2. Grace gives life for a new walk

The earlier living-line exhibit used the opening of Ephesians 2 to distinguish the former walk from God's making alive. Return now to the complete paragraph through verse 10. The new focus is grace, the life given in Christ, and the work for which that life is fitted.

Ephesians 2:1–10 — KJV

1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 ***But God****, who is rich in mercy, for his great* ***[30] love*** *wherewith he* ***[30] loved*** *us,*

5 Even when we were dead in sins, hath ***[10] quickened*** *us together with Christ, (by* ***[D] grace*** *ye are* ***[18] saved****;)*

6 And hath raised us up together, and made us sit together in heavenly places ***in Christ Jesus****:*

7 That in the ages to come he might shew the exceeding riches of his ***[D] grace*** *in his kindness toward us through Christ Jesus.*

8 For by ***[D] grace*** *are ye* ***[18] saved*** *through* ***[23] faith****; and that not of yourselves: it is the gift of God:*

9 ***Not of works****, lest any man should boast.*

10 For we are ***his workmanship****,* ***created in Christ Jesus unto good works****, which God hath before ordained that we should walk in them.*

The turning point is **"But God."** His workmanship has a purpose: **"unto good works."**

Faithful works are the lived use of what God has given. They do not bring **[D] Grace** into existence or purchase the life received in Christ. They show **[23] Faith** at work: **[24] Faithfulness** expressed through obedience, self-control, and **[30] Serve / Love** toward God and others. The believer ministers the received gifts rather than becoming their independent source. God takes that stewardship seriously and connects service to Christ with the reward of the **[14] Inheritance**. The distinction is not between grace and an irrelevant life afterward, but between receiving God's provision and faithfully living the vocation it makes possible.

Faithful works are a **measure of faith lived in obedience and love**, not a numerical score. James describes faith shown through works and working with them (James 2:18,22). The following reading connects received gifts with service and inheritance.

> **DISCOVERY / PATTERN** God gives life In Christ → the believer lives that life in faithful service → God's purpose becomes visible in the work. The Spirit's gifts and fruit are expressed in love toward God and others.

2.1 The grace that teaches and sustains

The same **[D] Grace** continues into the life it has reached. Titus does not stop at the appearance of saving provision. It describes a present way of living and a hope directed toward Jesus Christ.

Titus 2:11–14 — KJV

*11 For the **[D] grace** of God that bringeth salvation hath appeared to all men,*

*12 **Teaching us** that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

*14 Who gave himself for us, that he might **[35] redeem** us from all iniquity, and **[8] purify** unto himself a peculiar people, **zealous of good works**.*

The present walk and the hoped-for appearing belong together. Christ forms a people zealous of good works **in this present world**; the faithful life is not postponed until a distant future.

1 Peter 4:10 — KJV

*10 As every man hath **[J] received** the **[29] gift**, even so **[30] minister** the same one to another, as good stewards of the manifold **[D] grace** of God.*

The gift is received, then ministered to another. **[29] Gifts of the Spirit** are entrusted for service, while **[28] Fruit of the Spirit** describes the character expressed in that life. Peter's next verse directs the ministry toward God's glory through Jesus Christ (1 Peter 4:11).[5]

Colossians 3:24 — KJV

*24 Knowing that of the Lord ye shall receive the reward of the **[14] inheritance**: for ye **[30] serve** the Lord Christ.*

Read this with Colossians 3:22–25: sincere, wholehearted service stands beside reward and accountability. God sees how His servants use what is entrusted to them. The fuller treatment belongs with **[24] Faithfulness**, **[28] Fruit**, **[29] Gifts**, and **[30] Serve / Love** in Packets 9–11.

> **THE CONTINUING PURPOSE** Received life becomes faithful stewardship. Covenant obedience and self-control take the form of selfless service to God and others, and the Lord connects that service with the reward of inheritance.

3. The invitation addresses a real hearer

The provision is God's. The invitation then addresses someone who must answer. Jesus' supper parable makes those two matters visible: the meal is prepared, the servant is sent, and the invited people respond.

Luke 14:16–24 — KJV

*16 Then said he unto him, A certain man made a great supper, and **[E] bade** many:*

*17 And sent his servant at supper time to say to them that were **[E] bidden**, Come; for **all things are now ready**.*

*18 And they all with one consent **began to make excuse**. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.*

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

*22 And the servant said, Lord, it is done as thou hast **[A] commanded**, and **yet there is room**.*

*23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, **that my house may be filled**.*

*24 For I say unto you, That none of those men which were **[E] bidden** shall taste of my supper.*

The servant does not ask the guests to create the supper. He announces that it is ready. Yet the invited people make excuses. Later the command to fill the house is carried outward. The account retains both the force of the summons and the consequence of refusal; neither can be removed from the story.

> **THE DISTINCTION [E] Call / Invitation** is not identical with the answer given to it. The prepared provision, the communicated summons, and the human response each have a place.

Calling, bearing the Name, and **Chosen / Elect** receive their fuller comparison in the called-and-elect appendix. Their different settings should be read together rather than reduced to one universal meaning of "called."

4. The promise gives the response its object

The hearer is not asked to believe merely that something good might happen. **[F] Promise** supplies an object for trust: what God says He will do. Abraham's history shows the promise, the human difficulty, the answering word, and the believing response.

Genesis 12:1–3 — KJV

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

*2 And **I will make** of thee a great nation, and **I will bless** thee, and make thy name great; and thou shalt be a blessing:*

*3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall **all families of the earth** be blessed.*

God's repeated **"I will"** gives the direction. A great nation and blessing to all the families of the earth appear together. The reach of the promise is already wider than Abram's private future.

Genesis 15:1–6 — KJV

*1 After these things the **[G] word** of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

*4 And, behold, the **[G] word** of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

*6 And he **[1] believed** in the LORD; and he counted it to him for **[4] righteousness**.*

The obstacle is concrete: Abram has no seed. God's answer is also concrete: the named household heir is not the promised heir, and the seed will come from Abram himself. Then the record names **[1] Belief / Trust** and counted **[4] Righteousness**. The promise is spoken before its fulfilment is possessed.

4.1 Grace is not a wage — Romans 4

Paul returns to Abraham and states why the source of the blessing matters. Read the complete comparison: work and debt, belief and grace, forgiveness and counted standing, then the timing of the covenant sign.

Romans 4:1–12 — KJV

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

*2 For if Abraham were **[2] justified** by works, he hath whereof to glory; but not before God.*

*3 For what saith the scripture? Abraham **[1] believed** God, and it was counted unto him for **[4] righteousness**.*

*4 Now to him that worketh is the reward not reckoned of **[D] grace**, but of debt.*

*5 But to him that worketh not, but **[1] believeth** on him that **[2] justifieth** the ungodly, his **[23] faith** is counted for **[4] righteousness**.*

*6 Even as David also describeth the blessedness of the man, unto whom God imputeth **[4] righteousness** without works,*

*7 Saying, Blessed are they whose iniquities are **[3] forgiven**, and whose sins are covered.*

8 Blessed is the man to whom the Lord will not impute sin.

*9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **[23] faith** was reckoned to Abraham for **[4] righteousness**.*

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

*11 And he **[J] received** the sign of circumcision, a seal of the **[4] righteousness** of the **[23] faith** which he had yet being uncircumcised: that he might be the father of all them that **[1] believe**, though they be not circumcised; that **[4] righteousness** might be imputed unto them also:*

*12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that **[23] faith** of our father Abraham, which he had being yet uncircumcised.*

The decisive contrast is in verses 4–5: a wage is reckoned as debt; God justifies the one who believes Him. Verses 10–11 also give an express before-and-after: the reckoning preceded circumcision. The sign did not earn the earlier standing.

4.2 The promise reaches the nations in Christ

Romans 4 has not made Abraham's history less important. It has made its relation to later believers clearer. The chapter distinguishes the fleshly connection, the sign, and the faith by which righteousness was reckoned. It calls Abraham the father of those who believe, including the uncircumcised.

The initial judicial explanation is developed in Packet 4: **[2] Justification → [3] Forgiveness / Remission of Sins → [4] Righteousness**. The relationship is **concurrent, but sequenced**—the judicial act, what happens to sins, and the standing counted. Here the emphasis is the source: grace is not wages, and the promised blessing is not purchased by a prior religious résumé.

Galatians 3:6–9 — KJV

*6 Even as Abraham **[1] believed** God, and it was accounted to him for **[4] righteousness**.*

*7 Know ye therefore that they which are of **[23] faith**, the same are the children of Abraham.*

*8 And the scripture, foreseeing that God would **[2] justify** the heathen through **[23] faith**, preached before the **[G] gospel** unto Abraham, saying, In thee shall all nations be blessed.*

*9 So then they which be of **[23] faith** are blessed with **[24] faithful** Abraham.*

Galatians 3:16 — KJV

*16 Now to Abraham and his seed were the **[F] promises** made. He saith not, And to seeds, as of many; but as of one, And to thy seed, **which is Christ**.*

Paul himself connects the gospel with the promise that the nations will be blessed, and he identifies the promised Seed as Christ. The outward reach is not a second plan invented after the first failed. The promise to Abraham already carries that reach, and its fulfilment is gathered in the One Paul names.

> **LEGAL / COVENANT WITNESS** God's promise → Abraham believes → righteousness is counted; the blessing reaches the nations through Christ. Ancestry carries the history, but ancestry is not substituted for believing the Promiser.

This prepares the foundation for **In Christ**. The people do not create a rival source of blessing. They receive what God supplies through the promised Son. The detailed family and inheritance relationships will retain their own explanations rather than being dissolved into the one word promise.

5. The Word carries the promised answer

A provision that remains unknown does not yet supply the hearer with testimony to consider. God's promise is spoken; the gospel announces its fulfilment in Christ. **[G] Word / Gospel / Witness** keeps that communicated testimony in view without making the message, its messenger, and the Lord it announces identical.

1 Corinthians 15:1–4 — KJV

*1 Moreover, brethren, I declare unto you the **[G] gospel** which I preached unto you, which also ye have **[J] received**, and wherein ye stand;*

*2 By which also ye are **[18] saved**, if ye keep in memory what I preached unto you, unless ye have **[1] believed** in vain.*

*3 For I delivered unto you first of all that which I also **[J] received**, how that **Christ died for our sins according to the scriptures**;*

*4 And that he was buried, and that he **rose again the third day** according to the scriptures:*

The content is not an undefined appeal for optimism. **Christ died for our sins, was buried, and rose again the third day, according to the Scriptures.** The hearer is directed to what God has accomplished in Jesus. Paul says he delivered what he had received; the messenger is not the author of the saving work.

The passage also distinguishes the gospel proclaimed, the gospel received, the standing in it, and the warning about belief in vain. Those clauses remain even though this packet is teaching the message rather than the full lived course. The life resting on this testimony is to be lived in faithful service under Christ.

> **THE OBJECT OF THE TESTIMONY** The **[F] Promise** points toward God's answer. The **[G] Gospel** identifies the crucified and risen Christ. The response has a real object: the One who acted, not confidence detached from Him.

The next passage will ask how the testimony reaches a person at all. Its words move between proclamation, hearing, believing, confession, and calling upon the Lord. Read them as a connected argument, not as interchangeable religious terms.

The opening reader's guide established the larger purpose: the work is **In Christ**, and the life received is to be lived under Him. This proclamation is how the hearer is brought face to face with that promised provision (1 Corinthians 15:1–4; Ephesians 2:8–10).[1]

5.1 From the message to the hearer — Romans 10

Read the full passage now for the word that reaches the hearer. Packet 3 will return to it for the distinct responses and the way Paul reasons through their relationships.

Romans 10:8–17 — KJV

*8 But what saith it? The **[G] word** is nigh thee, even in thy mouth, and in thy heart: that is, the **[G] word** of **[23] faith**, which we preach;*

*9 That if thou shalt **[L] confess** with thy mouth the Lord Jesus, and shalt **[1] believe** in thine heart that God hath raised him from the dead, thou shalt be **[18] saved**.*

*10 For with the heart man **[1] believeth** unto **[4] righteousness**; and with the mouth **[L] confession** is made unto **[36] salvation**.*

*11 For the scripture saith, Whosoever **[1] believeth** on him shall **[20] not be ashamed**.*

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

*13 For whosoever shall call upon the name of the Lord shall be **[18] saved**.*

*14 How then shall they call on him in whom they have not **[1] believed**? and how shall they **[1] believe** in him of whom they have not **[H] heard**? and how shall they **[H] hear** without a preacher?*

*15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the **[G] gospel** of peace, and **[G] bring glad tidings** of good things!*

*16 But they have not all obeyed the **[G] gospel**. For Esaias saith, Lord, who hath **[1] believed** our **[H] report**?*

*17 So then **[23] faith** cometh by **[H] hearing**, and **[H] hearing** by the **[G] word** of God.*

Verses 14–15 reason backward from calling upon the Lord to believing, hearing, preaching, and sending. Verse 17 gives the hearing-and-word connection. In verses 12–14, the person calls upon the Lord; that is not the same action as God's invitation to the person. The speaker and direction matter.

6. God provides; the hearer must answer

The question left by the guarded way now has an answer in view. God's purpose has not been abandoned. He supplies grace, addresses people with His call, pledges His provision, and brings the testimony of the promised Son to the hearer. The image-bearer is not left to invent a way back or to persuade God that no breach occurred.

Field	What this packet has shown
[D] Grace	The blessing belongs to the Giver. Grace is provided, received, and lived under; it is not a wage.
[E] Call / Invitation	The summons reaches an actual person. Invitation is not identical with reception, and refusal remains narrated.
[F] Promise	God gives trust its stated object. Abraham's need is answered by God's word; the nations are within the promised reach.
[G] Word / Gospel / Witness	The testimony announces the crucified and risen Christ. The messenger carries the word; the saving work belongs to Christ.

These four fields are related but not substitutes for one another. A promise may be carried in the call and spoken word; that does not require the Bible to delay every promise until after every invitation. The guide separates functions so their interaction can be seen. Each passage retains its own sequence.

> **THE LARGER MOVEMENT GOD provides and makes known → MAN hears and responds.** The response does not create grace, but grace does not make the response disappear.

The next question concerns the hearer: has the testimony merely been encountered, or has it been considered, received, and answered? The study will distinguish **[H] Hearing**, **[I] Persuasion**, **[J] Receive**, **[K] Turning / Repentance**, **[L] Confession / Alignment**, and **[1] Belief / Trust** without moving the judicial work ahead of belief.

The intended end is still the image-bearing purpose completed. **Ephesians 2:7–10** joins God's future display of grace to the present life and walk of His workmanship. The provision reaches toward God's glory, through a people who receive life in Christ and live it under Him.

Next reading: Packet 3 — Hearing and the Response to God.

Sources and reading references

Scripture is the primary witness. These references identify the supporting studies and the portions used. The longer priestly and Noah readings remain available there without being retaught in this packet.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Bible SuperChat, "PPSG Pattern Process Sequence to Glorification 9 30 26." Reader bookmark p.7; God–man action/response chart p.8; intention and obstacle pp.9–13; In Christ foundation p.10; recurring-marker explanation p.15. The complete guide remains the reading companion for Packets 1–14.

2. Packet 1 — The Image-Bearer, the Command, and the Breach. Same study, §§4–6, pp.7–12. The present packet continues the need established there and does not repeat its complete Genesis 3 or Romans 5 argument.

3. Grace to Glorification — Part One: The Priestly Word of Grace. §1, p.1, develops Numbers 6; §6, pp.4–5, develops the continuing High Priest and Hebrews 7:24–25. For approach to the throne of grace, read Hebrews 4:14–16. Printed source line numbers are unavailable; use the stated page and section.

4. Grace to Glorification — Part Ten: Finale: Vichunneka and Noah Found Grace. §§5–7, pp.4–7: Genesis 6:5–9; 7:1,7,16; Noah's response and life sheltered by God. The fuller pictographic discussion remains in that study, not part of this packet's proof. Printed source line numbers are unavailable.

5. Grace to Glorification — Part Five: Daily Bread, Living Water, Vocation, and Glorification. §4, "Blessed to Become a Blessing," p.5, and §5, "Living Water Is Not a Private Reservoir," p.6: grace received as stewardship and carried toward others. The source's 1 Peter 4:10 is retained here. Printed source line numbers are unavailable.

Passage locations

Reading	This packet
Numbers 6:22–27; John 1:14–17	§1, p.3
Genesis 6:8–9; 7:1,7,16	Further reading: source 4
Hebrews 4:14–16; 7:24–25	Further reading: §1; source 3
Ephesians 2:1–10	§2, p.4
Titus 2:11–14; 1 Peter 4:10; Colossians 3:24	§2.1, p.5
Luke 14:16–24	§3, p.6
Genesis 12:1–3; 15:1–6	§4, p.7
Romans 4:1–12; Galatians 3:6–9,16	§§4.1–4.2, pp.8–9
1 Corinthians 15:1–4; Romans 10:8–17	§§5–5.1, pp.10–11

Reading the repeated terms

[2] Justification retains its initial, continuing-life, and final-judgment profiles; see Justify / Justified / Justification — Forms and Time Profiles. **[10] quickened** is marked at the expressed verb in Ephesians 2:5; the KJV's supplied wording in 2:1 is retained, not counted as a second Greek occurrence.

> **WORD DISTINCTION** Titus 2:14's "purify" uses G2511, the **[8] Cleansed** word family. The salvation-bearing expression in 2:11 uses G4992, distinct from the **[36] Salvation** noun record. The KJV wording stays intact.

The called-and-elect appendix preserves the fuller calling, naming, response, and election comparison. The Atonement appendix remains alongside the process; its reference follows **[22] Discipline / Testing / Refined** and precedes **[23] Faith** in the reader's guide.

PPSG Pattern Process Sequence to Glorification 9 30 26

Hearing and the Response to God

PACKET 3 OF 14

5 The testimony reaches the hearer. What will the hearer do with it?

God has supplied His answer in Jesus Christ. The gospel makes that answer known. The next movement concerns the person who hears: recognizing the testimony, receiving it, turning toward God, acknowledging the truth, and entrusting the heart to the Son.

THE QUESTION How does the word that is heard become the truth by which a person entrusts himself to Christ?

[H] Hearing → [I] Persuasion → [J] Receive → [K] Turning / Repentance → [L] Confession / 10 Alignment → [1] Belief / Trust

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

15 Principal readings: Romans 10:8–17; John 1:11–13; Acts 13:26–39; Luke 23:39–43.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. The word is near; the response is real	3
1.1 Hearing the promise is not the same as answering it	4
2. Persuasion: the testimony is weighed	5
3. Receive: the message and the One it announces	6
4. Turning toward God	7
5. Confession: the truth is openly acknowledged	8
6. Belief: entrusting the heart to Christ	9
7. The promised answer is proclaimed — Acts 13	10
7.1 The risen Christ and the believing hearer	11
8. The man who appealed to the King	12
9. The response leads into God's work	13
Sources and reading references	14

The six response fields

Reader field	What the distinction preserves
[H] Hearing	The report reaches the person.
[I] Persuasion	The hearer forms a judgment concerning the testimony.
[J] Receive	The word or the Person is received, rather than refused.
[K] Turning / Repentance	The person turns toward God and away from the former direction.
[L] Confession / Alignment	The truth acknowledged is given outward testimony.
[1] Belief / Trust	The heart entrusts itself to Christ.

In the larger movement, **GOD provides and makes known → MAN responds → GOD establishes the changed condition.**

5 The response depends upon His provision; it does not bring that provision into existence.[1]

1. The word is near; the response is real

Packet 2 read Romans 10 for the message carried to the hearer. Return now for the response: what the mouth confesses, what the heart believes, and how Paul connects the hearer with the One proclaimed.[2]

Romans 10:8–17 — KJV

*8 But what saith it? The **[G] word** is nigh thee, even in thy mouth, and in thy heart: that is, the **[G] word** of **[23] faith**, which we preach;*

*9 That if thou shalt **[L] confess** with thy mouth the Lord Jesus, and shalt **[1] believe** in thine heart that God hath raised him from the dead, thou shalt be **[18] saved**.*

*10 For with the heart man **[1] believeth** unto **[4] righteousness**; and with the mouth **[L] confession** is made unto **[36] salvation**.*

*11 For the scripture saith, Whosoever **[1] believeth** on him shall **[20] not be ashamed**.*

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

*13 For whosoever shall call upon the name of the Lord shall be **[18] saved**.*

*14 How then shall they call on him in whom they have not **[1] believed**? and how shall they **[1] believe** in him of whom they have not **[H] heard**? and how shall they **[H] hear** without a preacher?*

*15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the **[G] gospel** of peace, and **[G] bring glad tidings** of good things!*

*16 But they have not all obeyed the **[G] gospel**. For Esaias saith, Lord, who hath **[1] believed** our **[H] report**?*

*17 So then **[23] faith** cometh by **[H] hearing**, and **[H] hearing** by the **[G] word** of God.*

Verses 14–15 reason backward: calling upon Him requires belief; belief requires hearing; hearing requires a preacher; the preacher must be sent. Verse 17 states the word-and-hearing connection. Paul does not say that everyone who hears has therefore obeyed or believed.

LEGAL / COVENANT WITNESS The message names **the Lord Jesus** and God's raising Him from the dead. The heart and the mouth answer that testimony. The response has a Person and an accomplished work as its object.

1.1 Hearing the promise is not the same as answering it

The invitation to hear and live did not begin with Paul. Isaiah joins a gracious invitation, attentive hearing, life, and covenant. The hearer is addressed because the response matters.

Isaiah 55:1–3 — KJV

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

*2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? **[H] hearken diligently** unto me, and eat ye that which is good, and let your soul delight itself in fatness.*

*3 Incline your ear, and come unto me: **[H] hear**, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*

The invitation directs the hearer toward the Giver. It is not a demand that the needy person first create the water, bread, or covenant. Yet “incline,” “come,” and “hear” are not idle words. The person is addressed as one who must attend and answer.

Hebrews 4:1–2 — KJV

*1 Let us therefore fear, lest, a **[F] promise** being left us of **[40] entering** into his rest, any of you should seem to come short of it.*

*2 For unto us was the **[G] gospel preached**, as well as unto them: but the **[G] word [H] preached** did not profit them, not being mixed with **[23] faith** in them that **[H] heard** it.*

Hebrews looks back to the wilderness generation and brings its warning to the present hearer (Hebrews 3:7–19). The preached word was heard, but hearing alone did not make it profitable. The distinction is not between two competing provisions. It is between encountering the message and answering it in faith.

WORD RECOGNITION Romans 10’s **[H] report / hearing** and Hebrews 4:2’s **[H] preached** share the hearing/report noun, akoē (G189). In “the word preached,” the second word points to the heard report. The KJV wording is unchanged.

[H] Hearing makes the testimony present to the hearer. [I] Persuasion concerns the judgment formed about that testimony.

2. Persuasion: the testimony is weighed

What a person concludes and what a person then does are related, but not identical. **[I] Persuasion** concerns the judgment formed in the heart and mind about testimony. A person may recognize a claim and still resist it. Scripture allows the response to remain visible.[3]

Acts 28:23–28 — KJV

*23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, **[I] persuading** them concerning Jesus, both out of the **[A] law** of Moses, and out of the prophets, from morning till evening.*

*24 And some **[I] believed** the things which were spoken, and some believed not.*

*25 And when they agreed not among themselves, they departed, after that Paul had spoken one **[G] word**, Well spake the **[6] Holy Ghost** by Esaias the prophet unto our fathers,*

*26 Saying, Go unto this people, and say, **[H] Hearing** ye shall **[H] hear**, and shall not understand; and seeing ye shall see, and not perceive:*

*27 For the heart of this people is waxed gross, and their ears are dull of **[H] hearing**, and their eyes have they closed; lest they should see with their eyes, and **[H] hear** with their ears, and understand with their heart, and should be **[K] converted**, and I should heal them.*

*28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will **[H] hear** it.*

Paul reasons from Moses and the prophets concerning Jesus and the kingdom of God. His hearers do not all answer alike. The passage connects the ear, the eyes, the heart, understanding, and turning. The **[6] Holy Spirit** speaks through the prophet; this is testimony reaching the hearers, not a statement that each hearer has already received His indwelling.

> **A DIFFERENT WORD BENEATH THE SAME ENGLISH** In verse 24, the first **[I] believed** is peithō (G3982), the same word as “persuading” in verse 23. “Believed not” uses another verb (G569). Neither occurrence is silently relabeled as the [1] belief verb, pisteuō (G4100).

Testimony is presented → the hearer weighs it → what follows shows how the hearer answers.

Recognition is important; the response cannot simply be presumed.

3. Receive: the message and the One it announces

The next field is **[J] Receive**. Here the question becomes personal: is the word welcomed as God's testimony, and is the One it announces received? John brings receiving and believing together without erasing either word.

John 1:11–13 — KJV

*11 He came unto his own, and his own **[J] received** him not.*

*12 But as many as **[J] received** him, to them gave he **[5] power** to become the **[13] sons of God**, even to them that **[1] believe** on his name:*

*13 Which were **[10] born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Verse 11 retains refusal; verse 12 identifies the receivers as those believing on His name. The passage then names the grant and birth of God. The source of that life is not bloodline or self-generated human will. The receiver does not give himself the right John says is granted.

[J] Receive remains distinct from **[1] Belief / Trust**. The words explain connected aspects of the response; John does not insert a waiting period between them. The [5] Right / Authority and new-life statements will receive their fuller explanation in the following packets.

1 Thessalonians 2:13 — KJV

*13 For this cause also thank we God without ceasing, because, when ye **[J] received** the **[G] word** of God which ye **[H] heard** of us, ye **[J] received** it not as the **[G] word** of men, but as it is in truth, the **[G] word** of God, which effectually worketh also in you that **[1] believe**.*

Paul distinguishes the human messengers from the divine testimony they carry. What was heard from men was received as the word of God. Its work in the believers is not described as the production of a merely human message.

DISCOVERY / PATTERN The report is **heard** → the word is **received as God's** → the person **believes**. The testimony leads to Christ rather than becoming a substitute for Him.

[J] Receive follows [I] Persuasion in the guide; Trust belongs with [1] Belief. The word is welcomed as God's testimony, and the heart relies upon the One it announces. The source, the received object, and the believing response remain recognizable.

4. Turning toward God

A person can recognize God's claim and still continue in the former direction. **[K] Turning / Repentance** names the accountable change toward God. It is more than feeling the cost of wrongdoing. The direction of the life is in view.

Mark 1:14–15 — KJV

*14 Now after that John was put in prison, Jesus came into Galilee, preaching the **[G] gospel** of the kingdom of God,*

*15 And saying, The time is fulfilled, and the kingdom of God is at hand: **[K] repent** ye, and **[1] believe** the **[G] gospel**.*

Jesus announces the kingdom and addresses the hearer. Repentance and belief are both named; the hearer is expressly told to believe the gospel. The kingdom message is not detached from the life the hearer is being called to live.

Acts 26:19–20 — KJV

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

*20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should **[K] repent** and **[K] turn** to God, and do works meet for **[K] repentance**.*

Paul keeps three matters visible: repent, turn to God, and do works fitting that repentance. "Meet" here means fitting or corresponding. The deeds are not an unrelated religious display; they belong to the direction confessed and lived. The sentence does not turn repentance, turning, and works into the same word.

Packet 2 placed faithful works in their positive setting: the lived use of what God gives, expressed in obedience and service. That distinction remains here. God's provision precedes the response; an actual turn is to bear a corresponding life.[2]

> **THE CONTINUING DIRECTION** The initial turn is not permission to turn back without consequence. **Remain turned toward God** belongs with [25] Abide / In Him / Unity and [31] Continue in Faith / Perseverance. Teshuva is not another numbered event.

Repent and turn are retained as related expressions within [K], while their individual word records remain distinct. The full Atonement / Atoned discussion stands alongside the process; it is not produced by the person's act of turning.

5. Confession: the truth is openly acknowledged

[L] Confession / Alignment gives outward testimony to what the person acknowledges. Its object may be personal wrongdoing or Jesus Christ and His rightful authority. Confession is accountable speech, not a sound that forces God to act.[3]

Proverbs 28:13 — KJV

*13 He that covereth his sins shall not prosper: but whoso **[L] confesseth** and forsaketh them shall have mercy.*

Confessing and forsaking appear together, but they remain distinct actions. The verse does not make concealment harmless; neither does it replace forsaking with a verbal admission alone.

Matthew 10:32–33 — KJV

*32 Whosoever therefore shall **[L] confess** me before men, him will I **[L] confess** also before my Father which is in heaven.*

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Jesus connects the person's acknowledgment before men with His acknowledgment before the Father. The same confession verb can have different speakers and objects: Jesus is not confessing sin. Denial remains its own opposite word.

John 12:42–43 — KJV

*42 Nevertheless among the chief rulers also many **[1] believed** on him; but because of the Pharisees they did not **[L] confess** him, lest they should be put out of the synagogue:*

*43 For they **[30] loved** the praise of men more than the praise of God.*

John does not erase their belief; he also does not conceal their withheld confession or the love of human praise. Their words and conduct must be read together. The [30] love word here has the wrong preferred object; its marker does not commend that preference.

HEART AND MOUTH Romans 10:9 names confession and belief; verse 10 explains the heart and mouth together. John 12 also records belief with confession withheld. **[L] → [1] is the guide's response order, not a claim that every confession always occurs earlier in time than every belief.**

6. Belief: entrusting the heart to Christ

[1] Belief / Trust concerns more than knowing that a claim has been made. In the saving response, the hearer entrusts himself to Jesus Christ. The testimony becomes governing truth rather than information kept at a distance.

John 2:23–25 — KJV

*23 Now when he was in Jerusalem at the passover, in the feast day, many **[1] believed** in his name, when they saw the miracles which he did.*

*24 But Jesus did not **[1] commit** himself unto them, because he knew all men,*

*25 And needed not that any should **[G] testify** of man: for he knew what was in man.*

"Believed" and "commit" translate the same Greek verb, pisteuō (G4100). In verse 24, Jesus is the subject and entrusting is withheld. The connection helps the reader recognize entrustment, while the passage itself keeps each speaker, object, and action distinct.

James 2:18–20 — KJV

*18 Yea, a man may say, Thou hast **[23] faith**, and I have works: shew me thy **[23] faith** without thy works, and I will shew thee my **[23] faith** by my works.*

*19 Thou **[1] believest** that there is one God; thou doest well: the devils also **[1] believe**, and tremble.*

*20 But wilt thou know, O vain man, that **[23] faith** without works is dead?*

The devils' belief has an expressed object: that there is one God. Their trembling does not make this a description of loving allegiance to Christ. The marker identifies the word, not a guarantee that every use describes the saving response.

James's contrast also makes the positive purpose of works visible: faith is shown in the life. The complete faith-and-works argument belongs with the later vocation reading, where confession, faith, and faithfulness remain a combined witness. The works are not made into a price paid before God's initial acceptance.[2]

ONE LIFE, DISTINCT FUNCTIONS **[1] Belief / Trust** entrusts the person to Christ. **[23] Faith** carries the received life; **[24] Faithfulness** makes that continuing allegiance visible. The related words remain distinct, and faith-language can appear at the response threshold.

7. The promised answer is proclaimed — Acts 13

The hearer's response is not suspended in an empty space. Paul's sermon at Antioch in Pisidia supplies the testimony to which the hearer responds. After tracing Israel's history and identifying Jesus as the promised Saviour, he speaks directly to the people before him (Acts 13:16–25).

Acts 13:26–31 — KJV

*26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the **[G] word** of this **[36] salvation** sent.*

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

*31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his **[G] witnesses** unto the people.*

A sobering distinction appears in verse 27: the prophets were read every sabbath, yet the rulers did not recognize Him or their testimony. Familiarity with the reading did not itself produce the right judgment concerning Jesus. Their action fulfilled words they had not understood.

Paul then names the events rather than offering a general assurance. Jesus was slain, taken down, and laid in a sepulchre. **"But God raised him from the dead."** The witnesses saw the risen One. The person who hears is being asked to answer testimony about God's act in Christ.

LEGAL / COVENANT WITNESS Prophetic testimony → events fulfilled → God raises Jesus → witnesses testify → the word is sent to the present hearer. **The heart is not asked to trust its own ability to produce the resurrection.**

The sermon continues on the next page. Its promise, resurrection, and judicial announcement belong to the same argument; the concluding benefit must not be detached from the One through whom it is proclaimed.

7.1 The risen Christ and the believing hearer

Acts 13:32–39 — KJV

*32 And we **[G] declare unto you glad tidings**, how that the **[F] promise** which was made unto the fathers,*

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

*38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the **[3] forgiveness** of sins:*

*39 And by him all that **[1] believe** are **[2] justified** from all things, from which ye could not be **[2] justified** by the **[A] law** of Moses.*

The repeated subject is God: He made the promise, fulfilled it, and raised Jesus. Paul brings the Psalms and the promised mercies into the explanation. David's death and corruption are contrasted with the One God raised. Scripture supplies both the promise and the identification of its fulfilment.

Then comes the announced benefit: **through this man** forgiveness is preached, and **by him all that believe are justified**. The message offers forgiveness; it does not say that announcing it has already applied it to every person who happens to hear.

> **THE HEARER AND THE JUDICIAL RESPONSE [1] Belief / Trust → [2] Justification.** Christ is the One through whom the benefit is given. [3] Forgiveness / Remission of Sins remains a distinct function; Packet 4 develops its coordinated relationship with [2] and [4] Righteousness.

The superiority of Christ is stated without turning the words into a new catalogue of Mosaic exceptions. Paul's following warning also addresses the hearer's possible rejection (Acts 13:40–41). The gracious announcement is to be believed, not merely encountered.

8. The man who appealed to the King

The response can be seen in a life with very little time remaining. Two condemned men are beside Jesus. One rails at Him. The other acknowledges his own guilt, speaks of Jesus' innocence, and appeals to Him as Lord and King.

Luke 23:39–43 — KJV

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, ***[18] save*** *thyself and us.*

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

The first man asks for rescue in a challenge: "If thou be Christ." The second does not call his own deeds innocent. He distinguishes the judgment he has received from Jesus' innocence and places his appeal before the One whose kingdom he names.

Jesus answers the man, not an imagined religious résumé: **"To day shalt thou be with me in paradise."** The passage records no interval for a long career of religious achievement. Nor does it narrate every hidden operation of God in this man. What it does show is an accountable response to Jesus and Jesus' promise to him.[4]

> **THE LIFE ACTUALLY AVAILABLE** The remainder of a life may be very short. That does not make Christ's provision insufficient. A longer remaining life is still to be lived in faithfulness; the thief does not cancel the duties of disciples who have time and opportunity to serve.

The scene supplies a narrative witness to acknowledgment and entrustment. It does not use each of the six response words as a separate lexical entry or expose the precise timing of the man's inward judgment. Its testimony is strongest when its own words are allowed to remain whole.

The [18] save word in the first man's challenge identifies a request for rescue there; it does not commend his response. In the second man's speech, "receive the due reward" concerns recompense for deeds, not the [J] receiving of Christ.

9. The response leads into God's work

The question posed at the beginning now has a connected answer. The gospel reaches a person with testimony about the promised and risen Christ. Hearing supplies the report; persuasion concerns the judgment formed about it. Receiving, turning, confession, and belief describe the accountable response rather than six names for one undefined religious moment.

Response field	What has become visible
[H] Hearing	The word can be heard without being welcomed or obeyed.
[I] Persuasion	A judgment is formed about the testimony; the next response remains real.
[J] Receive	The word is received as God's, and Christ is received as the One it announces.
[K] Turning / Repentance	The direction changes toward God; deeds are to correspond with that turn.
[L] Confession / Alignment	Acknowledgment becomes testimony; the mouth and lived allegiance belong together.
[1] Belief / Trust	The heart entrusts itself to Jesus; God's judicial response is directed to the believer.

[H] Hearing → [I] Persuasion → [J] Receive → [K] Turning / Repentance → [L] Confession / Alignment → [1] Belief / Trust

This guide separates functions so the reader can recognize them in the passages. Some statements explain an ordered dependency; others identify related responses together. The guide does not require a measured delay between every pair or rearrange a verse to make its numbers rise.

The response does not create **[D] Grace**. The heart entrusts itself to the One who has acted. The life received is then to be lived in faithful service, not treated as an unrelated life after the promise has been accepted.

> **THE NEXT MOVEMENT MAN responds → GOD establishes the changed condition.** The next principal group is **[2] Justification → [3] Forgiveness / Remission of Sins → [4] Righteousness**: the judicial act, what happens to sins, and the resulting standing. **Concurrent, but sequenced.**

The image-bearing purpose remains the destination: received life In Christ, lived under His rule, and completed by God. Justification will not disappear after its first explanation; its continuing and final applications remain in view through the same [2] marker.

Next reading: Packet 4 — Judicial Act, Forgiven Sins, Righteous Standing.

Sources and reading references

Scripture is the primary witness. The references below identify the existing study context and the particular material carried forward. Superscript numbers identify sources, not additional PPSG steps.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study; complete response guide p.3; judicial group p.4; God–man movement p.8; intention and In Christ pp.9–13; recurring-word explanation p.15.

2. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. §2–2.1, pp.4–5: faithful works, stewardship, and inheritance; §5–6, pp.10–12: gospel content and the hearing handoff. Its Scripture remains the starting point for this focused return.

3. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. Hearing/report pp.58–60; Persuasion and accountable response pp.61–65; Repentance pp.65–67; Confession pp.68–73; Believe/entrustment pp.74–82. Source page and subject are the locators; reliable printed line references are unavailable.

4. PPSG_Transfer_Packet_4_Post_Belief_Mechanisms_Controls_Sequence_Rebuilt.docx. §10, p.7, Luke 23:39–43 and the distinction between Christ's acceptance and a required extended course of performance. Source page + section apply; printed line reference not available.

Passage locations

Reading	This packet
Romans 10:8–17	§1, p.3
Isaiah 55:1–3; Hebrews 4:1–2	§1.1, p.4
Acts 28:23–28	§2, p.5
John 1:11–13; 1 Thessalonians 2:13	§3, p.6
Mark 1:14–15; Acts 26:19–20	§4, p.7
Proverbs 28:13; Matthew 10:32–33; John 12:42–43	§5, p.8
John 2:23–25; James 2:18–20	§6, p.9
Acts 13:26–39, the connected sermon excerpt	§7–7.1, pp.10–11
Luke 23:39–43	§8, p.12

Word and context notes

G189 report/hearing: Romans 10:16–17 and Hebrews 4:2. G3982 persuasion: Acts 28:23–24; G569 is the separate negative verb there. G4100 belief/entrustment: John 2:23–24. G3340/G3341 repentance and G1994 turning remain distinct records within the related [K] reader family. G3670 confession is not the denial verb G720.

Acts 28:28's salvation-bearing expression (G4992) remains distinct from the [36] noun record (G4991). The divine Son and His begetting in Acts 13 are not the believer's [13]/[10] operations. The KJV words are retained; the person and local function govern their explanation.

Fuller comparisons: Justify / Justified / Justification — Forms and Time Profiles; Called / Elect; Atonement / Atoned and the soils/continuance readings. No extra Chosen, Elect, Teshuva, or Atonement stage is added to the guide.

Quotation comparison: retained KJV text in the preceding packet and Scripture Fidelity Audit; the selected supporting KJV chapter texts reproduced by Bible Hub and YouVersion. The displayed Greek word records were checked only for these existing readings. Each quotation keeps its own passage reference.

PPSG Pattern Process Sequence to Glorification 9 30 26

Judicial Act, Forgiven Sins, Righteous Standing

PACKET 4 OF 14

The heart has believed. God now answers the question of its standing.

The breach is real, and the image-bearer needs more than a new description of the past. Through Jesus Christ, God justifies the believer, forgives sins, and counts righteousness. The purpose is a life received In Christ and lived under His rule.

THE QUESTION How do God's judicial act, the forgiveness of sins, and counted righteousness belong together without becoming the same word?

[1] Belief / Trust → [2] Justification → [3] Forgiveness / Remission of Sins → [4] Righteousness

Concurrent, but sequenced.

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: Romans 4:1–12; Psalm 32:1–5; Acts 13:38–39; Acts 10:43.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. God answers the believing hearer	3
2. Romans 4: one argument, three distinct functions	4
3. Forgiven sins: Paul lets David explain	5
4. Righteous standing is received In Christ	6
5. One Christ fulfills the whole witness	7
6. Justification is not confined to one moment	8
6.1 The day of judgment and the completed life	9
7. Forgiveness remains in the life with Christ	10
8. Accepted In Christ, fitted for the life ahead	11
Sources and reading references	12

The three judicial fields

Reader field	What the distinction preserves
[2] Justification Not confined to one moment. See appendix: Justify / Justified / Justification — Forms and Time Profiles.	God's judicial act concerning the believer.
[3] Forgiveness / Remission of Sins	What happens to the person's sins: they are forgiven rather than counted against him.
[4] Righteousness	The right standing counted to that person.

In the larger movement, MAN responds → GOD establishes the changed condition. The three entries explain a connected judicial response; their different names do not require three waiting periods.[1]

1. God answers the believing hearer

Packet 3 followed the testimony to the hearer and the heart's entrustment to Jesus. Return now to the close of Paul's sermon for a new focus: what God grants through the One proclaimed. The death, resurrection, and prophetic witness already read in Acts 13:26–39 remain the ground of this announcement.[2]

Acts 13:38–39 — KJV

*38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the **[3] forgiveness of sins**:*

*39 And by him all that **[1] believe** are **[2] justified** from all things, from which ye could not be **[2] justified** by the **[A] law** of Moses.*

Notice the direction: **"through this man"** and **"by him."** Jesus is the One through whom forgiveness is proclaimed and believers are justified. The hearer's answer is real, but the judicial act is God's. **[2] Justification** here names His acquittal and declaration concerning the person who believes in Christ.

Acts 10:43 — KJV

*43 To him give all the prophets **[G] witness**, that through his name whosoever **[1] believeth** in him shall **[J] receive [3] remission of sins**.*

This sentence identifies the recipient and the means of reception: whoever believes in Him receives remission through His name. **[3] Forgiveness / Remission of Sins** is therefore not reserved for a later age after the person has completed a career of service. The promised benefit is received through Christ.

PROCLAMATION AND RECEPTION Forgiveness is announced to the hearer; remission is received through Christ's name by the one who believes. Announcing a benefit and receiving it are related, but not identical.

The next reading brings the judicial action, forgiven sins, and counted standing into one argument. Paul does not ask the reader to choose between Abraham's believing and David's forgiven sins. He joins their testimony.

2. Romans 4: one argument, three distinct functions

Packet 2 used this passage to show that grace is not a wage. The focus now is the relationship among the justifying God, the sins not imputed, and the righteousness counted. Read Paul's David quotation and circumcision comparison without separating them from his argument.[3]

Romans 4:1–12 — KJV

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

*2 For if Abraham were **[2] justified** by works, he hath whereof to glory; but not before God.*

*3 For what saith the scripture? Abraham **[1] believed** God, and it was counted unto him for **[4] righteousness**.*

*4 Now to him that worketh is the reward not reckoned of **[D] grace**, but of debt.*

*5 But to him that worketh not, but **[1] believeth** on him that **[2] justifieth** the ungodly, his **[23] faith** is counted for **[4] righteousness**.*

*6 Even as David also describeth the blessedness of the man, unto whom God imputeth **[4] righteousness** without works,*

*7 Saying, Blessed are they whose iniquities are **[3] forgiven**, and whose sins are covered.*

8 Blessed is the man to whom the Lord will not impute sin.

*9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **[23] faith** was reckoned to Abraham for **[4] righteousness**.*

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

*11 And he **[J] received** the sign of circumcision, a seal of the **[4] righteousness** of the **[23] faith** which he had yet being uncircumcised: that he might be the father of all them that **[1] believe**, though they be not circumcised; that **[4] righteousness** might be imputed unto them also:*

*12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that **[23] faith** of our father Abraham, which he had being yet uncircumcised.*

"Even as David … Saying" connects verses 6–8 to the counted righteousness in verse 5. David's words explain the same blessed standing; they do not announce an additional waiting period before God forgives.

3. Forgiven sins: Paul lets David explain

Paul's Old Testament witness is Psalm 32. The psalm opens with the blessed condition and then recalls the burden of silence, the acknowledgment of sin, and God's forgiveness. The order of its telling must not be mistaken for a new timeline in which forgiveness first occurs before acknowledgment.

Psalm 32:1–5 — KJV

*1 Blessed is he whose transgression is **forgiven**, whose sin is covered.*

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

*5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will **[L] confess** my transgressions unto the LORD; and thou **forgavest** the iniquity of my sin. Selah.*

David does not say that he never sinned. He acknowledges the sin he had not uncovered before God. **Forgiveness answers real wrongdoing; it does not declare the wrongdoing imaginary.** Paul quotes the opening blessedness to explain the person to whom God counts righteousness without works.

> **SCRIPTURE INTERPRETS SCRIPTURE** Romans 4:6 speaks of righteousness imputed. Romans 4:7–8 explains that blessedness with Psalm 32's forgiven sins and sin not imputed. Paul himself supplies the connection.

The two sides remain clear: sins are not counted against the person, and righteousness is counted to the person. **[3] Forgiveness / Remission of Sins** tells what happens to sins. **[4] Righteousness** tells the standing granted. One does not need to be erased to explain the other.

The Hebrew forgiveness expressions in this psalm are retained as the Old Testament witness. The numbered forgiveness verb in Paul's Greek quotation remains [3]; related Hebrew word records are not silently treated as the same lemma.

4. Righteous standing is received In Christ

[4] Righteousness names the right standing counted to the believer. The repeated words **counted, reckoned, and imputed** explain the accounting action. They do not add another PPSG stage. Romans 4:10–11 makes the timing visible: Abraham possessed this counted righteousness before he received circumcision.

1 Corinthians 1:30–31 — KJV

*30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and **[4] righteousness**, and **[11] sanctification**, and **[35] redemption**:*

31 That, according as it is written, He that glorieth, let him glory in the Lord.

The source is **"of God,"** and the relation is **"in Christ Jesus."** Righteousness, sanctification, and redemption stand together in Him without becoming synonyms. The closing glory belongs in the Lord. This is why the judicial group is personal and Christ-centered, not a free-standing method for improving an account.

Philippians 3:8–9 — KJV

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

*9 And be found in him, not having mine own **[4] righteousness**, which is of the **[A] law**, but that which is through the **[23] faith** of Christ, the **[4] righteousness** which is of God by **[23] faith**:*

Paul distinguishes his own righteousness from the righteousness **"which is of God by faith."** The phrase **"the faith of Christ"** remains as written. What is counted belongs to the believer, but its source and ground are not detached from Christ.

CONCURRENT, BUT SEQUENCED [2] Justification → [3] Forgiveness / Remission of Sins → [4] Righteousness. The judicial act, the treatment of sins, and the resulting standing are distinguishable. Romans 4 holds them together without requiring three separate moments.

The same [4] marker can identify righteousness attributed to God, to Christ, to the believer, or to a lived course. The passage identifies whose righteousness is being described; God is not passing through the believer's sequence.[4]

5. One Christ fulfills the whole witness

The judicial group leads into a wider work. Scripture names cleansing, new life, family standing, and service because the image-bearer's need is larger than one description. Their unity is in Christ; their distinct functions remain visible.

Hebrews 8:5–6 — KJV

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

*6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better **[F] promises**.*

Luke 24:44–47 — KJV

*44 And he said unto them, These are the **[G] words** which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the **[A] law** of Moses, and in the prophets, and in the psalms, concerning me.*

45 Then opened he their understanding, that they might understand the scriptures,

*46 And said unto them, Thus it is written, and thus it behoved Christ to **[32] suffer**, and to rise from the dead the third day:*

*47 And that **[K] repentance** and **[3] remission of sins** should be preached in his name among all nations, beginning at Jerusalem.*

Moses' pattern and the risen Lord's explanation belong together. Jesus identifies the Law, Prophets, and Psalms as testimony concerning Himself, then joins His suffering and resurrection with repentance and remission proclaimed among the nations. These are Christ's acts and their proclamation, not the believer repeating His sacrifice.[4]

THE WITNESS CONVERGES IN CHRIST Earthly patterns and prophetic promises → Christ's fulfillment → the proclaimed answer → the Spirit's work in His people → faithful service and final completion. Distinct functions meet in one Lord; they do not become one word.

See the **Heavenly Pattern / Christological Fulfillment** appendix for the full comparisons. Ordinary restoration, the changed condition, commissioning, and continuing service remain separately examined. Christ's accomplished priestly work and His final kingly completion remain connected but distinct. This bridge is not an additional numbered stage.

6. Justification is not confined to one moment

The first explanation of **[2] Justification** is not its only application. Scripture speaks of a standing already received, God's justifying action amid accusation, and the believer's lived course. The same marker follows the word; the passage tells what it is doing.[4]

Romans 5:1–2 — KJV

*1 Therefore being **[2] justified** by **[23] faith**, we have **[16] peace** with God through our Lord Jesus Christ:*

*2 By whom also we have **[40] access** by **[23] faith** into this **[D] grace** wherein we stand, and rejoice in hope of the **[41] glory** of God.*

The believers have peace and access now while rejoicing in hope. Initial justification is not postponed until death. Nor does its reality make the remaining life an independent life without Christ.

Romans 8:31–34 — KJV

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

*33 Who shall lay any thing to the charge of God's elect? It is God that **[2] justifieth**.*

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

The question is accusation and condemnation. God is the One who justifies; the Christ who died and rose is interceding. The passage does not leave the believer with a past verdict and no present Advocate.

James 2:21–24 — KJV

*21 Was not Abraham our father **[2] justified** by works, when he had offered Isaac his son upon the altar?*

*22 Seest thou how **[23] faith** wrought with his works, and by works was **[23] faith** made perfect?*

*23 And the scripture was fulfilled which saith, Abraham **[1] believed** God, and it was imputed unto him for **[4] righteousness**: and he was called the Friend of God.*

*24 Ye see then how that by works a man is **[2] justified**, and not by **[23] faith** only.*

James returns to Abraham at the offering of Isaac and says the earlier Scripture was fulfilled as faith worked with works. His **"justified"** remains in the quotation. Faithful action makes the living allegiance visible; it is not a replacement source of grace. The fuller comparison belongs in the Justification appendix and the lived-faith reading.

6.1 The day of judgment and the completed life

The final judicial horizon must remain visible beside the initial one. Jesus places speech within the relation of tree and fruit, heart and mouth, and then names the day of judgment. His future **"shalt be justified"** is not rewritten as an exclusively past event.

Matthew 12:33–37 — KJV

*33 Either make the tree good, and his **[28] fruit** good; or else make the tree corrupt, and his **[28] fruit** corrupt: for the tree is known by his **[28] fruit**.*

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

*36 But I say unto you, That every idle **[G] word** that men shall speak, they shall give account thereof in the day of judgment.*

*37 For by thy **[G] words** thou shalt be **[2] justified**, and by thy **[G] words** thou shalt be condemned.*

The account concerns what the person has actually expressed. **[G] word / words** here refers to speech brought into judgment, not automatically the gospel. The **[28] fruit** comparison includes good and corrupt fruit; the marker does not call corrupt fruit the Spirit's fruit.

Judicial setting	What must remain visible
Initial acceptance	The believing person is justified through Christ; counted standing is already real.
Continuing life	God justifies, Christ intercedes, and faith works in the life being lived.
Final judgment	The completed testimony is brought into account. "Shall be justified" retains its future setting.
Completed condition	Judgment, resurrection, and Glorification are connected without being interchangeable events.

The study's full image-bearing horizon reaches **[41] Glorification** and the dwelling of Revelation 21–22. Mortal death is not renamed justification, and the first judicial acceptance is not mistaken for the already completed immortal condition. The same person's received life and lived course belong within that larger purpose.

See **Justify / Justified / Justification — Forms and Time Profiles** for the full Romans 2, Romans 8, James 2, Ezekiel 18, and completion comparisons. Each passage keeps its own speaker, object, and time.[4]

7. Forgiveness remains in the life with Christ

The same care belongs to **[3] Forgiveness / Remission of Sins**. John addresses people whose sins are forgiven, and he also addresses truthful confession, cleansing, and Christ's advocacy. The received condition and the continuing relation are both part of his letter.

1 John 2:12 — KJV

*12 I write unto you, little children, because your sins are **[3] forgiven** you for his name's sake.*

Now read the earlier paragraph, where John distinguishes the denial of sin from confession and the purpose of not sinning from the provision of an Advocate. The surrounding setting is fellowship with God and walking in the light (1 John 1:5–7).

1 John 1:8–2:2 — KJV

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

*9 If we **[L] confess** our sins, he is **[24] faithful** and just to **[3] forgive** us our sins, and to **[8] cleanse** us from all unrighteousness.*

*10 If we say that we have not sinned, we make him a liar, and his **[G] word** is not in us.*

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

John says **"that ye sin not,"** and also **"if any man sin, we have an advocate."** He does not make the Christian's life a denial of wrongdoing. Nor does he separate the person in need from the One whose provision answers that need. **[3] Forgiveness** and **[8] Cleansing** remain distinct actions in verse 9.

THE LIFE REMAINS IN HIM A received standing is not permission to abandon truth, confession, or the life with Christ. The letter keeps the purpose, the warning, and the Advocate together. No new Forgiveness number is needed when its continuing application appears.

The Atonement / Atoned appendix retains the fuller intercession, abiding, and continuance comparison. Its location alongside the process does not move Christ's sacrifice to a later event or make it repeatedly performed.

8. Accepted In Christ, fitted for the life ahead

The question that opened this packet has an answer. God does not merely invite the sinner to invent a better description of himself. Through Christ He acts judicially, forgives real sins, and counts a right standing. That received relationship belongs to the same purpose that will form and employ the image-bearer.

1 Corinthians 6:11 — KJV

*11 And such were some of you: but ye are **[7] washed**, but ye are **[11] sanctified**, but ye are **[2] justified** in the name of the Lord Jesus, and by the **[6] Spirit** of our God.*

This verse names several works together **"in the name of the Lord Jesus, and by the Spirit of our God."** The Spirit is not absent from justification because His principal explanation has a later page. Neither does this list require the reader to relocate the whole judicial group after every washing and sanctification occurrence. The Person, His works, and their results are related without being identical.

THE WHOLE CHAIN IN ONE FLOW **[D] Grace** supplies the provision. The hearer responds with **[1] Belief / Trust**. God's **[2] Justification**, **[3] Forgiveness / Remission of Sins**, and counted **[4] Righteousness** describe the coordinated judicial response. The life received In Christ is then lived in dependence upon Him, toward the purpose God completes.

Packet 2 explained faithful works as the lived use of what God gives. Packet 3 followed the hearer's accountable response. Here the judicial explanation supplies neither an argument for inactivity nor a demand that service purchase the prior gift. **[23] Faith**, **[24] Faithfulness**, and **[30] Serve / Love** carry the received life into obedience, self-control, and service to others.[3]

The next questions concern what God grants and who dwells within the believer. **[5] Right / Authority** and **[6] Holy Spirit Given / Received / Indwelling** will be distinguished without separating the Spirit from the work already named here.

MAN responds → GOD establishes and works within → MAN lives the received vocation → GOD completes through the King.

Next reading: Packet 5 — The Granted Right and the Indwelling Spirit.

Sources and reading references

Scripture is the primary witness. Superscript source numbers identify the supporting study context, not additional PPSG stages. Appendix references name the fuller comparisons; no unestablished appendix page number is supplied.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study: judicial entries p.4; God–man movement p.8; intention and In Christ pp.9–13; recurring-marker explanation p.15. Page + table row or section identifies the relevant material.

2. Packet 3 — Hearing and the Response to God. Same study: §7–7.1, pp.10–11, Acts 13 sermon; §8, p.12, the thief; §9, p.13, the handoff to this judicial group. These readings establish the preceding response, not a substitute judicial sequence.

3. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. §2–2.1, pp.4–5: faithful works, stewardship, and inheritance; §4.1, p.8: Romans 4 in the grace-and-promise discussion. Repetition here gives the judicial relationship its own focus.

4. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. Judicial act, accounting, and recurring profiles: pp.87–100; heavenly-pattern and Christ-centered bridge: pp.183–193. Page and subject locate the source; reliable printed line references are unavailable. This packet uses the current edition's markers.

Reading	Location in this packet
Acts 13:38–39; Acts 10:43	§1, p.3
Romans 4:1–12	§2, p.4
Psalm 32:1–5	§3, p.5
1 Corinthians 1:30–31; Philippians 3:8–9	§4, p.6
Hebrews 8:5–6; Luke 24:44–47	§5, p.7
Romans 5:1–2; Romans 8:31–34; James 2:21–24	§6, p.8
Matthew 12:33–37	§6.1, p.9
1 John 2:12; 1 John 1:8–2:2	§7, p.10
1 Corinthians 6:11	§8, p.11

Word distinctions. [2] retains G1344 (justify) and G1347 (justification) as related but separate records; [4] retains the righteousness noun G1343. G1342, righteous/just, is not silently made the noun. Counting/imputation (G3049) is an accounting mechanic, not a numbered step.

Romans 5 reserve. G1345 in 5:16 and 5:18 remains distinct from G1347 in 5:18. The former's deed/decision uses are not automatically tagged [2] or [4] from the English rendering. The fuller comparison belongs in **Justify / Justified / Justification — Forms and Time Profiles**.

Forgiveness. The Greek forgiveness/remission noun G859 and forgive verb G863 share [3] while retaining distinct records. Psalm 32's Hebrew forgiveness expressions remain bold witness terms; this does not assign every Hebrew bearing/lifting occurrence to [3]. "Called" in James 2:23 and "elect" in Romans 8:33 remain available for the Called / Elect appendix, not additional stages.

KJV comparison: the repeated Romans and Acts passages and Psalm 32 were carried from the existing packets and verification readings. The selected supporting KJV chapter texts were compared with the Bible Hub KJV text; no outside commentary supplies the argument.

PPSG Pattern Process Sequence to Glorification 9 30 26

The Granted Right and the Indwelling Spirit

PACKET 5 OF 14

5 The right is granted. The promised Spirit comes to dwell within.

God's purpose is not exhausted by a changed account. The people received In Christ are brought into a living relationship: a granted right, birth of God, and the promised Presence within. That life is fitted for a faithful walk, service, and the image-bearing purpose completed.

THE QUESTION What does God grant to the believer, and how does His promised Spirit make the received life a life with Him?

[5] Right / Authority • [6] Holy Spirit Given / Received / Indwelling

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: John 1:11–13; John 3:3–8; John 7:37–39; John 14:16–17; Acts 1:4–8.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. The right is granted, not self-appointed	3
1.1 The sinner who asks for mercy	4
1.2 Simon: a gift is not a purchase	5
2. The promise reaches the heart	6
3. Born of water and of the Spirit	7
4. The promised Spirit and the believing hearer	8
5. The Father gives; the Spirit dwells	9
6. Witness to the world; life within the believer	10
7. Power for witness under the King	11
8. Access becomes habitation	12
9. Present indwelling and the life still ahead	13
10. The Person, His work, and the life to be lived	14
10.1 The indwelling life and Jesus' prayer	15
Sources and reading references	16

The two principal fields

Reader field	What the distinction preserves
[5] Right / Authority	The lawful grant associated with receiving Christ and believing on His name. It is not the same word as effective ability.
[6] Holy Spirit Given / Received / Indwelling	The Father's giving, the believer's reception, and the Spirit's abiding presence. The Spirit is the Person who works, not another name for every work He performs.

In the larger movement, **MAN responds → GOD establishes and works within**. The Spirit is already involved in the work named in Packet 4; this packet explains His gift and indwelling. **[21] Power / Enablement** appears where Scripture names it, without moving its principal later discussion.[1]

1. The right is granted, not self-appointed

Packet 3 read John 1 for receiving and believing. Return now to the same words for what is granted and where the new family life comes from. Packet 4 has explained the coordinated judicial response. John now lets us see that the right belongs to those who receive the Son, not to a person's self-appointment.[2,3]

John 1:11–13 — KJV

*11 He came unto his own, and his own **[J] received** him not.*

*12 But as many as **[J] received** him, to them gave he **[5] power** to become the **[13] sons of God**, even to them that **[1] believe** on his name:*

*13 Which were **[10] born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

The words **"to them gave he"** identify a grant. **[5] Right / Authority** explains the KJV word power here: the right to become the children of God. Receiving and believing describe the recipients; the granting is not an act they perform upon themselves.

> **LEGAL / COVENANT WITNESS** Receiving Him and believing on His name → He grants the right → the family result and birth of God. The receiver, the grant, and the source of birth remain distinct.

Verse 13 does not erase the response in verse 12. It identifies the source of the birth: **"but of God."** Bloodline, the will of the flesh, and the will of man are not substituted for that source. A person truly receives, but does not become the giver of the life received.

The Greek word behind power is **G1849 — exousia**, right or authority. **G1411 — dynamis**, effective power or ability, is a different word. Acts 1 will bring both into view. Their related functions do not make them synonyms.[4]

[4] Righteousness explains the granted standing; **[5] Right / Authority** explains this lawful grant. Their adjacent teaching positions do not insert a delay into John's statement. Nor does John describe a grant that must remain unused until a later lifetime of service has been completed.

The family and inheritance discussion will return to the children/sons distinction. Here the decisive question is already answered: the right is given through the Son, and the birth is of God.

1.1 The sinner who asks for mercy

The granted right is not self-appointment. Jesus makes the difference visible in two men at prayer: one presents his own record, while the other acknowledges his condition before God.

Luke 18:9–14 — KJV

*9 And he spake this parable unto certain which **[I] trusted** in themselves that they were righteous, and despised others:*

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

*13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner.***

*14 I tell you, this man went down to his house **[2] justified** rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

The publican—the tax collector—recognizes that he is a sinner and pleads for mercy. His breast-beating expresses that acknowledgment; it is not staged humility or a technique for securing God's favor. Jesus identifies the outcome: this man goes home **[2] justified**.

Mercy is explicit in the plea. **[3] Forgiveness / Remission of Sins** and **[D] Grace** belong to the wider explanation of God's gracious judicial response; they are not additional words inserted into the tax collector's sentence.

> **THE HEART BEFORE GOD** Recognition of condition → a plea for mercy → God's justifying answer. Neither a religious résumé nor a repeated formula supplies the standing God gives.

The parable speaks directly about justification, not a separate event of receiving the Spirit. It clarifies the posture of the recipient without adding another step to the guide.

Word note: "trusted" in verse 9 uses G3982, the persuasion family. Here the confidence is in themselves, not entrustment to Christ. "Be merciful" is retained as its own expression, not relabeled Grace or Forgiveness.

1.2 Simon: a gift is not a purchase

Acts 8 brings a different intention into view. The chapter has already said that Simon believed and was baptized (8:13). His later request is still examined by the condition of his heart. Read the request and Peter's answer together.

Acts 8:18–24 — KJV

*18 And when Simon saw that through laying on of the apostles' hands the **[6] Holy Ghost** was given, he offered them money,*

*19 Saying, Give me also this **[5] power**, that on whomsoever I lay hands, he may **[J] receive** the **[6] Holy Ghost**.*

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

*21 Thou hast neither part nor lot in this matter: for **thy heart is not right in the sight of God.***

*22 **[K] Repent** therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be **[3] forgiven** thee.*

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Simon asks for authority to lay hands on others so that they receive the Holy Ghost. The **[5] power** in his request is G1849—authority—not the G1411 effective-power word. Its occurrence identifies the authority he seeks; it does not certify his request as a rightful grant.

Peter does not name a better price or supply a method for controlling the gift. He names the wrong condition of the heart, calls Simon to **[K] Repentance**, and directs him to prayer for **[3] Forgiveness**. God's Spirit is not merchandise, and apostolic ministry is not ownership of the gift.

> **THE CONTRAST** The tax collector asks God for mercy; Simon offers money for authority. God sees the heart. The right is granted, the Spirit is received, and the life that follows is service under God—not possession of a technique.

The apostles' laying on of hands belongs to this narrated setting. The comparison does not turn every detail of Acts 8 into a universal sequence for every believer.

2. The promise reaches the heart

The heavenly-pattern bridge in Packet 4 directs us back to what God promised. The need is not only a name or permission to approach. Defilement, a hardened heart, and the former walk must be answered. Ezekiel joins those needs within God's restoration promise to Israel.

Ezekiel 36:25–27 — KJV

*25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I **[8] cleanse** you.*

*26 A **[10] new** heart also will I give you, and a **[10] new** spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

*27 And I will put **[6] my spirit** within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

Notice the repeated subject: **"I will."** God promises cleansing, a new heart, a new spirit, His Spirit within, and a resulting walk. The pledge reaches the inner person and the way that person lives. The earlier part of the promise names Israel's gathering and God's holy Name; the new heart is not detached from that covenant setting (Ezekiel 36:22–24).[5]

DISCOVERY / PATTERN God cleanses → gives a new heart and spirit → puts His Spirit within → brings the people into a corresponding walk. The prophet names connected actions, not several interchangeable words.

A **new spirit** in verse 26 and **"my spirit"** in verse 27 must not be flattened into one unnamed improvement. The promise distinguishes the changed person from God's own Spirit within. This is why the study keeps the new-life family and the Holy Spirit separately visible.

The walk is not discarded. **"Ye shall keep my judgments, and do them"** describes life expressed in obedience. God's inward work does not make the person's service imaginary. It supplies the new condition in which covenant obedience, self-control, and love can be lived.

This passage gives its own order. The Spirit's work in cleansing and renewal is not reduced to the final phrase about indwelling, and the reader's numbered guide does not rearrange the prophet's sentences. Packet 6 will return for the distinct cleansing and new-life operations.

Now the question of Jesus to a teacher of Israel becomes more pointed: **"Art thou a master of Israel, and knowest not these things?"** (John 3:10). What He says about water and the Spirit stands within a scriptural history of promised restoration.

3. Born of water and of the Spirit

Nicodemus approaches Jesus as a teacher come from God. Jesus answers with the need for birth, not merely improved information. The conversation distinguishes the physical birth Nicodemus imagines from the birth whose source is the Spirit.

John 3:3–8 — KJV

*3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **[10] born again**, he cannot see the kingdom of God.*

*4 Nicodemus saith unto him, How can a man be **[10] born** when he is old? can he **[40] enter** the second time into his mother's womb, and be **[10] born**?*

*5 Jesus answered, Verily, verily, I say unto thee, Except a man be **[10] born** of water and of the **[6] Spirit**, he cannot **[40] enter** into the kingdom of God.*

*6 That which is **[10] born** of the flesh is flesh; and that which is **[10] born** of the **[6] Spirit** is spirit.*

*7 Marvel not that I said unto thee, Ye must be **[10] born again**.*

*8 The wind bloweth where it listeth, and thou **[H] hearest** the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is **[10] born** of the **[6] Spirit**.*

Jesus names both water and the Spirit, then explains the source distinction: flesh gives rise to flesh; what is born of the Spirit is spirit. The new life is not the old person appointing himself to a new status. **[10] Born Again** belongs to God's work; **[6] Spirit** identifies the One whose life-giving action is in view.

Ezekiel has already placed clean water, a new heart, and God's Spirit within one restoration promise. That comparison gives John 3 a scriptural setting. It does not require every mention of water to be renamed baptism, nor does it turn cleansing, birth, and the Spirit into the same word.[5]

> **READ THE COMPARISON** Nicodemus asks about bodily re-entry and natural birth; Jesus answers about the kingdom and birth of the Spirit. The birth and entry markers retain those different objects. Wind remains the illustration; it is not an additional numbered operation.

The image-bearer's response has not vanished. The same conversation goes on to the lifted-up Son and the person who believes in Him (John 3:14–18). Birth is God's work; believing directs the person to the Son through whom life is given.

4. The promised Spirit and the believing hearer

John later gives the explanation of Jesus' living-water promise within the passage itself. Read the invitation, the believing person, and the promised Spirit together.

John 7:37–39 — KJV

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

*38 He that **[1] believeth** on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

*39 (But this spake he of the **[6] Spirit**, which they that **[1] believe** on him should **[J] receive**: for the **[6] Holy Ghost** was not yet given; because that Jesus was not yet **[41] glorified**.)*

The thirsty are directed to Jesus. John then identifies the Spirit as the promised gift to those who believe on Him. The water image points toward life within and flowing outward, not a possession collected for private comfort alone.

WHO IS GLORIFIED? John 7:39 names **Jesus**. **[41] glorified** here is Christ's glorification, not a requirement that the believer first reach final bodily Glorification before receiving the Spirit. The word-family marker does not exchange their identities or times.

The reception and seal are also placed beside hearing and believing in Ephesians. Read the words as they stand; the Spirit's seal does not wait until every later entry in the guide has been separately explained.

Ephesians 1:13–14 — KJV

*13 In whom ye also trusted, after that ye **[H] heard** the **[G] word** of truth, the **[G] gospel** of your **[36] salvation**: in whom also after that ye **[1] believed**, ye were **[15] sealed** with that **[6] holy Spirit** of **[F] promise**,*

*14 Which is the earnest of our **[14] inheritance** until the **[35] redemption** of the purchased possession, unto the praise of his **[41] glory**.*

The testimony is heard, the person believes, and the seal is with the Holy Spirit of promise. In the same sentence the Spirit is the earnest of inheritance while redemption of the purchased possession is still ahead. **Received Presence and awaited fullness belong together.**[5]

[15] Sealed / Preserved retains its later main explanation, but its occurrence belongs here with belief. The Spirit is no decorative certificate attached after the work: He is the promised Presence within the life that God gives.

5. The Father gives; the Spirit dwells

Jesus places the gift of the Spirit inside a living relationship with Himself and the Father. The surrounding words about love and obedience remain beside the promise of abiding presence.

John 14:15–23 — KJV

*15 If ye **[30] love** me, keep my **[A] commandments**.*

*16 And I will pray the Father, and he shall give you another Comforter, that he may **[25] abide** with you for ever;*

*17 Even the **[6] Spirit** of truth; whom the world cannot **[J] receive**, because it seeth him not, neither knoweth him: but ye know him; for he **[25] dwelleth** with you, and shall be in you.*

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

*21 He that hath my **[A] commandments**, and keepeth them, he it is that **[30] loveth** me: and he that **[30] loveth** me shall be **[30] loved** of my Father, and I will **[30] love** him, and will manifest myself to him.*

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

*23 Jesus answered and said unto him, If a man **[30] love** me, he will keep my **[G] words**: and my Father will **[30] love** him, and we will come unto him, and make our abode with him.*

Giving identifies the Father's action. Receiving identifies the person's reception. Indwelling identifies the abiding relation: **"with you … in you."** Those are not three names for the same action, and distinguishing them does not require three separate waiting periods.

Jesus also says, **"ye in me, and I in you."** The Father and Son make their abode with the one who loves Him. The promise is communion and shared life received from God, not an image-bearer becoming God or an independent source of His authority.[5]

THE LIFE REMAINS IN HIM The promised abiding and the words about loving Christ and keeping His words stay together. Neither the promise nor the person's continuing relation is removed to settle the passage by a slogan.

6. Witness to the world; life within the believer

The Spirit's presence within believers does not mean He was inactive while the gospel reached them. Jesus distinguishes His work concerning the world from His promised ministry to the disciples.

John 16:7–11 — KJV

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

*8 And when he is come, he will reprove the world of sin, and of **[4] righteousness**, and of judgment:*

*9 Of sin, because they **[1] believe** not on me;*

*10 Of **[4] righteousness**, because I go to my Father, and ye see me no more;*

11 Of judgment, because the prince of this world is judged.

The world is reproved concerning sin, righteousness, and judgment. The text even identifies unbelief in Jesus within that work. A person's encounter with the Spirit's testimony is therefore not automatically the same statement as receiving His indwelling Presence. The proclamation, the believing response, and the gift retain their own functions.[4]

John 14:26 — KJV

*26 But the Comforter, which is the **[6] Holy Ghost**, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

The Comforter is expressly identified as the Holy Ghost. He is sent, teaches, and brings Jesus' words to remembrance. **[6] Holy Spirit** names this divine Person, not an impersonal force, a technique, or a synonym for the believer's own resolve.

Galatians 3:2–3 — KJV

*2 This only would I learn of you, **[J] Received** ye the **[6] Spirit** by the works of the **[A] law**, or by the **[H] hearing** of **[23] faith**?*

*3 Are ye so foolish? having begun in the **[6] Spirit**, are ye now made perfect by the flesh?*

Paul addresses people who received the Spirit and had begun in the Spirit. His question concerns the source of that reception and the folly of seeking completion by the flesh. The **[23] Faith** word is present at reception; its later main teaching location does not postpone faith until a mature life of service.

TWO DISTINCT RELATIONS The Spirit bears witness concerning Christ to the hearer. The believer receives the promised Spirit and lives in dependence upon Him. The first is not ignored; the second is not moved ahead of belief.

7. Power for witness under the King

The risen Jesus directs the disciples to the Father's promise. Their question concerns the kingdom; His answer keeps the Father's authority and their coming power for witness distinct.

Acts 1:4–8 — KJV

*4 And, being assembled together with them, **[A] commanded** them that they should not depart from Jerusalem, but wait for the **[F] promise** of the Father, which, saith he, ye have **[H] heard** of me.*

*5 For John truly baptized with water; but ye shall be baptized with the **[6] Holy Ghost** not many days hence.*

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

*7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own **[5] power**.*

*8 But ye shall **[J] receive [21] power**, after that the **[6] Holy Ghost** is come upon you: and ye shall be **[G] witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Occurrence	The word and its local function
John 1:12 — **[5] power**	G1849: the right granted to those receiving and believing.
Acts 1:7 — **[5] power**	G1849: the Father's own authority concerning times and seasons.
Acts 1:8 — **[21] power**	G1411: the effective power received in connection with the Spirit's coming upon the witnesses.

The same English word does not make these occurrences one Greek word. Nor does the Father's authority in verse 7 describe Him passing through a believer's stage. **The possessor, purpose, and setting matter.**

THE STATED MOVEMENT The Holy Ghost comes upon the disciples → power is received → witness extends from Jerusalem toward the ends of the earth. The gift equips service under Jesus; it is not independent rule.

The commanded waiting belongs to this promise before its coming fulfillment; it is not a new waiting-stage added for every believer. John's baptism and baptism with the Holy Ghost remain distinct in verse 5. Earlier commissioning witnesses—Numbers 27:18–23; Deuteronomy 34:9; Exodus 31:1–6—are compared in the commissioning appendix, not turned into a universal conversion procedure.[4]

8. Access becomes habitation

The opening guide introduced the dwelling purpose. Return now for the Spirit's role in it. God does not only bring people toward His Presence; He makes them His dwelling. Both the gathered people and the believer's embodied life matter.

1 Corinthians 3:16–17 — KJV

*16 Know ye not that ye are the temple of God, and that the **[6] Spirit** of God dwelleth in you?*

*17 If any man defile the temple of God, him shall God destroy; for the temple of God is **[33] holy**, which temple ye are.*

1 Corinthians 6:19–20 — KJV

*19 What? know ye not that your body is the temple of the **[6] Holy Ghost** which is in you, which ye have of God, and ye are not your own?*

*20 For ye are bought with a price: therefore **[41] glorify** God in your body, and in your spirit, which are God's.*

The first passage addresses God's temple among His people; the second connects the body with the Holy Ghost within and with belonging to God. The warning against defiling the temple remains. **"Ye are not your own"** gives the received life its practical direction.

Ephesians 2:18–22 — KJV

*18 For through him we both have **[40] access** by one **[6] Spirit** unto the Father.*

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

*21 In whom all the building fitly framed together groweth unto an **[33] holy** temple in the Lord:*

*22 In whom ye also are builded together for an habitation of God through the **[6] Spirit**.*

Through Christ, by one Spirit, those brought near become a household and are built together as God's habitation. The individual is not lost in the community, and the community is not reduced to unrelated individuals. Jesus Christ remains the chief corner stone.[1,5]

DISCOVERY / PATTERN Access through Christ → God's household → a people built together for His habitation by the Spirit. **In Christ** is a living relation, not merely a label on a completed list.

The **[41] glorify** command in 1 Corinthians 6:20 concerns honoring God in the present body. It does not say the body is already immortal. The human spirit named beside the body is not being relabeled the Holy Ghost.

9. Present indwelling and the life still ahead

Romans 8 holds the present relation and the future bodily horizon together. The Spirit is already within the people addressed, yet their mortal bodies and their continuing conduct remain in view.

Romans 8:9–14 — KJV

*9 But ye are not in the flesh, but in the **[6] Spirit**, if so be that the **[6] Spirit** of God dwell in you. Now if any man have not the **[6] Spirit** of Christ, he is none of his.*

*10 And if Christ be in you, the body is dead because of sin; but the **[6] Spirit** is life because of **[4] righteousness**.*

*11 But if the **[6] Spirit** of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also **[10] quicken** your mortal bodies by his **[6] Spirit** that dwelleth in you.*

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

*13 For if ye live after the flesh, ye shall die: but if ye through the **[6] Spirit** do mortify the deeds of the body, ye shall live.*

*14 For as many as are led by the **[6] Spirit** of God, they are the **[13] sons of God**.*

The repeated reference is to the Spirit of God and the Spirit of Christ dwelling in the believer. The future **“shall also quicken your mortal bodies”** is not erased by that present dwelling. **[10] Quicken** retains its new-life identity while this occurrence looks toward bodily life.

The **“therefore”** turns to the present course. Paul does not say that receiving the Spirit makes the flesh the rightful governor. He addresses the people as responsible to put to death the deeds of the body **through the Spirit**. The means and the person’s action belong together.

PRESENT LIFE; FUTURE FULLNESS The Spirit dwells now. The believer lives and serves through Him now. Bodily completion remains ahead. The promise does not make the continuing life irrelevant, and the continuing life is not its own source.

Later in the same chapter the people have the firstfruits of the Spirit while awaiting the redemption of the body (Romans 8:23). That future will receive its own full treatment. Here it keeps indwelling from being mistaken for the final, completed condition.

Faithful service is the lived use of what God supplies. Obedience, self-control, gifts, fruit, and love toward God and others express the life entrusted to the believer. The measure is faithfulness in that relation, not an independent power or a price paid for grace.[6]

10. The Person, His work, and the life to be lived

The questions that opened this packet now meet. John names a right granted to the receivers of the Son. Jesus promises the Spirit, birth of the Spirit, and the Presence within. Acts shows power for witness. The letters describe God's dwelling and the life lived in dependence upon Him.

Packet 4 closed with several works named together. Return to the sentence now for its final words: **"by the Spirit of our God."** The Spirit was not absent from the judicial work because His fuller explanation came afterward.

1 Corinthians 6:11 — KJV

*11 And such were some of you: but ye are **[7] washed**, but ye are **[11] sanctified**, but ye are **[2] justified** in the name of the Lord Jesus, and by the **[6] Spirit** of our God.*

Titus supplies the next connection. Read for the actor, the means, and the resulting life. The separate explanation of each operation follows in Packet 6.

Titus 3:4–7 — KJV

4 But after that the kindness and love of God our Saviour toward man appeared,

*5 Not by works of **[4] righteousness** which we have done, but according to his mercy he **[18] saved** us, by the **[7] washing** of **[10] regeneration**, and **[10] renewing** of the **[6] Holy Ghost**;*

6 Which he shed on us abundantly through Jesus Christ our Saviour;

*7 That being **[2] justified** by his **[D] grace**, we should be made **[14] heirs** according to the hope of eternal life.*

God saves according to His mercy; washing, regeneration, renewing, and the Holy Ghost remain named; the outpouring is through Jesus Christ. Justification by grace and heirship toward eternal life stand in the same account. A short list does not reduce those functions to one word or give a complete clock for every operation.

THE WHOLE CHAIN IN ONE FLOW [D] Grace supplies the provision. The hearer receives Christ and believes. God grants **[5] Right / Authority** and gives **[6] the Holy Spirit**. The Spirit works within, brings the promised new life into view, and equips a faithful life under the King. The purpose reaches toward the image-bearer's full completion.

MAN responds → GOD establishes and works within → MAN lives the received vocation → GOD completes through the King.

10.1 The indwelling life and Jesus' prayer

Before following the Spirit's several works, return to the prayer that shows their shared purpose. The opening introduced John 17 for given glory and fellowship; the focus here is the relation between Jesus' prayer and the promised indwelling Spirit.[1,5]

John 17:20–23 — KJV

*20 Neither pray I for these alone, but for them also which shall **[1] believe** on me through their **[G] word**;*

*21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may **[1] believe** that thou hast sent me.*

*22 And the **[41] glory** which thou gavest me I have given them; that they may be one, even as we are one:*

*23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast **[30] loved** them, as thou hast **[30] loved** me.*

Jesus includes those who will believe through the disciples' word. The prayer reaches beyond the first company to a people living in Him, joined in love, and bearing witness to the world. In John 14:16–23, already read in Section 5, the Father gives the Spirit and the Father and Son make their abode with the one who loves Christ.

1 John 4:13 — KJV

*13 Hereby know we that we **[25] dwell** in him, and he in us, because he hath given us of his **[6] Spirit**.*

John connects mutual dwelling directly with God's gift of His Spirit. Read together, John 14, John 17, and this testimony show the Spirit-given fellowship as a present fulfillment of Jesus' prayer. John 17 states the prayer; the companion passages explain the Spirit's part. The Father, Son, and Holy Spirit remain distinct from the believers brought into this communion: shared life does not make the image-bearer God.

THE PURPOSE IN VIEW The Son prays for His people to be in Him → the Father gives His Spirit → God dwells in His people → their unity, love, and witness express His purpose. Present fellowship points toward the full image-bearing glory still ahead.

The next reading distinguishes **[7] Washed**, **[8] Cleansed**, **[9] Purified**, the full **[10] new-life family**, and **[11] Sanctified / Set Apart**. These are the Spirit's connected works and their results—not replacements for the Spirit Himself.

Next reading: **Packet 6 — Washed, Cleansed, Purified, and Made New.**

Sources and reading references

Scripture is the primary witness. Superscript numbers identify inherited study context; they are not PPSG stages. Fuller appendix comparisons retain their named destinations without invented page references.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study: complete guide pp.3–6; God–man chart p.8; In Christ p.10; inward fullness and glory p.11. Use page + table row or section for these references.

2. Packet 4 — Judicial Act, Forgiven Sins, Righteous Standing. Same study: §5, p.7, heavenly-pattern bridge; §8, p.11, Spirit in the coordinated work and the handoff to the granted right. This packet does not relocate the approved judicial group.

3. Packet 3 — Hearing and the Response to God. Same study: John 1:11–13, §3, p.6, receiving and believing; §9, p.13, the judicial handoff. John 1 is revisited here for the grant and source of birth.

4. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. pp.76–81: witness before belief distinguished from reception and sealing; pp.130–138: right/authority, effective power, commissioning boundaries, and giving/receiving/indwelling. The earlier numbering is not imported. Reliable printed line references are unavailable; use page and subject.

5. PPSG Transfer Packet 5 — Spirit, Dwelling, Restored Vocation, MEG / MEI. Rebuilt 17 September 2026. §§2–8, pp.2–5: Ezekiel 36, John 3/7/14/17, indwelling, habitation, and future fullness; §§11–13, pp.7–8: dependent fruit, witness, and image-bearing service. Only the relevant Scripture relationships are used; the full transfer architecture is not substituted for this edition.

6. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. §§2–2.1, pp.4–5: faithful works as the lived use of received gifts, service in love, and the reward of inheritance. Use these passages with the later Faithfulness / Fruit / Gifts / Service readings.

Reading	This packet
John 1:11–13	§1, p.3
Luke 18:9–14	§1.1, p.4
Acts 8:18–24	§1.2, p.5
Ezekiel 36:25–27; John 3:3–8	§§2–3, pp.6–7
John 7:37–39; Ephesians 1:13–14	§4, p.8
John 14:15–23	§5, p.9
John 16:7–11; John 14:26; Galatians 3:2–3	§6, p.10
Acts 1:4–8	§7, p.11
1 Corinthians 3:16–17; 6:19–20; Ephesians 2:18–22	§8, p.12
Romans 8:9–14	§9, p.13
1 Corinthians 6:11; Titus 3:4–7	§10, p.14
John 17:20–23; 1 John 4:13	§10.1, p.15

Word and referent notes. G1849 retains [5]; G1411 retains [21]. The birth and entry words in John 3 include Nicodemus's natural-birth question; the Spirit-born answer is not a second physical birth. Wind and the human spirit are not relabeled the divine Person. In John 14, abide/dwelleth (G3306) retains [25]; abode is a related dwelling noun, not silently made the same verb. [33] holy in temple descriptions is an adjective, not the sanctifying verb. The "trusted" supplied in Ephesians 1:13 is preserved but is not counted as another expressed Greek verb.

Further comparison. Right / Authority versus Power; Spirit/new-life witnesses; the separate commissioning track; the Atonement / Abide comparison. [41] identifies a glory word without making Jesus, God honored now, and the believer's future completion the same referent. [2] retains initial, continuing-life, and final-judgment uses. The selected KJV wording was compared with the KJV chapter text; no outside commentary supplies a new interpretation.

PPSG Pattern Process Sequence to Glorification 9 30 26

Washed, Cleansed, Purified, and Made New

PACKET 6 OF 14

5 **God prepares His people for life with Him.**

The Spirit's presence belongs to a larger purpose: a cleansed people, a renewed life, and service set apart for God. The obstacles are real—defilement, an evil conscience, the former way of living. In Christ, God answers them without reducing every part of His work to the same word.

THE QUESTION What is removed, what is made new, and how is the image-bearer fitted for holy use?

10 **[7] Washed • [8] Cleansed • [9] Purified • [10] New-life family • [11] Sanctified / Set Apart**

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

15 Principal readings: Ezekiel 36:25–27; Titus 3:3–8; 1 Corinthians 6:9–11; Hebrews 10:1–22; 1 John 1:7–2:2.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. The promise answers a real condition	3
2. Washed: “such were some of you”	4
3. Washing, regeneration, and renewing	5
4. Cleansing reaches the conscience and the people	6
5. Purified for sincere love	7
6. The new life is present, continuing, and awaited	8
7. Sanctified through the offered body	9
7.1 One offering and the covenant witness	10
7.2 Washed bodies, true hearts, and the opened way	11
8. Leviticus 14: the person outside the camp	12
8.1 Restoration continues after the first washing	13
9. Cleansing in continuing fellowship	14
10. Set apart for truth, love, and service	15
Sources and reading references	16

The five fields

Reader field	What this keeps distinct
[7] Washed	Washing and its particular object; neither cleansing nor baptism is substituted for the washing word.
[8] Cleansed	Cleansing from defilement; the conscience, the person, and the resulting clean condition remain visible.
[9] Purified	Purification in its own word records and settings, including obedience, sincere love, and hope.
[10] Renewed / New / Anew / Born Again / Regeneration / Made Alive / Quicken / Quickened / Quickening / New Creation	A connected family of new-life expressions, not one Hebrew or Greek word. Present, continuing, and bodily-future uses retain their setting.
[11] Sanctified / Set Apart	Consecration to God through Christ, and the continuing life appropriate to that consecration.

5

In the larger movement: **GOD establishes and works within → MAN lives the received life.** The Spirit is the Person who works; the five headings describe His connected works and their results.[1,2]

1. The promise answers a real condition

Packet 5 closed with Jesus' prayer for His people and John's explanation of mutual dwelling through the Spirit. Return now to Ezekiel's promise for a different focus: what God changes in the people He brings near. God's intention is a people living with Him; filthiness, idols, and the stony heart obstruct that life.[2]

Ezekiel 36:25–27 — KJV

*25 Then will I sprinkle clean water upon you, and ye shall **[8] be clean**: from all your filthiness, and from all your idols, will I **[8] cleanse** you.*

*26 A **[10] new** heart also will I give you, and a **[10] new** spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

*27 And I will put **[6] my spirit** within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

The repeated **"I will"** identifies the acting One. **[8] Cleansing** answers filthiness and idols. The **[10] new heart** and **[10] new spirit** name inward change. **[6] "My spirit"** identifies God's own Spirit within. The final words give the purpose a lived form: **"keep my judgments, and do them."**

THE PROMISED MOVEMENT God cleanses → gives a new heart and spirit → puts His Spirit within → brings His people into a corresponding walk. The actions are connected; none must disappear to explain another.

The promise is spoken to Israel within the context of gathering and God's holy Name (Ezekiel 36:22–24). Its cleansing language is not a general appeal to feel better about the past. God names what defiles, what He will remove, what He will give, and how the people will live.

The new spirit of verse 26 and God's Spirit in verse 27 are distinguishable. So are cleansing and the clean condition it produces. The later explanation of each term lets the reader see the whole work without rearranging the prophet's words.[3]

The intended obedience is genuine human life under God. His inward work supplies the changed condition; **[24] Faithfulness** expresses it through self-control, truth, and **[30] Serve / Love**. This is the continuing purpose, not a second source of **[D] Grace**.

Word recognition: the Hebrew cleansing action and its clean result are related in this verse. "Clean water" describes the water; it is not the name of a separate human operation. The fuller word records accompany the cleansing exhibit.

2. Washed: “such were some of you”

The former condition is not erased from the story. Paul names it before describing what has become true of the people in Christ. Packet 4 used the closing verse for the judicial relationship; Packet 5 returned to its words about the Spirit. Here **[7] Washed** receives its own explanation, with the surrounding warning intact.

1 Corinthians 6:9–11 — KJV

*9 Know ye not that the unrighteous shall not **[14] inherit** the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

*10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall **[14] inherit** the kingdom of God.*

*11 And such were some of you: but ye are **[7] washed**, but ye are **[11] sanctified**, but ye are **[2] justified** in the name of the Lord Jesus, and by the **[6] Spirit** of our God.*

“And such were some of you” marks the former life. Then Paul repeats **“but ye are”** with three distinct expressions: **[7] Washed**, **[11] Sanctified**, and **[2] Justified**. The name of the Lord Jesus and the Spirit of our God belong to this whole changed-condition statement.

THE DISTINCT WORKS Washing names washing; sanctification names being set apart; justification names God’s judicial act. Their shared setting in Christ and by the Spirit does not make them three spellings of one operation.

The warning about inheriting the kingdom explains why the changed condition matters. The people are not invited to regard the former conduct as harmless. They have been brought into a life whose direction corresponds to the Lord to whom they belong.

This sentence states the realities together. It does not supply an independent time marker between each clause. The initial judicial group remains **[2] Justification → [3] Forgiveness / Remission of Sins → [4] Righteousness**, concurrent, but sequenced. Washing and sanctification are not relocated merely to make this one sentence read in numerical order.[3,4]

The washing verb here is G628, apolouō. Its identity remains separate from the sanctifying and justifying verbs. Baptism, water, sprinkling, and washing are compared where Scripture joins them; none silently replaces another word.

3. Washing, regeneration, and renewing

Titus joins the former life, God's mercy, the Holy Ghost's renewing, and the life to follow. Packet 5 read verses 4–7 for the acting One and the gift. Read the fuller paragraph now for the distinct operations and its conclusion about good works.

Titus 3:3–8 — KJV

*3 For we ourselves also were sometimes foolish, disobedient, deceived, **[30] serving** divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

4 But after that the kindness and love of God our Saviour toward man appeared,

*5 Not by works of **[4] righteousness** which we have done, but according to his mercy he **[18] saved** us, by the **[7] washing** of **[10] regeneration**, and **[10] renewing** of the **[6] Holy Ghost**;*

6 Which he shed on us abundantly through Jesus Christ our Saviour;

*7 That being **[2] justified** by his **[D] grace**, we should be made **[14] heirs** according to the hope of eternal life.*

*8 This is a **[24] faithful [G] saying**, and these things I will that thou affirm constantly, that they which have **[1] believed** in God might be careful to maintain good works. These things are good and profitable unto men.*

[7] Washing, **[10] regeneration**, and **[10] renewing** all remain named in verse 5. God saves according to mercy; the renewing is of the **[6] Holy Ghost**; the outpouring is through Jesus Christ. **[2] Justification** by **[D] Grace** and **[14] heirship** toward eternal life remain in the same account.

PROVISION BECOMES A LIFE TO LIVE Verse 5 rejects our works as the source of God's saving mercy. Verse 8 calls those who have believed to maintain good works. The life is received from God and then lived for what is good and profitable to others.

The washing noun, G3067, remains distinguishable from the words for regeneration and renewing. Their joined construction describes related work; it does not turn the whole sentence into a single washing word or a complete timetable for every operation.

Faithful works are the lived use of what God gives. They express **[23] Faith** and **[24] Faithfulness** through obedience and **[30] Serve / Love**. They do not bring grace into existence. The instruction to maintain them shows that the changed person's vocation matters.[5]

In verse 3, "serving" names the former service to lusts and pleasures, not service to God. In verse 8, "faithful" describes the saying's trustworthiness. The markers keep each word visible while the passage identifies its object.

4. Cleansing reaches the conscience and the people

The question is not only whether a person has been washed. Scripture also identifies what needs cleansing and what that cleansing makes possible. Hebrews moves from the purifying of the flesh to the conscience; Ephesians speaks of Christ's care for the church.

Hebrews 9:13–14 — KJV

*13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, **[11] sanctifieth** to the purifying of the flesh:*

*14 How much more shall the blood of Christ, who through the eternal **[6] Spirit** offered himself without spot to God, **[8] purge** your conscience from dead works to **[30] serve** the living God?*

The comparison names the blood of Christ, His self-offering through the eternal Spirit, and the conscience purged from dead works. Its purpose is explicit: **"to serve the living God."** The cleansed conscience belongs to renewed service, not merely relief from a feeling.

Ephesians 5:25–27 — KJV

*25 Husbands, **[30] love** your wives, even as Christ also **[30] loved** the church, and gave himself for it;*

*26 That he might **[11] sanctify** and **[8] cleanse** it with the **[7] washing** of water by the **[G] word**,*

*27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be **[33] holy** and without blemish.*

Christ loves the church and gives Himself for it. He sanctifies and cleanses with the washing of water by the word, toward presentation as holy and without blemish. The person, the people, the means, and the intended condition are all visible.

WHAT IS BEING ANSWERED? Defilement and the evil conscience call for cleansing. Holy use calls for consecration. Christ's self-giving, blood, word, and Spirit belong together without being interchangeable means.

The Greek cleansing verb G2511 appears as **[8] purge** in Hebrews 9:14 and **[8] cleanse** in Ephesians 5:26. The different KJV words retain their wording. The washing noun in Ephesians remains **[7]**, not another occurrence of the cleansing verb.[3]

"Purifying" in Hebrews 9:13 is a related noun, G2514, kept distinct from the G48 purification verb used next. This local distinction does not remove the sentence's witness to cleansing and consecration.

5. Purified for sincere love

Peter's purification language reaches the soul and its response to truth. It is also directed toward other people. The words **"through the Spirit"** and **"unto unfeigned love"** keep both the source and purpose before us.

1 Peter 1:22–25 — KJV

*22 Seeing ye have **[9] purified** your souls in obeying the truth through the **[6] Spirit** unto unfeigned love of the brethren, see that ye **[30] love one another** with a pure heart fervently:*

*23 Being **[10] born again**, not of corruptible seed, but of incorruptible, by the **[G] word** of God, which liveth and **[25] abideth** for ever.*

*24 For all flesh is as grass, and all the **[41] glory** of man as the flower of grass. The grass withereth, and the flower thereof falleth away:*

*25 But the **[G] word** of the Lord **[25] endureth** for ever. And this is the **[G] word** which **[G] by the gospel is preached** unto you.*

Purification, obeying the truth, the Spirit, sincere brotherly love, birth, and the enduring word remain distinct. The command to love fervently follows a received life. The word that gives the testimony does not wither with the flesh.

1 John 3:1–3 — KJV

*1 Behold, what manner of **[30] love** the Father hath bestowed upon us, that we should be called the **[13] sons of God**: therefore the world knoweth us not, because it knew him not.*

*2 Beloved, now are we the **[13] sons of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

*3 And every man that hath this hope in him **[9] purifieth** himself, even as he is pure.*

John distinguishes the family identity already present from what is still to be revealed. That hope has a present expression: the person **[9] purifieth himself**. Waiting for the promised likeness is not a reason to leave the present life untouched.

PURIFICATION HAS A DIRECTION Truth obeyed through the Spirit → sincere love; hope in Christ → present purification. These are expressions of life in relation to Him, not independent self-restoration.

G48, hagnizō, underlies "purified" in 1 Peter 1:22 and "purifieth" in 1 John 3:3. It remains distinct from G2511. In Peter, "abideth" and "endureth" follow the enduring word; "glory" in verse 24 describes mortal human glory, not completed bodily Glorification. Calling and family identity receive their fuller treatment in the appointed readings.

6. The new life is present, continuing, and awaited

The **[10]** family gathers connected new-life expressions while preserving their different words and settings. It includes the whole named family:

[10] Renewed / New / Anew / Born Again / Regeneration / Made Alive / Quicken / Quickened / Quickening / New Creation

2 Corinthians 5:17 — KJV

*17 Therefore if any man be in Christ, he is a **[10] new creature**: old things are passed away; behold, all things are become **[10] new**.*

The relation is **"in Christ."** The new creature is present, not merely a name reserved for the end of mortal life. Paul's continuing instruction also reaches the former conduct and the mind:

Ephesians 4:22–24 — KJV

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

*23 And be **[10] renewed** in the spirit of your mind;*

*24 And that ye put on the **[10] new man**, which after God is created in **[4] righteousness** and true holiness.*

Putting off the former conduct, being renewed, and putting on the new man belong in one instruction. The spirit of the person's mind is not renamed the Holy Ghost. Renewal affects the way the person lives, while God remains the source of the new creation.

Romans 8:11 — KJV

*11 But if the **[6] Spirit** of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also **[10] quicken** your mortal bodies by his **[6] Spirit** that dwelleth in you.*

Packet 5 read this for the Spirit already dwelling within. Here the focus is **[10] quicken your mortal bodies**: the same new-life family includes an awaited bodily work. Present new life, continuing renewal, and future bodily quickening remain connected without becoming one time.

THE IMAGE-BEARING PURPOSE New life received In Christ → a renewed course lived under Him → bodily completion by God. The life is real now; the completed image-bearing condition still lies ahead.

"New," "born again," "regeneration," "renewing," and "quicken" are not one Greek word. "Holiness" in Ephesians 4:24 is also retained in its own related word record, rather than silently treated as the sanctifying verb.[3]

7. Sanctified through the offered body

Hebrews now explains why the older repeated offerings and Christ's self-offering cannot be treated as equivalent. Read the entire argument through verse 22 across these three sections. Its first movement leads from the shadow to the Son who comes to do God's will.

Hebrews 10:1–10 — KJV

*1 For the **[A] law** having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the **[40] comers** thereunto perfect.*

*2 For then would they not have ceased to be offered? because that the worshippers once **[8] purged** should have had no more conscience of sins.*

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

*8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the **[A] law**;*

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

*10 By the which will we are **[11] sanctified** through the offering of the body of Jesus Christ once for all.*

The repeated sacrifices did not accomplish the final removal named in verse 4. The answer is a prepared body and the Son's obedient coming: **"Lo, I come … to do thy will, O God."** Verse 10 then names the result: **[11] sanctified through the offering of the body of Jesus Christ once for all.**

THE GROUND OF CONSECRATION God's will → Christ's offered body → people sanctified through that offering. The person is set apart for God through Christ, not through a sacrifice newly invented by the recipient.

7.1 One offering and the covenant witness

The contrast continues: priests standing and offering repeatedly, then the One seated after His single offering. The Holy Ghost's witness brings the covenant promise directly into the explanation.

Hebrews 10:11–18 — KJV

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

*13 From henceforth expecting till his **[C] enemies** be made his footstool.*

*14 For by one offering he hath perfected for ever them that are **[11] sanctified**.*

*15 Whereof the **[6] Holy Ghost** also is a **[G] witness** to us: for after that he had said before,*

*16 This is the covenant that I will make with them after those days, saith the Lord, I will put my **[A] laws** into their hearts, and in their minds will I write them;*

17 And their sins and iniquities will I remember no more.

*18 Now where **[3] remission** of these is, there is no more offering for sin.*

The words **"one sacrifice"**, **"for ever"**, and **"one offering"** must be heard at their full strength. Christ's offering is not repeated each time a believer needs cleansing. The sanctified people are described in relation to that one offering.

The **[6] Holy Ghost** witnesses to the covenant: God's laws in hearts and minds, sins remembered no more. Verse 18 names **[3] remission** and the conclusion that there is no more offering for sin. Remission, sanctification, and the Spirit's witness remain distinct parts of the same argument.

COMPLETED OFFERING; CONTINUING PEOPLE The sufficiency of Christ's offering and the people's continuing life in Him are read together. The chapter goes on to call them to draw near, hold fast, and encourage one another; its promises and warnings remain in that whole setting.

The fuller Atonement comparison keeps the completed sacrifice and living High Priest beside the believer's abiding life. This is not a second atoning act placed after **[22]**, nor a reason to remove the chapter's later calls to continuance (Hebrews 10:23–39). Those calls receive their full reading in Packet 11.[3,4]

7.2 Washed bodies, true hearts, and the opened way

“Having therefore” draws a conclusion from the offering and covenant witness already read. The response is approach to God through Jesus, with the heart and body both in view.

Hebrews 10:19–22 — KJV

*19 Having therefore, brethren, boldness to **[40] enter** into the holiest by the blood of Jesus,*

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

*22 Let us **[40] draw near** with a true heart in full **[34] assurance** of **[23] faith**, having our hearts sprinkled from an evil conscience, and our bodies **[7] washed** with pure water.*

The passage names	What it contributes
The blood of Jesus	The ground of boldness to enter the holiest.
The new and living way; His flesh	The way Christ has opened, rather than a way the worshipper invents.
A High Priest over God’s house	The living priestly relation in which approach is made.
Hearts sprinkled; bodies **[7] washed**	The conscience and embodied worshipper are not erased from the account.
[40] Draw near; **[34] assurance** of **[23] faith**	The response of those addressed, resting upon the provision named.

Sprinkling is not the washing verb; the conscience is not the body; the water is not the High Priest. Their combination gives the invitation substance. God’s answer reaches the person who approaches, not only an abstract account.[4]

THE INVITATION HAS A GROUND Christ’s blood and the opened way, with the High Priest over God’s house → draw near with a true heart. Distinct means and results serve one approach to God.

“New” and “consecrated” in verse 20 describe the opened way. Their Greek words are not automatically the same as the new-birth or sanctifying words. “Pure water” describes the water’s quality; it is not another purification action. The verse’s washing word remains [7].

8. Leviticus 14: the person outside the camp

An earlier restoration procedure makes the distinctions tangible. The priest goes outside and examines a person whose disease has healed. Then come the appointed signs, washing, re-entry, and further priestly ministry. Each part contributes something to restoration.[3,4,6]

Leviticus 14:2–9 — KJV

*2 This shall be the **[A] law** of the leper in the day of his cleansing: He shall be brought unto the priest:*

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

*4 Then shall the priest **[A] command** to take for him that is to be **[8] cleansed** two birds alive and clean, and cedar wood, and scarlet, and hyssop:*

*5 And the priest shall **[A] command** that one of the birds be killed in an earthen vessel over running water:*

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

*7 And he shall sprinkle upon him that is to be **[8] cleansed** from the leprosy seven times, and shall **[8] pronounce him clean**, and shall let the living bird loose into the open field.*

*8 And he that is to be **[8] cleansed** shall **[7] wash** his clothes, and shave off all his hair, and **[7] wash** himself in water, that he may **[8] be clean**: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.*

*9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall **[7] wash** his clothes, also he shall **[7] wash** his flesh in water, and he shall **[8] be clean**.*

The priest's examination does not cause the healing he finds. The sprinkling and pronouncement precede the release of the bird. Clothes and body are washed, and the person enters the camp, yet remains outside his tent seven days. The seventh-day washing remains in the text.

DISTINCTIONS WITHIN ONE RESTORATION Healed condition → priestly examination → blood and running water, sprinkling and clean pronouncement → living bird released → washing and entry into the camp → waiting and washing again. The person's restoration has not been reduced to a single wash.

"Running water" is kept as the KJV wording; the Hebrew description is living water. The two birds and their release belong to this rite. They are compared with, but not substituted for, the two goats of Leviticus 16.

8.1 Restoration continues after the first washing

The eighth day brings further appointed offerings and priestly acts. The person's entry into the camp has not completed everything the chapter requires. Follow the actual stages rather than treating every clean statement as the same moment.

Leviticus 14	The next part of the procedure
Verses 10–13	The eighth-day gifts, presentation before the LORD, and trespass offering.
Verse 14	Blood of the trespass offering applied to the right ear, right thumb, and right great toe.
Verses 15–18	Oil sprinkled before the LORD, applied upon the blood, and placed on the head; priestly atonement.
Verse 19	The sin offering and its atonement, followed by the killing of the burnt offering.
Verse 20	The burnt offering and meat offering upon the altar; the priest makes atonement and the person is clean.

Leviticus 14:18–20 — KJV

*18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be **[8] cleansed**: and the priest shall make an atonement for him before the LORD.*

*19 And the priest shall offer the sin offering, and make an atonement for him that is to be **[8] cleansed** from his uncleanness; and afterward he shall kill the burnt offering:*

*20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall **[8] be clean**.*

Blood, oil, offering, atonement, and the clean result remain distinguishable. The named offering movement is **trespass → sin → burnt, with the meat offering**. The anointing-like ear, hand, and foot pattern can be compared with priestly preparation, without making every restored person an ordained priest.[6]

ONE WITNESS, NOT THE WHOLE PPSG Leviticus 14 shows prescribed restoration. Leviticus 16 shows the Day of Atonement. Exodus 29 and Leviticus 8 show priestly preparation. Their fuller procedures belong in separate exhibits, so the parallels do not erase their different subjects or purposes.

For the complete procedure, read Leviticus 14:1–32, including the provision for the person of limited means in verses 21–32. Its fuller comparison belongs in the Leviticus 14 exhibit. This section does not add another numbered Atonement stage.

9. Cleansing in continuing fellowship

The received condition leads into a continuing life with God. Packet 4 read John for forgiveness and Christ's advocacy. Return now for **[8] Cleansing** and the relation between walking in the light, truthful confession, and fellowship.

1 John 1:7–2:2 — KJV

*7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son **[8] cleanseth** us from all sin.*

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

*9 If we **[L] confess** our sins, he is **[24] faithful** and just to **[3] forgive** us our sins, and to **[8] cleanse** us from all unrighteousness.*

*10 If we say that we have not sinned, we make him a liar, and his **[G] word** is not in us.*

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

John names both **the blood of Jesus Christ cleansing** and **God forgiving and cleansing** in connection with confession. The words do not collapse: forgiveness concerns sins forgiven; cleansing concerns what defiles. The same person needs the truthful relation in which both are spoken.

The purpose remains **"that ye sin not."** The provision remains **"if any man sin, we have an advocate."** A life with the Advocate is neither pretended sinlessness nor permission to disregard sin. The blood and the Person who gave Himself are not replaced by a fresh human payment.

RECEIVED LIFE CONTINUES IN HIM Walking in the light, confession, forgiveness, cleansing, and advocacy belong in the continuing relation. A later occurrence of cleansing keeps [8]; it does not require another core number.

The **Atonement / Atoned** appendix carries the wider once-offered sacrifice, living High Priest, abiding, and continuance comparison. Its reference between **[22]** and **[23] Faith** locates the reader's explanation; it does not date the beginning of Christ's atoning work.

10. Set apart for truth, love, and service

The Spirit-worked change is ordered toward God's purpose for His people. Before Jesus' prayer reaches the unity passage read in Packet 5, it joins sanctification with sending. The life belongs to God and is sent into the world under Him.

John 17:17–19 — KJV

*17 **[11] Sanctify** them through thy truth: thy **[G] word** is truth.*

18 As thou hast sent me into the world, even so have I also sent them into the world.

*19 And for their sakes I **[11] sanctify** myself, that they also might be **[11] sanctified** through the truth.*

Jesus sanctifies Himself for their sake. He is not asking to be cleansed from personal sin; His self-consecration is ordered toward their sanctification. The disciples are set apart in truth and sent. The different subjects keep the same sanctifying word from being misunderstood.

1 Thessalonians 4:3–4 — KJV

*3 For this is the will of God, even your **[11] sanctification**, that ye should abstain from fornication:*

*4 That every one of you should know how to possess his vessel in **[11] sanctification** and honour;*

Those already belonging to Christ are instructed in **[11] sanctification** as a lived course. Setting apart and holy conduct are related without being identical descriptions. The body, self-control, and treatment of others remain within God's claim upon the person.

THE PURPOSE IS A PEOPLE WHO LIVE WITH GOD Washing, cleansing, purification, new life, and sanctification answer real needs. They fit the image-bearer for truth, love, fellowship, and service—not for self-rule with a new religious name.

[23] Faith and **[24] Faithfulness** carry this received life into **[30] Serve / Love**. Works done in love make stewardship visible; they do not become the source of grace. Gifts are used for others, and the Lord's reward of inheritance remains part of the promised future (1 Peter 4:10–11; Colossians 3:23–24).[5]

GOD establishes and works within → MAN lives the received vocation → GOD completes through the King. The initial judicial group remains intact, the Spirit remains the One who works, and each operation retains its own name. The next reading follows family placement, identity, heirship, and God's keeping.

Next reading: **Packet 7 — Family Standing, Inheritance, and Keeping.**

Sources and reading references

Scripture is the primary witness. Superscript numbers identify inherited study context, not additional PPSG stages. Named appendix routes identify the fuller comparisons; no unestablished appendix page locator is supplied.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study: five-field guide p.4; God–man movement p.8; In Christ and purpose pp.9–11. Use page + table row or section.

2. Packet 5 — The Granted Right and the Indwelling Spirit, revised 4 October 2026. §2, p.6: Ezekiel 36; §§9–10.1, pp.13–15: quickening, the coordinated works, and Jesus' prayer. This packet returns for the distinct operations.

3. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx, pp.135–144: new-life family; distinct washing, cleansing, purification, and sanctification; recurring profiles; local Leviticus 14 order. Reliable printed line references are unavailable; use page + subject. Historical marker numbers are not substituted for this edition.

4. PPSG Transfer Packet 4 — Post-Belief Mechanisms / Controls / Sequence, rebuilt 17 September 2026. §3, p.3: ground, application, condition, fruit, completion; §9, p.6: cleansing and continuing holiness; §11, pp.7–8: Leviticus 14. Read with the current guide, not as a replacement stage list.

5. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. §§2–2.1, pp.4–5: faithful works, Spirit-supplied stewardship, service in love, and the reward of inheritance.

6. Project B Closing Transfer — Chosen / Accepted / In Him. §5–5.1, pp.4–5: two birds, repeated washing, and eighth-day offering order; §6, p.6: birds/goats distinction. Only the stated restoration comparison is used; no election placement is imported. Printed line references are unavailable.

Reading	This packet
Ezekiel 36:25–27	§1, p.3
1 Corinthians 6:9–11; Titus 3:3–8	§§2–3, pp.4–5
Hebrews 9:13–14; Ephesians 5:25–27	§4, p.6
1 Peter 1:22–25; 1 John 3:1–3	§5, p.7
2 Corinthians 5:17; Ephesians 4:22–24; Romans 8:11	§6, p.8
Hebrews 10:1–22 — complete required reading	§§7–7.2, pp.9–11
Leviticus 14:2–9,18–20; intervening stages indexed	§§8–8.1, pp.12–13
1 John 1:7–2:2	§9, p.14
John 17:17–19; 1 Thessalonians 4:3–4	§10, p.15

Word distinctions. [7]: G628, G3067, G3068 remain separate washing records; the Hebrew clothes/body washings in Leviticus retain separate H3526/H7364 records. [8]: G2511 and the Hebrew H2891 comparison; [9]: G48, not an automatic synonym for G2511. Hebrews 9:13's purification noun G2514 remains unnumbered. [11]: G37/G38; "new" G4372 and "consecrated" G1457 in Hebrews 10:20 are not automatically assigned to [10]/[11]. The holiness noun G3742 in Ephesians 4:24 remains a distinct related record. Adjectives describing pure water, pure hearts, and clean birds do not become extra cleansing actions.

Continuing references. The complete [10] family includes Quicken / Quickened / Quickening. [2] retains its initial, continuing-life, and final-judgment profiles. Atonement stays alongside the process. The full Leviticus 14, Leviticus 16, and priestly-preparation procedures have distinct exhibit destinations. KJV passages were compared with the existing packet quotations and selected KJV chapter texts; no outside commentary supplies the argument.

PPSG Pattern Process Sequence to Glorification 9 30 26

Family Standing, Inheritance, and Keeping

PACKET 7 OF 14

The people God makes new are brought into His family and kept toward their inheritance.

The image-bearing purpose reaches beyond a clean record or a changed condition. God gives His people a family standing In Christ, the Spirit bears witness to that relationship, and the promised inheritance gives their present life a future. Mortality and suffering are still present; the Father has not left His heirs without His keeping.

> **THE QUESTION** How can the believer truly belong to God now, while the fullness of the promised inheritance is still ahead?

[12] Adoption → [13] Children / Sons of God → [14] Heirs / Inheritance — earnest

[15] Sealed / Preserved

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: Galatians 4:4–7; Romans 8:14–23; John 1:12–13; Ephesians 1:13–14; 1 Peter 1:3–5.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. Adoption: the Father sends the Son	3
2. Children now, likeness still to be revealed	4
3. An earlier family-placement witness	5
4. Heirs according to the promise	6
5. The Spirit witnesses to the family	7
5.1 Firstfruits now; the body still awaits	8
6. Sealed with the Spirit of promise	9
7. Kept by God's power through faith	10
8. The seal belongs with a life in the Spirit	11
9. A sealed record before future possession	12
10. A family kept toward its appointed fullness	13
Sources and reading references	14

The four fields

Reader field	What this keeps distinct
[12] Adoption	Family placement through Christ; not another name for birth or full possession.
[13] Children / Sons of God	The family identity; child and son words keep their own records and contexts.
[14] Heirs / Inheritance — earnest	Heirship and the promised inheritance; the earnest is the present pledge, not the whole possession.
[15] Sealed / Preserved	God's seal and His continuing keeping; one reader heading with distinguishable functions.

In the larger movement: **GOD establishes and works within → MAN lives the received life → GOD completes through the King.** The order explains placement, identity, inheritance, and keeping. It does not make every paragraph a new waiting period.[1]

1. Adoption: the Father sends the Son

Packet 6 followed the cleansing, new life, and consecration of people who belong to Christ. The next question is their family standing. Paul answers by naming God's action in sending His Son. Begin with the chapter's comparison of an heir under guardians, then follow the appointed time and the two sendings.[2]

Galatians 4:1–7 — KJV

*1 Now I say, That the **[14] heir**, as long as he is a child, differeth nothing from a servant, though he be lord of all;*

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

*4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the **[A] law**,*

*5 To **[35] redeem** them that were under the **[A] law**, that we might receive the **[12] adoption of sons**.*

*6 And because ye are **[13] sons**, God hath sent forth the **[6] Spirit** of his Son into your hearts, crying, Abba, Father.*

*7 Wherefore thou art no more a servant, but a **[13] son**; and if a **[13] son**, then an **[14] heir** of God through Christ.*

The Father **sends His Son** to redeem those under the law, **"that we might receive the adoption of sons."** He then **sends the Spirit of His Son into their hearts**. Christ is the Son sent for their sake; the recipients are brought into the family through Him.

The stated reason in verse 6 is **"because ye are sons."** It leads into the Spirit's filial cry, **"Abba, Father."** The concluding relationship is equally direct: **"if a son, then an heir of God through Christ."** Adoption, the Spirit, sonship, and heirship belong together without becoming the same expression.

> **PLACEMENT AND RELATION [12] Adoption** explains the family placement; **[13] Children / Sons of God** names the identity; **[14] Heirs / Inheritance** tells the promised standing that follows. The reason clause stays as Paul gives it.

"Adoption of sons" in verse 5 expresses the single adoption noun, G5206. The separately stated "sons" and "son" in verses 6–7 have their own record. This is a word distinction, not a new stage.

2. Children now, likeness still to be revealed

John 1 was read for the receiving response and the granted right. Return to it here for **the source of family identity**. John names God's grant and birth of God; he does not use the adoption noun in these verses.[3]

John 1:12–13 — KJV

*12 But as many as **[J] received** him, to them gave he **[5] power** to become the **[13] sons** of God, even to them that **[1] believe** on his name:*

*13 Which were **[10] born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

The receiving and believing are real responses. The right is given, and the birth is **"of God."** Human ancestry and human willing are not substituted for God as the source of this life. **[10] Birth, [12] Adoption, and [13] Children / Sons** can be related without being interchangeable words.

Packet 6 used John's next witness for present purification. Read it now for **the family that already exists and the likeness still awaited**.

1 John 3:1–3 — KJV

*1 Behold, what manner of **[30] love** the Father hath bestowed upon us, that we should be called the **[13] sons** of God: therefore the world knoweth us not, because it knew him not.*

*2 Beloved, now are we the **[13] sons** of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

*3 And every man that hath this hope in him **[9] purifieth** himself, even as he is pure.*

"Now are we the sons of God" states a present reality. **"It doth not yet appear what we shall be"** preserves the unfinished horizon. John does not solve the tension by removing either statement. The hope of seeing Christ and being like Him reaches into the life now through purification.

> **NOW AND NOT YET** The family is real now; the revealed likeness is still ahead. The person need not deny present belonging in order to await completed image-bearing.

John's "sons" here uses the child noun G5043; Galatians 4:6–7 uses the son noun G5207. Both belong under the reader's [13] heading, but their word records remain distinct. "Called" is not added to the invitation sequence; the fuller naming comparison remains in the Called / Elect appendix.

3. An earlier family-placement witness

Genesis supplies a concrete family and inheritance comparison. Jacob recalls God's promise of people and land, then speaks concerning Joseph's sons. Their natural parentage is not in doubt; the question is the standing Jacob grants them within his family.[4]

Genesis 48:3–6 — KJV

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

*5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, **are mine**; as Reuben and Simeon, **they shall be mine**.*

*6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their **inheritance**.*

Ephraim and Manasseh were already Joseph's sons. Jacob now says **"are mine"** and **"as Reuben and Simeon, they shall be mine."** The following verse expressly mentions the inheritance. Their birth, their recognized placement, and their inherited portion are distinguishable.

The passage shows	The distinction it makes visible
Sons already born to Joseph	Natural parentage is not rewritten.
Jacob declares "they shall be mine"	A recognized family placement is announced.
Reuben and Simeon named for comparison	Their standing is placed beside Jacob's own sons.
Inheritance named in verse 6	Family placement carries consequences for portion and belonging.

This is an **Old Testament legal-placement correspondence**, not a claim that Genesis uses Paul's Greek adoption noun. It shows why "born," "mine," and "inheritance" should not be flattened into one idea. The wider blessing and inheritance account continues in Genesis 48:8–22.

> **THE COMPARISON HAS A BOUNDARY** Jacob's family transaction illustrates placement and inheritance. It is not a complete conversion timetable, nor a replacement for the Son and the Spirit in Galatians 4.

See the Family Placement / Genesis 48 and Inheritance appendix for the fuller passage and related procedures, including Numbers 27. Hebrew naming and inheritance terms retain their own records; this comparison does not import another sequence.

4. Heirs according to the promise

Packet 2 followed the promise to Abraham and its reach toward the nations. Paul's family conclusion now makes that reach personal: the people belong to Christ, and their heirship is **according to the promise**.[5]

Galatians 3:26–29 — KJV

*26 For ye are all the **[13] children** of God by **[23] faith** in Christ Jesus.*

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

*29 And if ye be Christ's, then are ye Abraham's seed, and **[14] heirs** according to the **[F] promise**.*

The setting is **"in Christ Jesus."** Jew and Greek, bond and free, male and female are brought into the same Christ-centered relation. Verse 29 does not replace Abraham's promise; it identifies the heirs within it: **"if ye be Christ's."** The baptism sentence remains in its place without making birth, adoption, baptism, and inheritance the same word.

An **heir** is the person who stands to inherit; the **inheritance** is what is promised. That standing is not identical with already possessing every part of the promised fullness. Nor does it make present service irrelevant. Return to the inheritance-and-service witness for that connection:

Colossians 3:23–25 — KJV

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

*24 Knowing that of the Lord ye shall receive the reward of the **[14] inheritance**: for ye **[30] serve** the Lord Christ.*

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

The surrounding instructions address actual servants and their work (3:22). Paul joins wholehearted service to Christ with **the reward of the inheritance**, and keeps accountability for wrongdoing beside it. Family standing is received through Christ; faithful service is the lived use of what God entrusts.

> **INHERITANCE AND VOCATION [23] Faith** is expressed through **[24] Faithfulness** and **[30] Serve / Love**. Obedience, self-control, and loving stewardship matter to God; they do not become the source of **[D] Grace**.

5. The Spirit witnesses to the family

Romans joins the Spirit's leading, the cry to the Father, family identity, heirship, suffering, and glory. Read verses 14–23 as one connected argument across this section and the next. Present belonging and future completion must both remain in view.[6]

Romans 8:14–17 — KJV

*14 For as many as are led by the **[6] Spirit** of God, they are the **[13] sons** of God.*

*15 For ye have not **[J] received** the spirit of bondage again to fear; but ye have **[J] received** the **[6] Spirit** of **[12] adoption**, whereby we cry, Abba, Father.*

*16 The **[6] Spirit** itself beareth witness with our spirit, that we are the **[13] children** of God:*

*17 And if **[13] children**, then **[14] heirs**; **[14] heirs** of God, and **[14] joint-heirs** with Christ; if so be that we **[32] suffer with him**, that we may be also **[41] glorified together**.*

The person has not received a return to bondage and fear, but the **Spirit of adoption**. The cry **"Abba, Father"** is family language. Then Paul names the witness: the Spirit bears witness with our spirit that we are God's children. God's Spirit and our spirit are not the same referent.

"And if children, then heirs" connects identity to inheritance. Paul adds **"joint-heirs with Christ,"** then retains **"if so be that we suffer with him, that we may be also glorified together."** The promise is not detached from the life with Christ, and that life is not described as freedom from every present trial.

> **THE FAMILY IS NOT AN ISOLATED LABEL** The **[6] Spirit of [12] adoption** bears witness to the family identity. **"If children, then heirs"** joins **[13] Children** to **[14] Heirs**; suffering with Christ and future glory remain in the same passage.

Galatians 4 explained the Spirit's sending with **"because ye are sons."** Romans 8 describes the Spirit's leading and witness in the family life. Each passage contributes its own relationship. The Spirit is not made absent until the reader has finished every family explanation.

Led by the Spirit has its fuller treatment in the appointed appendix and lived-faith readings. It does not become another numbered entry here. The noun "children" and the noun "sons" stay distinguishable within [13].

5.1 Firstfruits now; the body still awaits

Paul does not stop at the family declaration. His next sentences widen the horizon to the whole creation. The people have the Spirit, yet both they and the creation still groan.

Romans 8:18–23 — KJV

*18 For I reckon that the **[32] sufferings** of this present time are not worthy to be compared with the **[41] glory** which shall be revealed in us.*

*19 For the earnest expectation of the creature waiteth for the manifestation of the **[13] sons** of God.*

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

*21 Because the creature itself also shall be delivered from the bondage of corruption into the **[41] glorious** liberty of the **[13] children** of God.*

22 For we know that the whole creation groaneth and travaileth in pain together until now.

*23 And not only they, but ourselves also, which have the firstfruits of the **[6] Spirit**, even we ourselves groan within ourselves, waiting for the **[12] adoption**, to wit, the **[35] redemption** of our body.*

Firstfruits are present; bodily redemption is awaited. Verse 23 identifies the adoption still being awaited as **"the redemption of our body."** This does not cancel the Spirit of adoption already named in verse 15. It distinguishes the family relation now from its embodied completion.

The creation's groaning is also left in the account. God's purpose is not exhausted by an inward change invisible to the world. The passage looks toward the revealed liberty and glory of His children, in a creation no longer held under corruption.

> **ONE PERSON, CONNECTED HORIZONS** Family identity and the Spirit's firstfruits are real now → the received life is lived with Christ amid present suffering → bodily redemption and revealed glory are still ahead. **[12], [14], [35], and [41]** retain those horizons without duplicate stages.

"Earnest expectation" in verse 19 means eager expectation; it is not the earnest/pledge word in Ephesians 1:14. Firstfruits and earnest are likewise distinct expressions. Their connections do not make their Greek identities identical.

6. Sealed with the Spirit of promise

Packet 5 read the next passage for the promised Spirit. Return now for **the seal, the earnest, and the inheritance horizon**. The phrase **"in whom"** keeps the work in Christ; the stated hearing and believing remain visible.[3]

Ephesians 1:13–14 — KJV

*13 In whom ye also trusted, after that ye **[H] heard** the **[G] word** of truth, the **[G] gospel** of your **[36] salvation**: in whom also after that ye **[1] believed**, ye were **[15] sealed** with that **[6] holy Spirit** of **[F] promise**,*

*14 Which is the earnest of our **[14] inheritance** until the **[35] redemption** of the purchased possession, unto the praise of his **[41] glory**.*

The seal is not delayed until the reader finishes the preceding explanations. Paul connects believing with being **[15] sealed** with the **[6] holy Spirit of [F] promise**. The next verse calls the Spirit the **earnest** of the inheritance: a present pledge directed toward the promised fullness.

The seal is God's act; the Spirit is the Person given; the earnest describes the pledge; the inheritance is the promised possession. Their unity is not sameness. Paul states the divine source again in Corinthians:

2 Corinthians 1:21–22 — KJV

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

*22 Who hath also **[15] sealed** us, and given the earnest of the **[6] Spirit** in our hearts.*

God establishes, anoints, seals, and gives the earnest of the Spirit in the heart. The gift is not merely an outward certificate. It belongs to the inward life already explored in Packet 5, while its pledge character points beyond the present.

> **ONE HEADING; TWO FUNCTIONS [15] Sealed / Preserved** keeps both God's marking of belonging and His continuing keeping visible. A seal and a course of preservation are distinguishable; neither is discarded.

"Earnest" is retained as a separate pledge word under the inheritance discussion, not automatically tagged [14]. The supplied "trusted" in Ephesians 1:13 is preserved as KJV wording; [1] identifies the expressed believing verb. The full family keeps its own source-language records.

7. Kept by God's power through faith

Peter brings together new life, resurrection, inheritance, God's keeping, trials, love, and the promised outcome. His readers are not asked to choose between present possession of life and hope for what is still to be revealed.

1 Peter 1:3–9 — KJV

*3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **[10] begotten us again** unto a lively hope by the **[37] resurrection** of Jesus Christ from the dead,*

*4 To an **[14] inheritance** incorruptible, and undefiled, and that fadeth not away, **[15] reserved** in heaven for you,*

*5 Who are **[15] kept** by the **[21] power** of God through **[23] faith** unto **[36] salvation** ready to be revealed in the last time.*

*6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold **[22] temptations**:*

*7 That the **[22] trial** of your **[23] faith**, being much more precious than of gold that perisheth, though it be **[22] tried** with fire, might be found unto praise and honour and **[41] glory** at the appearing of Jesus Christ:*

*8 Whom having not seen, ye **[30] love**; in whom, though now ye see him not, yet **[1] believing**, ye rejoice with joy unspeakable and **[41] full of glory**:*

*9 Receiving the end of your **[23] faith**, even the **[36] salvation** of your souls.*

Two objects are distinguished: **the inheritance is reserved**, and **the people are kept**. The One who keeps is God; the power is His; the stated relation is **"through faith"**; the horizon is salvation ready to be revealed. None of those parts can be omitted without changing the sentence.

The following verses show why keeping does not mean an absence of difficulty. The same people rejoice, endure trials, love the unseen Christ, and believe. Faithfulness is not self-protection in place of God. It is the lived reliance of those being kept by Him.

> **KEEPING HAS A DIRECTION** God's power → people kept **through faith** → the promised salvation. Present trial and the coming revelation belong to that same course. **[36] Salvation** is not silently renamed **[18] Saved**.

In verse 3, resurrection is Jesus Christ's resurrection, the ground of the living hope; it is not the reader already completing [37]. "Kept" and "reserved" have distinct Greek records within the keeping discussion. "Receiving" in verse 9 is also distinct from the principal Receive verbs.

8. The seal belongs with a life in the Spirit

The seal is not a reason to stop listening to the One who seals. In the same letter that names the Spirit as earnest, Paul addresses how the sealed people speak, treat one another, and live.

Ephesians 4:30–32 — KJV

*30 And grieve not the **[6] holy Spirit** of God, whereby ye are **[15] sealed** unto the day of **[35] redemption**.*

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

“Ye are sealed” stands beside **“grieve not.”** The future day of redemption stands beside the present removal of bitterness, malice, and harmful speech. Kindness, tenderness, and forgiving one another belong to the life formed by God’s gift. The verse does not describe the Spirit as an impersonal stamp.

The Lord’s keeping is strong, not a fragile hope dependent on the strength of the sheep. Jesus describes His people in their relation to Him:[7]

John 10:27–30 — KJV

*27 My sheep **[H] hear** my voice, and I know them, and they follow me:*

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

Jesus gives eternal life, and no one can pluck His sheep from His hand or the Father’s hand. His words about hearing and following remain in the same description. The promise should be heard at its full strength, without deleting the living relation it describes.

> **THE GIFT AND THE WALK REMAIN TOGETHER** The Shepherd keeps; the sheep hear and follow. The Spirit seals; the people are told not to grieve Him. The study preserves promise and response rather than making either disappear.

The fuller abiding and continuance readings follow in Packets 9–11 and the Atonement appendix. The forgiveness verb in Ephesians 4:32 is a distinct gracious-forgiving record, not automatically the same Greek verb marked [3] in 1 John 1:9.

9. A sealed record before future possession

Jeremiah provides an earlier legal comparison. In the setting of Jerusalem's threatened fall and his confinement, the prophet buys a field, records the purchase, and preserves its evidence. The Lord names a future for houses, fields, and vineyards in the land (Jeremiah 32:1–8).[4]

Jeremiah 32:9–15 — KJV

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

*10 And I subscribed the evidence, and **sealed** it, and took witnesses, and weighed him the money in the balances.*

*11 So I took the evidence of the purchase, both that which was **sealed** according to the law and custom, and that which was open:*

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

*14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is **sealed**, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.*

*15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be **possessed again** in this land.*

The document is sealed and preserved while the promised restoration is still ahead. A purchase, a record, witnesses, safekeeping, and future possession are connected but distinguishable. The seal does not mean every future event has already occurred.

> **A LEGAL CORRESPONDENCE** Present evidence preserved → future possession promised. Jeremiah's deed helps the reader distinguish an authenticated claim from completed enjoyment; Ephesians identifies the Spirit Himself as the earnest of inheritance.

This is a procedural correspondence, not a claim that paper, an earthen vessel, or a civil purchase is the Holy Spirit. The Hebrew deed vocabulary remains separate from the Greek sealing and earnest records. The full sealing/preservation comparison includes Exodus 12, Ezekiel 9, Psalm 121, and Jeremiah 32:40 in their own contexts.

10. A family kept toward its appointed fullness

The opening question now has a connected answer. God's purpose is a people with Him and under His Son. He does not only remove what defiles; He grants family standing, bears witness to that relation by the Spirit, and keeps His people toward the promised inheritance.

Reader field	What this packet has shown
[12] Adoption	God's family placement through Christ. Its present relation and awaited bodily fullness remain distinguishable.
[13] Children / Sons of God	A present identity witnessed by the Spirit, with the revealed likeness and glory still ahead.
[14] Heirs / Inheritance — earnest	Heirship according to the promise; the earnest is present, full possession is not exhausted by the pledge.
[15] Sealed / Preserved	Belonging marked by God's seal and the people kept by His power through faith.

[12] Adoption → **[13] Children / Sons** → **[14] Heirs / Inheritance** makes the family relationship intelligible. **[15] Sealed / Preserved** describes belonging and keeping within that life. The order of explanation does not add waiting periods that the passages do not state.

The shared inheritance remains **In Christ**. Faithful works express **[23] Faith** through **[24] Faithfulness**, **[29] Gifts**, **[28] Fruit**, self-control, and **[30] Serve / Love**. Such service is not a purchase of the Father's grace. It is the vocation of people who belong to Him, and its relation to His reward remains explicit in Colossians 3:23–25.[5]

> **THE PURPOSE REACHES ITS END THROUGH THE KING** God establishes the family and gives His Spirit → the received life is lived in faithful dependence → God brings His people into the promised fullness. The complete image-bearing purpose reaches the dwelling, service, face, Name, and reign of Revelation 21–22.

The full-possession discussion will return to the same **[14] Inheritance** and **[12] Adoption** records; it does not create new numbers for their future profiles. The next packet explains peace, restored relationship, and the distinct received-life statements that accompany this family standing.

Next reading: Packet 8 — Peace, Reconciliation, and Life Received.

Sources and reading references

Scripture is the primary witness. Superscript source numbers identify inherited study context, not PPSG markers. Appendix routes name the fuller comparisons; no unestablished appendix page locator is supplied.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study: family/keeping guide p.5; God–man movement p.8; In Christ and intention pp.9–11; final purpose pp.12–13. Use page + section or table row; printed line locators are unavailable within tables.

2. Packet 6 — Washed, Cleansed, Purified, and Made New. Same study: §5, p.7, 1 John 3 and purification; §6, p.8, present/new/future life; §10, p.15, consecration and the family handoff. Here the repeated readings have a family-and-inheritance focus.

3. Packet 5 — The Granted Right and the Indwelling Spirit, revised 4 October 2026. §1, p.3, John 1 and the grant; §4, p.8, John 7 and Ephesians 1; §§8–10.1, pp.12–15, habitation, firstfruits, coordinated work, and the prayer. Page + heading is the stable locator; exact printed line ranges were not separately recorded.

4. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx, pp.156–160: family-placement and inheritance procedures, Genesis 48, Jeremiah 32, sealing and preservation. Reliable printed line references are unavailable. These comparisons do not replace the present edition's numbered guide.

5. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. §§2–2.1, pp.4–5, faithful works, loving stewardship, and the reward of inheritance; §§4–4.2, pp.7–9, Abraham, Christ, and the nations.

6. PPSG Transfer Packet 5 — Spirit, Dwelling, Restored Vocation, MEG / MEI, rebuilt 17 September 2026. §7, p.5: adoption, heirs, firstfruits, suffering and glory, with Romans 8 and Ephesians 1. Reliable printed line references are unavailable.

7. Israel — The Wounded-and-Prevailing Name, Master Revision, Packet 9 — The Name Upon the People. §5, "Bless Thee, and Keep Thee," p.6: John 10:27–29 and the Shepherd's keeping. The fuller name-study argument remains in that separate study.

Reading	Location in this packet
Galatians 4:1–7	§1, p.3
John 1:12–13; 1 John 3:1–3	§2, p.4
Genesis 48:3–6	§3, p.5
Galatians 3:26–29; Colossians 3:23–25	§4, p.6
Romans 8:14–23 — complete	§§5–5.1, pp.7–8
Ephesians 1:13–14; 2 Corinthians 1:21–22	§6, p.9
1 Peter 1:3–9	§7, p.10
Ephesians 4:30–32; John 10:27–30	§8, p.11
Jeremiah 32:9–15	§9, p.12

Word records. [12]: G5206. [13]: G5043 and G5207 remain separate. [14]: heir, inheritance, and joint-heir records remain distinct; earnest/pledge is G728, not an inheritance noun. [15]: the sealing verb G4972, guarding G5432, and keeping/reserving G5083 are distinct records. Firstfruits and eager expectation are not the earnest word.

Occurrence boundaries. Galatians 4:5's "receive" is G618, not a second instance of the principal Receive verbs. "Forgiving/forgiven" in Ephesians 4:32 is G5483, retained without merging it into G863. Natural children in Galatians 4:1–3 and Christ as the sent Son are not new adoption events. Hebrew/Greek timing profiles and complete inheritance evidence remain with the family and temporal appendices.

PPSG Pattern Process Sequence to Glorification 9 30 26

Peace, Reconciliation, and Life Received

PACKET 8 OF 14

Those brought near through Christ are not left to face the remaining life alone.

God's purpose is more than an end to estrangement. He brings people into peace with Himself, gives life In Christ, equips them for service, and trains them as His children. Present weakness and trial do not mean that His purpose has stopped. They make the continuing life with Him important.

> **THE QUESTION** How do restored relationship, God's saving work, enabling power, and fatherly training fit the life that His people have received?

[16] Peace with God → [17] Reconciled → [18] Saved → [19] No Condemnation → [20] Not Ashamed → [21] Power / Enablement → [22] Discipline / Testing / Refined

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: Romans 5:1–11; Ephesians 2:11–22; John 3:18; Romans 8:1; Romans 10:11; Acts 1:8; Hebrews 12:5–11; 1 Corinthians 11:32.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. Peace with God: the relationship Christ opens	3
2. Reconciled: enemies brought back to God	4
2.1 The cross brings the far-off near	5
3. Saved: God's action across the life He gives	6
4. No Condemnation: the present relation In Christ	7
5. Not Ashamed: the One believed does not fail	8
6. Power / Enablement: supplied for the vocation	9
7. Discipline / Testing / Refined: the Father trains	10
7.1 Training within the covenant life	11
8. The received life is ready to be lived	12
Atonement / Atoned — alongside the life In Him	13
Sources and reading references	14
Passage locations and word distinctions	15

The seven fields

Reader field	What it keeps distinct
[16] Peace with God	The restored Godward relationship, not merely a feeling.
[17] Reconciled	Enmity answered and relationship restored through Christ.
[18] Saved	God's saving action; each passage gives the danger and time.
[19] No Condemnation	The judicial result of being In Christ.
[20] Not Ashamed	The promise concerning the One believed, distinct from condemnation.
[21] Power / Enablement	God-supplied ability, distinct from [5] Right / Authority.
[22] Discipline / Testing / Refined	Fatherly training, proving, and formation within the received life.

5

GOD establishes and works within → MAN lives the received life. These are seven distinct explanations, not seven delayed awards. The complete guide and bookmark remain in the opening.[1]

1. Peace with God: the relationship Christ opens

Packet 7 followed family standing and keeping toward inheritance. Paul now lets us examine that received life from another side: the relationship with God. The beginning of Romans 5 was read for justification; return for its stated result and for the hope that continues through present trouble.[2]

Romans 5:1–5 — KJV

*1 Therefore being **[2] justified** by **[23] faith**, we have **[16] peace** with God through our Lord Jesus Christ:*

*2 By whom also we have **[40] access** by **[23] faith** into this **[D] grace** wherein we stand, and rejoice in hope of the **[41] glory** of God.*

*3 And not only so, but we glory in tribulations also: knowing that tribulation worketh **[31] patience**;*

*4 And **[31] patience**, experience; and experience, hope:*

*5 And hope maketh **[20] not ashamed**; because the **[30] love** of God is shed abroad in our hearts by the **[6] Holy Ghost** which is given unto us.*

“Being justified … we have peace with God.” The relation is already real through Jesus Christ. **[16] Peace with God** is not postponed until all the later explanations have been read. Paul’s **“therefore”** joins it directly to the judicial acceptance introduced in Packet 4.[3]

The same paragraph names access, grace, hope, tribulation, patience, and the Spirit’s gift. Peace with God does not mean that every difficult circumstance has ended. Nor is it simply a name for feeling calm. The later **[27] Peace of God** reading will examine prayer, the guarded heart, and the continuing walk; the two headings retain their different focus.

Isaiah 53:4–6 — KJV

*4 Surely he hath **borne** our griefs, and carried our sorrows: yet we did esteem him stricken, **smitten** of God, and afflicted.*

*5 But he was wounded for our **transgressions**, he was bruised for our **iniquities**: the **chastisement** of our **peace** was upon him; and with his stripes we are **healed**.*

*6 All we like sheep have **gone astray**; we have turned every one to his own way; and the LORD hath laid on him the **iniquity** of us all.*

Isaiah joins **peace** with transgressions, iniquities, chastisement, and the Servant’s bearing. The wrongdoing is not ignored so that peace can be announced. The Servant bears what the wandering people need answered. Romans likewise locates the answer in Christ, not in a denial that the breach occurred.

> **LEGAL / COVENANT WITNESS** God’s judicial acceptance through Christ → peace with God. Present tribulation remains in the account; the relationship has changed.

The fuller Covenant of Peace comparison remains in its appendix. Isaiah’s Hebrew terms are preserved as the prophetic witness, not silently equated with every Greek peace or discipline occurrence.

2. Reconciled: enemies brought back to God

Continue Romans 5 without leaving the first paragraph behind. Verses 6–11 show why the peace is possible. Paul names the former condition, the love shown in Christ's death, the reconciliation already received, and the saving horizon that remains.

Romans 5:6–11 — KJV

6 For when we were yet without strength, in due time Christ died for the ungodly.

*7 For scarcely for a **righteous** man will one die: yet peradventure for a good man some would even dare to die.*

*8 But God commendeth his **[30] love** toward us, in that, while we were yet sinners, Christ died for us.*

*9 Much more then, being now **[2] justified** by his blood, we shall be **[18] saved** from wrath through him.*

*10 For if, when we were **enemies**, we were **[17] reconciled** to God by the death of his Son, much more, being **[17] reconciled**, we shall be **[18] saved** by his life.*

*11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now **[J] received** the **atonement**.*

The movement is from **"enemies"** to **"reconciled to God." [17] Reconciled** names the restoration of relationship where there was enmity. The means is **"the death of his Son."** The later **"we shall be saved by his life"** keeps the risen, living Christ in view. His death and life are connected, but Paul has not used one word for all the benefits.

The wording	What the passage distinguishes
"while we were yet sinners"	The condition in which God showed His love.
"being now justified by his blood"	A present judicial reality grounded in Christ.
"reconciled to God by the death of his Son"	The restored relationship and its Christ-given ground.
"we shall be saved from wrath … by his life"	A saving horizon still expressed in the future.

[16] Peace with God describes the Godward relationship as peace; **[17] Reconciled** tells how enmity has been answered through Christ. They are closely related without being identical terms. This reading does not establish a universal pause between one and the other.[6]

> **THE RELATION IS PERSONAL** The believer does not receive benefits and then leave Christ behind. The reconciliation is through His death, and the continuing saving hope is through His life.

Romans 5:11 retains the KJV word "atonement." Its Greek noun is the reconciliation word, G2643. It is kept as a distinct word record here, not given a new Atonement number or used to make every atonement passage mean the same thing.

2.1 The cross brings the far-off near

Ephesians now widens the relationship from the individual to the people brought together in Christ. Earlier packets read the household and habitation conclusion. Read the whole paragraph for the former alienation, the blood and cross, and the peace that brings both near.[4]

Ephesians 2:11–22 — KJV

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

*12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of **[F] promise**, having no hope, and without God in the world:*

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

*14 For he is our **[16] peace**, who hath made both one, and hath broken down the middle wall of partition between us;*

*15 Having abolished in his flesh the enmity, even the **[A] law** of **[A] commandments** contained in ordinances; for to make in himself of twain one **[10] new** man, so making **[16] peace**;*

*16 And that he might **[17] reconcile** both unto God in one body by the cross, having slain the enmity thereby:*

*17 And came and **[G] preached [16] peace** to you which were afar off, and to them that were nigh.*

*18 For through him we both have **[40] access** by one **[6] Spirit** unto the Father.*

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

*22 In whom ye also are builded together for an habitation of God through the **[6] Spirit**.*

The decisive contrast is **“without Christ”** and **“but now in Christ Jesus.”** Those far off are made near by His blood. Christ is **“our peace”;** He reconciles both to God in one body by the cross. The result reaches **one Spirit, one Father, one household, and one habitation**. The Gentiles are not outside the promised reach, and the historical people and covenants are not erased.

> **SCRIPTURE’S CONNECTED ANSWER** Far off → made nigh by the blood of Christ → both reconciled to God → access by one Spirit unto the Father → household and habitation. These are connected functions in the passage, not interchangeable labels.

The “called” labels in verse 11 identify names used for the groups; they are not assigned [E] Call / Invitation. The broader calling and naming comparison remains in the Called / Elect appendix. This paragraph does not introduce a new election placement.

3. Saved: God's action across the life He gives

[18] Saved asks what God saves the person from and when the passage speaks of that action. It does not absorb forgiveness, cleansing, reconciliation, or the Spirit into one unnamed operation. The same saving verb can describe a received condition, a continuing relation, and a future rescue.[6]

Return briefly to the Ephesians words read in Packet 2. The focus here is the received saving condition and the life for which it is given, not another argument over the source of grace.[5]

Ephesians 2:8–10 — KJV

*8 For by **[D] grace** are ye **[18] saved** through **[23] faith**; and that not of yourselves: it is the gift of God:*
9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The believers are addressed as **[18] saved** through **[D] grace**, and as God's workmanship **"unto good works."** The former walk and trespasses in verses 1–7 give that statement its setting. The work God supplies creates a real life to live.

Paul also speaks of the gospel's continuing relation to those who received it. Packet 2 supplied its death-and-resurrection content; these opening clauses now show standing and keeping.

1 Corinthians 15:1–2 — KJV

*1 Moreover, brethren, I declare unto you the **[G] gospel** which I preached unto you, which also ye have **[J] received**, and wherein ye stand;*
*2 By which also ye are **[18] saved**, if ye keep in memory what I preached unto you, unless ye have **[1] believed** in vain.*

Profile of [18] Saved	Retained witness and context
Accomplished / received	Titus 3:5: "he saved us"; Ephesians 2:8: "are ye saved." The old condition is answered by God's work.
Continuing	1 Corinthians 15:1–2: received gospel, standing in it, "ye are saved," and "if ye keep in memory." The condition is not detached from Christ's testimony.
Future	Romans 5:9–10: "shall be saved from wrath" and "shall be saved by his life." The future danger and the living Savior remain named.

> **ONE VERB; MORE THAN ONE HORIZON** [18] Saved is not replaced by [36] Salvation. The saving action and the salvation noun retain their separate records and contexts.

The faithful works of the received life are obedience, self-control, and loving stewardship. They show faith at work and matter to the Lord who rewards service. They are not an independent source of grace or a price that creates Christ's provision (Ephesians 2:8–10; Colossians 3:23–25).[5]

4. No Condemnation: the present relation In Christ

The next result is not an award delayed until every other benefit has been explained. Paul says **“now”** and identifies the people as those **“in Christ Jesus.”** Read the reason that follows, including the Spirit and the fulfilled requirement.

Romans 8:1–4 — KJV

*1 There is therefore now **[19] no condemnation** to them which are in Christ Jesus, who **[26] walk** not after the flesh, but after the **[6] Spirit**.*

*2 For the **[A] law** of the **[6] Spirit** of life in Christ Jesus hath made me free from the **[A] law** of sin and death.*

*3 For what the **[A] law** could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, **condemned** sin in the flesh:*

*4 That the **righteousness** of the **[A] law** might be fulfilled in us, who **[26] walk** not after the flesh, but after the **[6] Spirit**.*

[19] No Condemnation names the judicial result in Christ. The sending of God’s Son and the Spirit’s life stand behind it. The KJV’s words about walking after the Spirit remain in full; they are not cut away to isolate a slogan. Nor is the statement reduced to a reward for accumulating enough personal achievement.

John supplies a related witness in the Son’s coming to the world. It has its own judgment words, and the following sentences make the person’s relation to light and truth visible.

John 3:17–21 — KJV

*17 For God sent not his Son into the world to condemn the world; but that the world through him might be **[18] saved**.*

*18 He that **[1] believeth** on him is **not condemned**: but he that **[1] believeth** not is **condemned already**, because he hath not **[1] believed** in the name of the only begotten Son of God.*

*19 And this is the **condemnation**, that light is come into the world, and men **[30] loved** darkness rather than light, because their deeds were evil.*

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

The one believing on the Son is **“not condemned.”** The contrary condition is **“condemned already.”** The explanation moves through love of darkness, evil deeds, and coming to the light. John does not separate receiving the Son from a truthful relation to God.

> **CONNECTED, NOT LEXICALLY IDENTICAL** Romans 8:1 uses the condemnation noun G2631. John 3:18 uses the judging verb G2919. Both illuminate the judicial question; their different words are not merged merely because the KJV says “condemned.”

Romans 8:4’s “righteousness” uses G1345, not the G1343 noun under [4]. It retains its own record and unchanged KJV wording. The fuller comparison belongs with the judicial-word appendix.

5. Not Ashamed: the One believed does not fail

[20] Not Ashamed answers a related but different question: will reliance upon the One God has given end in shame? It is not another spelling of **[19] No Condemnation**, and it does not require a person first to become fearless before receiving Christ's promise.

The earlier Scripture witness places God's foundation over against the refuge of lies described in Isaiah 28:14–18. The security is in what God lays, not in a refuge the hearers invent.

Isaiah 28:16 — KJV

*16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that **[1] believeth** shall not make haste.*

Paul brings the stone witness into his argument about believing. The preceding verses in Romans 9 contrast seeking through faith with stumbling at the stone. Read his stated conclusion:

Romans 9:33 — KJV

*33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever **[1] believeth** on him shall **[20] not be ashamed**.*

Packet 3 read the full response argument in Romans 10. Return only to its non-shame promise:

Romans 10:11 — KJV

*11 For the scripture saith, Whosoever **[1] believeth** on him shall **[20] not be ashamed**.*

The focus is **"on him."** The promise rests on the One believed. Romans 5:5 adds that hope **"maketh not ashamed"** because God's love is shed abroad in the heart by the given Spirit. The same non-shame field appears within hope and the continuing life; it is not confined to a moment after the believer has finished every preceding explanation.

Keep these distinct	Their focus
[19] No Condemnation	The judicial condition of the person In Christ.
[20] Not Ashamed	The promise concerning reliance upon Him; not merely an emotion.
[34] Assurance	The fuller confidence discussion in the lived-faith portion of the study.

> **THE PROMISE IS NOT POSTPONED** Romans 10:11 connects "believeth on him" with "shall not be ashamed." The later place of this explanation in the guide does not move that connection away from belief.

Isaiah's KJV "shall not make haste" remains unchanged; Paul's "shall not be ashamed" remains unchanged. The comparison is Scripture's foundation/stone witness, not an assertion that the Hebrew and Greek are the same word. Other shame and shamelessness terms retain separate records.

6. Power / Enablement: supplied for the vocation

The received life includes ability for its work. **[21] Power / Enablement** is distinct from **[5] Right / Authority**. Packet 5 compared the lawful grant with the power for witness. Return to the latter relation now as the study approaches lived service.[4]

Acts 1:8 — KJV

*8 But ye shall **[J] receive [21] power**, after that the **[6] Holy Ghost** is come upon you: and ye shall be **[G] witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

The **[6] Holy Ghost** is the Person who comes upon the witnesses; **[21] power** is supplied; witness to Jesus reaches outward. These are not three names for one thing. The historical commissioning of the disciples is kept in its own setting, and its power-for-witness relationship remains a clear explanation of enablement.

Packet 7 also named divine power in keeping. Read the same sentence for its means and direction:

1 Peter 1:5 — KJV

*5 Who are **[15] kept** by the **[21] power** of God through **[23] faith** unto **[36] salvation** ready to be revealed in the last time.*

The ability does not become the believer's independent possession. God keeps through faith toward the promised salvation. Effective power therefore belongs not only with visible witness but also with the continuing course toward completion.

The stewardship passage read in Packet 2 adds the character and purpose of the ministry. Peter expressly identifies God as the supplier of its ability:[5]

1 Peter 4:10–11 — KJV

*10 As every man hath **[J] received** the **[29] gift**, even so **[30] minister** the same one to another, as good stewards of the manifold **[D] grace** of God.*

*11 If any man speak, let him speak as the oracles of God; if any man **[30] minister**, let him do it as of the **ability** which God giveth: that God in all things may be **[41] glorified** through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

The recipient really serves, while God supplies the ability and receives the glory through Jesus Christ. Gifts are ministered in love rather than hoarded as private distinction. This is the present vocation that the King gives His people, not an excuse to wait idly for the future.

> **GOD SUPPLIES; THE SERVANT MINISTERS** [6] Spirit-given [21] Power / Enablement supports faithful witness, keeping, and service. [29] Gifts and [28] Fruit have their fuller treatment ahead; service is lived dependence, not self-rule.

Acts 1:8 and 1 Peter 1:5 use G1411. First Peter 4:11's "ability" is a distinct strength word, G2479. Its God-supplied service supports the same theme without being silently relabeled G1411.

7. Discipline / Testing / Refined: the Father trains

A restored family is not left without formation. **[22] Discipline / Testing / Refined** gathers the distinct training and proving functions that Scripture names. Hebrews addresses children who need endurance, after directing them to Jesus (Hebrews 12:1–4). Its instruction belongs within the family life, not as a price charged before God receives them.

Hebrews 12:5–11 — KJV

*5 And ye have forgotten the exhortation which speaketh unto you as unto **[13] children**, My **[13] son**, despise not thou the **[22] chastening** of the Lord, nor faint when thou art rebuked of him:*

*6 For whom the Lord **[30] loveth** he **[22] chasteneth**, and scourgeth every **[13] son** whom he receiveth.*

*7 If ye **[31] endure [22] chastening**, God dealeth with you as with **[13] sons**; for what **[13] son** is he whom the father **[22] chasteneth** not?*

*8 But if ye be without **[22] chastisement**, whereof all are partakers, then are ye bastards, and not **[13] sons**.*

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

*10 For they verily for a few days **[22] chastened** us after their own pleasure; but he for our profit, that we might be partakers of his **holiness**.*

*11 Now no **[22] chastening** for the present seemeth to be joyous, but grievous: nevertheless **afterward** it yieldeth the **peaceable [28] fruit** of **[4] righteousness** unto them which are exercised thereby.*

The purpose is **“for our profit”** and **“that we might be partakers of his holiness.”** The stated time relation is also clear: the present experience is grievous; **“afterward”** it yields the peaceable fruit of righteousness to those exercised by it. The Father’s training is not the same thing as condemnation with the world.

James 1:2–4 — KJV

*2 My brethren, count it all joy when ye fall into divers **[22] temptations**;*

*3 Knowing this, that the **[22] trying** of your **[23] faith** worketh **[31] patience**.*

*4 But let **[31] patience** have her perfect work, that ye may be perfect and entire, wanting nothing.*

James names faith already present and being tried. Testing works patience, and patience is to have its perfect work. **[22]** therefore does not mean that the person has no **[23] Faith** until a training program is completed. The guide is introducing God’s forming work before giving the lived course its extended treatment.

> **FORMATION HAS A PURPOSE** Fatherly training → the person exercised by it → peaceable fruit of righteousness. Testing of faith → patience → maturity. Different passages give their own actions and results.

Hebrews distinguishes chastening, reproof, scourging, and being exercised; they are not one Greek word. Its “peaceable” adjective is not automatically the [16] peace noun, and its “holiness” retains its distinct noun record.

7.1 Training within the covenant life

Deuteronomy recalls a people already brought out of Egypt and led through the wilderness. The purpose of the testing is stated in relation to the heart, obedience, and learning to live by God's provision. This is the earlier covenant setting; it is not a second New Testament entry formula.

Deuteronomy 8:2–5 — KJV

*2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to **prove** thee, to know what was in thine heart, whether thou wouldest keep his **[A] commandments**, or no.*

*3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every **[G] word** that proceedeth out of the mouth of the LORD doth man live.*

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

*5 Thou shalt also consider in thine heart, that, as a man **chasteneth** his son, so the LORD thy God **chasteneth** thee.*

The passage joins **humbling, proving, provision, and fatherly chastening**. God's feeding does not make the people's answer disappear. The heart's response to His command remains part of the account. This supports the larger wilderness comparison without replacing the individual PPSG word records.

Corinthians gives a specific corrective setting. The surrounding instructions concern the Lord's supper, divisions, and the way the people treat one another (1 Corinthians 11:17–27). Read the self-examination and its stated purpose:

1 Corinthians 11:28–32 — KJV

*28 But let a man **[22] examine** himself, and so let him eat of that bread, and drink of that cup.*

*29 For he that eateth and drinketh unworthily, eateth and drinketh **damnation** to himself, not discerning the Lord's body.*

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

*32 But when we are judged, we are **[22] chastened** of the Lord, that we should not be **condemned** with the world.*

Paul distinguishes judging ourselves, being judged, being chastened by the Lord, and being condemned with the world. The words are connected but not interchangeable. This particular warning cannot be turned into a diagnosis that every illness or hardship is punishment for an identifiable personal sin.

> **THE WARNING SERVES THE LIFE** "We are chastened of the Lord, that we should not be condemned with the world." Correction has a stated protective purpose; it does not erase responsibility for the way the family lives.

The full trial, refining, and continuing-obedience comparisons remain with the vocation appendices. James 1:13–15 distinguishes God's training from being enticed toward evil; the study does not rename all suffering as one mechanism.

8. The received life is ready to be lived

The question that opened this packet now has a connected answer. God brings the former enemy near through Christ, establishes peace, saves, and addresses the judicial and non-shame questions. He supplies power and trains His children for the life they are to live. None of these functions has to replace the others to belong to His one purpose.

Reader field	What this packet has shown
[16] Peace with God	The restored Godward relationship through Jesus Christ; peace can be real amid tribulation.
[17] Reconciled	Enmity answered through the Son's death; those far off are brought near into one household.
[18] Saved	God's saving action in received, continuing, and future settings. Each occurrence keeps its object and horizon.
[19] No Condemnation	A present judicial result In Christ, not a benefit delayed until every other explanation is complete.
[20] Not Ashamed	The promise concerning the One believed; not a replacement for condemnation or assurance language.
[21] Power / Enablement	God's ability for witness and keeping; the servant acts with what God supplies.
[22] Discipline / Testing / Refined	Fatherly formation, testing, and the resulting fruit. The person's response and continuing faith remain visible.

The received condition is not an independent life outside Christ. **[2] Justification**, **[3] Forgiveness / Remission of Sins**, cleansing, the Spirit's presence, family standing, and keeping remain relevant as the person continues. The chapters ahead do not leave those gifts behind.

Faithful works are the lived use of what God gives: covenant obedience, self-control, and loving service to God and others. They are a measure of faithfulness, not a numerical score or the source of grace. The Lord's assessment and the reward of inheritance remain part of that vocation (James 2:18,22; Colossians 3:23–25).[5]

> **THE INTENTION CONTINUES** God's purpose is a people with Him and under His Son, expressing His life in faithful service and brought into completed image-bearing. The present relationship points toward the dwelling, face, Name, service, and reign of Revelation 21–22.

GOD establishes and works within → MAN lives the received life → GOD completes through the King.[1]

Before the extended reading on **[23] Faith**, keep the One High Priest in view. The following unnumbered reference belongs alongside the whole process, not as a new operation inserted between two gifts.

Atonement / Atoned — alongside the life In Him

The life described here is lived **In Him**. As the reading moves from the received condition to lived faith, the One High Priest remains central. His offering is not delayed until this page, and His priesthood is not left behind when the person begins to serve.

Hebrews 7:24–27 — KJV

24 But this man, because he continueth ever, hath an unchangeable priesthood.

*25 Wherefore he is able also to **[18] save** them to the uttermost that **[40] come** unto God by him, seeing he ever liveth to make intercession for them.*

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

The same passage holds together **His continuing priesthood**, **His living intercession**, and **His once-offered sacrifice**. Continuing life with Christ does not require Him to repeat the sacrifice. It does require that the One who supplies the life remain its center.

John 15:4–5 — KJV

*4 **[25] Abide** in me, and I in you. As the branch cannot bear **[28] fruit** of itself, except it **[25] abide** in the vine; no more can ye, except ye **[25] abide** in me.*

*5 I am the vine, ye are the branches: He that **[25] abideth** in me, and I in him, the same bringeth forth much **[28] fruit**: for without me ye can do nothing.*

Abiding describes an ongoing relation. The branch bears fruit through the life of the vine; it does not become a separate source. The full John 15 reading follows in Packet 9, including its commands, warning, love, and purpose. Here the short return identifies the dependence in which the received life is lived.

> **ATONEMENT / ATONED — APPENDIX REFERENCE** See the **Atonement / Atoned** appendix for the complete offering, priesthood, turning, abiding, and continuance comparison. It retains the distinct Levitical procedures, Hebrews' once-offered sacrifice and continuing Priest, Ezekiel 18's personal-accountability witness, and the soils in their full contexts.

Teshuva belongs with the larger movement of turning toward God and remaining turned. It is not given an extra PPSG number. Its continuing significance is carried by the readings on abiding and faithfulness; the Scripture comparisons are allowed to speak without turning this reference into a separate doctrinal formula.

[22] Discipline / Testing / Refined → Atonement appendix reference (unnumbered) → [23] Faith

This is the reading handoff, not the date at which atonement first becomes effective. The full image-bearing horizon remains Glorification and the dwelling of Revelation 21–22. No new core stage is added.

Next reading: Packet 9 — Faith, Faithfulness, and Abiding.

Sources and reading references

Scripture is the primary witness. Superscript source numbers identify the supporting study context, not additional PPSG stages. The complete passage and its speaker, object, and time govern each reading.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study, “PPSG Pattern Process Sequence to Glorification 9 30 26.” Complete keyed guide pp.3–6; God–man movement p.8; intention, In Christ, and completion pp.9–13. Use page + table row or heading; table line locators are unavailable.

2. Packet 7 — Family Standing, Inheritance, and Keeping. Same study, §§5–8, pp.7–11: present family standing, the Spirit’s firstfruits, keeping, and the lived relationship; §10, p.13: the handoff to peace and restored relationship. The present packet carries that context forward without restarting the family sequence.

3. Packet 4 — Judicial Act, Forgiven Sins, Righteous Standing. Same study, §§1–4, pp.3–6: the initial judicial group; §6, p.8: Romans 5:1–2 and the recurring judicial profiles; §8, p.11: the Spirit within the coordinated work. Its “concurrent, but sequenced” relationship is retained.

4. Packet 5 — The Granted Right and the Indwelling Spirit, revised 4 October 2026. Same study: the Acts 1:4–8 / Right-versus-Power comparison and the Ephesians 2 habitation reading. Use the named Scripture headings and sections; the revised pagination is not assumed from the earlier edition. John 17 and 1 John 4:13 remain the prayer/indwelling bridge.

5. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. Same study, §§2–2.1, pp.4–5: Ephesians 2:8–10, faithful works, stewardship, service, and inheritance; §5, p.10: 1 Corinthians 15:1–4; §5.1, p.11: Romans 10. The returns here have saving-action, enablement, and non-shame purposes.

6. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. pp.113–114: peace, reconciliation, and state/result distinctions; pp.123–129, especially the correction at pp.127–129: Saved, Salvation, and separate temporal profiles; pp.130–138: authority, power, and the Spirit-worked life. Reliable printed line locators are unavailable; page + subject identifies the source. Historical number assignments are not used as this edition’s addresses.

> **FURTHER READING** The **Covenant of Peace**, **Atonement / Atoned**, and **Justify / Justified / Justification — Forms and Time Profiles** appendices retain their distinct purposes. **Obedience of Faith / Truth**, **Led by the Spirit**, **Stand Firm / Resist Evil**, **Grow in Knowledge**, and **Grow in Wisdom** remain the appointed vocation appendices. No unestablished appendix page is supplied.

For the fuller outward movement of grace, see **Grace to Glorification — Part Five: Daily Bread, Living Water, Vocation, and Glorification**, §4, p.5, and §5, p.6. The received gift becomes ministry to another while Christ remains the source.

Passage locations and word distinctions

Reading	Location in this packet
Romans 5:1–11 — complete	§1 and §2, pp.3–4
Isaiah 53:4–6	§1, p.3
Ephesians 2:11–22 — complete	§2.1, p.5
Ephesians 2:8–10; 1 Corinthians 15:1–2	§3, p.6
Romans 8:1–4; John 3:17–21	§4, p.7
Isaiah 28:16; Romans 9:33; Romans 10:11	§5, p.8
Acts 1:8; 1 Peter 1:5; 1 Peter 4:10–11	§6, p.9
Hebrews 12:5–11; James 1:2–4	§7, p.10
Deuteronomy 8:2–5; 1 Corinthians 11:28–32	§7.1, p.11
Hebrews 7:24–27; John 15:4–5	Atonement handoff, p.13

Reading the words without merging them

Peace and reconciliation. [16] Peace with God and [27] Peace of God retain distinct relational and lived-life profiles. Peace vocabulary alone does not establish which profile a passage uses. Reconciled verbs G2644 and G604 remain distinct related records. Romans 5:11's KJV "atonement" is G2643, the reconciliation noun; it remains unnumbered here rather than automatically becoming another Atonement stage.

Saved and Salvation. [18] uses G4982, the saving verb. [36] retains G4991, the salvation noun. G4992 remains a separate saving-provision form. The future Salvation passages are not used to manufacture tenses for Saved.

Condemnation and shame. Romans 8:1 uses G2631. John 3:18 uses G2919; John 3:19 uses G2920. First Corinthians 11:29 uses G2917, while 11:32's "condemned" uses G2632. These related judgments are not one lexical record. Romans 5:5; 9:33; and 10:11 use G2617 for the non-shame field. Shame in other settings needs its own record.

Power and training. G1411 under [21] is distinct from G1849 under [5] and from the G2479 strength word in 1 Peter 4:11. Chastening noun G3809 and chasten verb G3811 belong with [22]. Testing, proving, reproof, scourging, and exercising keep their separate identities rather than becoming one verb.

Recurring words. Romans 8:4's G1345 is not [4] G1343. Hebrews 12:10's holiness noun G41 and 12:11's peaceable adjective G1516 are retained separately. Old Testament witness terms are not automatically Greek identities. Christ, God, the human spirit, and the believer remain distinguishable referents.

KJV wording was compared with the existing packet readings and the selected KJV chapter texts. Outside reference use was limited to Scripture wording and local word identity; no outside commentary supplies the study's argument.

PPSG Pattern Process Sequence to Glorification 9 30 26

Faith, Faithfulness, and Abiding

PACKET 9 OF 14

The life received In Christ is a life to be lived In Christ.

God has not restored the image-bearer merely to leave him idle. He supplies the standing, the Spirit, the new condition, and the life in His household. The next part of the story concerns the use of that life: remaining in Christ, walking by the Spirit, and serving in love while the promised fullness is still ahead.

> **THE QUESTION** How does received life become faithful, fruitful service without the believer becoming an independent source of that life?

[23] Faith → [24] Faithfulness → [25] Abide / In Him / Unity → [26] Walk in the Spirit → [27] Peace of God

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: Galatians 2:16–20; John 15:1–17; Galatians 5:16–25; Romans 8:1–17; Philippians 4:4–9.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. Faith: the life now lived In Christ	3
1.1 The just shall live by faith	4
2. Faith made visible in works	5
3. Faithfulness: the steward and the entrusted goods	6
4. Abide in Me: the source of the fruit	7
4.1 Continue in My love	8
4.2 Abiding takes the shape of obedience and unity	9
5. Walk in the Spirit: the competing directions	10
5.1 The Spirit's fruit and God's inward work	11
6. Romans 8: a new relation and a different walk	12
6.1 Through the Spirit, live the received life	13
7. The Peace of God in the lived course	14
8. Remaining toward the completed purpose	15
Sources and reading references	16
Passage locations and word distinctions	17

The five fields

Reader field	What it keeps distinct
[23] Faith	The active reliance by which the received life is lived in Christ.
[24] Faithfulness	The dependable, continuing allegiance shown in the way that life is lived.
[25] Abide / In Him / Unity	Remaining in Christ and expressing that shared life with His people.
[26] Walk in the Spirit	The Spirit-directed course, rather than the desires and deeds of the flesh.
[27] Peace of God	God's peace guarding the heart and shaping the lived course.

GOD establishes and works within → MAN lives the received life → GOD completes through the King. The change of focus does not mean that God or His Spirit ceases to act.[1]

1. Faith: the life now lived In Christ

Packet 8 ended with the continuing High Priest and the call to abide in Him. Now Paul puts the received standing and the lived course in one paragraph. His concern is not a second life independent of Christ, but "the life which I now live."[2]

The surrounding account concerns Peter's withdrawal from Gentile believers and conduct that was not upright according to the truth of the gospel (Galatians 2:11–15). Paul's judicial explanation belongs within that real question of how people live together.

Galatians 2:16–21 — KJV

*16 Knowing that a man is not **[2] justified** by the works of the **[A] law**, but by the **[23] faith** of Jesus Christ, even we have **[1] believed** in Jesus Christ, that we might be **[2] justified** by the **[23] faith** of Christ, and not by the works of the **[A] law**: for by the works of the **[A] law** shall no flesh be **[2] justified**.*

*17 But if, while we seek to be **[2] justified** by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.*

18 For if I build again the things which I destroyed, I make myself a transgressor.

*19 For I through the **[A] law** am dead to the **[A] law**, that I might live unto God.*

*20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the **[23] faith** of the Son of God, who **[30] loved** me, and gave himself for me.*

*21 I do not frustrate the **[D] grace** of God: for if **[4] righteousness** come by the **[A] law**, then Christ is dead in vain.*

The paragraph names **believing in Jesus Christ**, **justification**, and **the faith of Jesus Christ**. Then it names the life: "Christ liveth in me." The Son who **loved** and **gave Himself** remains the ground of the believer's reliance. Paul's living does not replace Christ's faithfulness; it rests upon Him.

> **THE RECEIVED LIFE HAS A DIRECTION** "That I might live unto God" → "Christ liveth in me" → "the life which I now live … by the faith of the Son of God." The answer to self-rule is a lived relation with the faithful Son.

The KJV's "faith of Jesus Christ" and "faith of the Son of God" remain unchanged. Christ's faithfulness and the believer's reliance are connected, but they are not made competing sources of life.[3]

1.1 The just shall live by faith

The life of faith is already part of the earlier Scripture witness. Habakkuk waits for God's answer amid the violence and judgment described in the preceding chapter. The answer has an appointed time. Waiting does not make God's word false, and the lifted-up soul is contrasted with the just person who lives by faith.

Habakkuk 2:1–4 — KJV

1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

*4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his **[23] faith**.*

Romans 1:16–17 — KJV

*16 For I am not ashamed of the **[G] gospel** of Christ: for it is the **[21] power** of God unto **[36] salvation** to every one that **[1] believeth**; to the Jew first, and also to the Greek.*

*17 For therein is the **[4] righteousness** of God revealed from **[23] faith** to **[23] faith**: as it is written, The just shall live by **[23] faith**.*

Paul himself carries the prophetic sentence into the gospel: **"The just shall live by faith."** The gospel's power, the believing recipient, God's righteousness, and the life of faith stand together. Scripture supplies the connection; a merely similar English phrase is not being used to invent one.

Hebrews 11:6 — KJV

*6 But without **[23] faith** it is impossible to please him: for he that **[40] cometh** to God must **[1] believe** that he is, and that he is a rewarder of them that diligently seek him.*

The one who comes must believe God and His character as rewarder. The following stories show people acting on His word before the promised outcome is fully seen. Faith is not confidence without an object; its object is the God who speaks and proves faithful.

> **BELIEF, FAITH, FAITHFULNESS** Belief initiates the movement. Faith carries the movement. Faithfulness is the measurable continuance of that movement. This is an explanation of the relationship, not a claim that three different Greek forms are one word.[3]

[23] Faith was already present in the earlier passages about hearing, justification, and testing. Its fuller explanation here does not require God to wait until this point before any faith can exist. Hope and **[34] Assurance** retain their own explanations.

2. Faith made visible in works

Packet 4 read Abraham's later justification language. Return now to James for the wider question: what does a claimed faith do when another person needs help? His example begins with a brother or sister who lacks food and clothing—not with a religious performance designed to impress God.[4]

James 2:14–26 — KJV

*14 What doth it profit, my brethren, though a man say he hath **[23] faith**, and have not works? can **[23] faith [18] save** him?*

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

*17 Even so **[23] faith**, if it hath not works, is dead, being alone.*

*18 Yea, a man may say, Thou hast **[23] faith**, and I have works: shew me thy **[23] faith** without thy works, and I will shew thee my **[23] faith** by my works.*

*19 Thou **[1] believest** that there is one God; thou doest well: the devils also **[1] believe**, and tremble.*

*20 But wilt thou know, O vain man, that **[23] faith** without works is dead?*

*21 Was not Abraham our father **[2] justified** by works, when he had offered Isaac his son upon the altar?*

*22 Seest thou how **[23] faith** wrought with his works, and by works was **[23] faith** made perfect?*

*23 And the scripture was fulfilled which saith, Abraham **[1] believed** God, and it was imputed unto him for **[4] righteousness**: and he was called the Friend of God.*

*24 Ye see then how that by works a man is **[2] justified**, and not by **[23] faith** only.*

*25 Likewise also was not Rahab the harlot **[2] justified** by works, when she had received the messengers, and had sent them out another way?*

*26 For as the body without the spirit is dead, so **[23] faith** without works is dead also.*

James distinguishes saying, showing, doing, and a faith that works with works. He says that faith was made perfect through Abraham's action; his **"justified"** remains part of the explanation, not a word to be replaced. The earlier counted standing and the later life belong in one account.

Faithful works are **a measure of faith lived in obedience and love**, not a numerical score. They neither create **[D] Grace** nor buy Christ's provision. They are the real use of the life and opportunities God gives. James's question and warning remain; this is not a claim that the life afterward is irrelevant.[5,11]

See **Justify / Justified / Justification — Forms and Time Profiles** for the fuller judicial comparison. The recurring **[2]** marker does not restrict justification to its first teaching location.

3. Faithfulness: the steward and the entrusted goods

[24] Faithfulness describes dependable allegiance within what has been entrusted. The steward is responsible for goods that belong to another. Paul states the requirement directly:

1 Corinthians 4:1–2 — KJV

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

*2 Moreover it is required in stewards, that a man be found **[24] faithful**.*

In Matthew 25:14–19, the master first gives his own goods: five talents, two, and one. He later reckons with the servants. Read the two faithful responses and the common commendation:

Matthew 25:20–23 — KJV

*20 And so he that had **[J] received** five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.*

*21 His lord said unto him, Well done, thou good and **[24] faithful** servant: thou hast been **[24] faithful** over a few things, I will make thee ruler over many things: **[40] enter** thou into the joy of thy lord.*

*22 He also that had **[J] received** two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.*

*23 His lord said unto him, Well done, good and **[24] faithful** servant; thou hast been **[24] faithful** over a few things, I will make thee ruler over many things: **[40] enter** thou into the joy of thy lord.*

Both servants are commended for faithfulness, although the quantities differ. The service is measured against what was entrusted; the larger total is not the only fact the master notices. Verses 24–27 then recount the third servant's explanation and the master's rebuke. The result is not omitted:

Matthew 25:28–30 — KJV

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The unused talent goes to the one who now has ten. The warning makes stewardship consequential; it cannot be reduced to praise for mere possession. The money illustrates entrusted responsibility. It is not a new dictionary definition of the **[29] Gifts of the Spirit**.

The direct gifts-to-service witness remains 1 Peter 4:10–11, and the service-to-inheritance witness remains Colossians 3:23–25. The thief's short remaining life does not require a minimum term of service; those given time and opportunity are to use them faithfully (Luke 23:39–43).[5,6]

4. Abide in Me: the source of the fruit

Packet 8 used two verses to identify the dependence carried into this part of the study. Read the full John 15:1–17 passage across these two readings now. The Father's tending, the Son's word, the branch's dependence, the warning, the love, and the intended fruit all belong together.[2]

John 15:1–8 — KJV

1 I am the true vine, and my Father is the husbandman.

*2 Every branch in me that beareth not **[28] fruit** he taketh away: and every branch that beareth **[28] fruit**, he purgeth it, that it may bring forth more **[28] fruit**.*

*3 Now ye are clean through the **[G] word** which I have spoken unto you.*

*4 **[25] Abide** in me, and I in you. As the branch cannot bear **[28] fruit** of itself, except it **[25] abide** in the vine; no more can ye, except ye **[25] abide** in me.*

*5 I am the vine, ye are the branches: He that **[25] abideth** in me, and I in him, the same bringeth forth much **[28] fruit**: for without me ye can do nothing.*

*6 If a man **[25] abide** not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

*7 If ye **[25] abide** in me, and my **[G] words [25] abide** in you, ye shall ask what ye will, and it shall be done unto you.*

*8 Herein is my Father **[41] glorified**, that ye bear much **[28] fruit**; so shall ye be my disciples.*

Jesus identifies the roles before describing the fruit: **the Father is the husbandman; Jesus is the true vine; the disciples are the branches**. Fruit is neither the branch's independent product nor an optional decoration. The Father tends the fruitful branch so that it may bear more.

"Now ye are clean" does not end the paragraph. The people addressed are told to **[25] Abide**, and the branch is unable to bear fruit of itself. Received cleansing and continuing dependence are related; neither erases the other.

> **THE SOURCE REMAINS CHRIST** "Without me ye can do nothing." Abiding → fruit borne through the vine's life → the Father glorified. Verse 6's warning remains beside this promise; both belong to Jesus' teaching.

[25] Abide / In Him / Unity names the continuing relation, not a new conversion at number 25. The opening already located the received work In Christ. The question here is how that life remains in Him and bears its intended fruit.[1]

John's "purgeth" and "clean" retain their own word records. They are not automatically assigned the verbs **[8] Cleansed** or **[9] Purified** merely because the meanings are related.

4.1 Continue in My love

Continue without separating the vine from Jesus' words about love, commands, joy, and the appointed work. Abiding is not an inward feeling detached from the way the disciples treat one another.

John 15:9–17 — KJV

*9 As the Father hath **[30] loved** me, so have I **[30] loved** you: **[25] continue** ye in my **[30] love**.*

*10 If ye keep my **[A] commandments**, ye shall **[25] abide** in my **[30] love**; even as I have kept my Father's **[A] commandments**, and **[25] abide** in his **[30] love**.*

*11 These things have I spoken unto you, that my joy might **[25] remain** in you, and that your joy might be full.*

*12 This is my **[A] commandment**, That ye **[30] love** one another, as I have **[30] loved** you.*

*13 Greater **[30] love** hath no man than this, that a man lay down his life for his friends.*

*14 Ye are my friends, if ye do whatsoever I **[A] command** you.*

*15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have **[H] heard** of my Father I have made known unto you.*

*16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth **[28] fruit**, and that your **[28] fruit** should **[25] remain**: that whatsoever ye shall ask of the Father in my name, he may give it you.*

*17 These things I **[A] command** you, that ye **[30] love** one another.*

The repeated relation is **His love → keep His commandments and abide in His love → love one another**. Jesus places His own obedience to the Father beside the disciples' obedience. The love is self-giving: He speaks of laying down one's life for friends.

"Continue" in verse 9 and "remain" in verses 11 and 16 belong to the same abiding verb used earlier. The objects differ: remaining in His love, His joy remaining in them, and their fruit remaining. One word is traced without pretending that the people, the joy, and the fruit are identical.

> **THE INTENTION IS STATED** "That ye should go and bring forth fruit, and that your fruit should remain." The work of Christ forms a people for enduring fruit and love, to the Father's glory.

"Chosen" and "ordained" remain in Jesus' words. Here He addresses His disciples concerning their appointed fruit-bearing. The fuller Called / Elect comparison remains in its appendix; this reading does not insert a new election number. "Called you friends" is not silently renamed a gospel invitation.

4.2 Abiding takes the shape of obedience and unity

John's letter brings the relationship into the ordinary life of the person who says, "I know him." Knowledge claimed, His word kept, love perfected, and a corresponding walk remain distinguishable.[10]

1 John 2:3–6 — KJV

*3 And hereby we do know that we know him, if we keep his **[A] commandments**.*

*4 He that saith, I know him, and keepeth not his **[A] commandments**, is a liar, and the truth is not in him.*

*5 But whoso keepeth his **[G] word**, in him verily is the **[30] love** of God perfected: hereby know we that we are in him.*

*6 He that saith he **[25] abideth** in him ought himself also so to **[26] walk**, even as he **[26] walked**.*

1 John 3:23–24 — KJV

*23 And this is his **[A] commandment**, That we should **[1] believe** on the name of his Son Jesus Christ, and **[30] love** one another, as he gave us **[A] commandment**.*

*24 And he that keepeth his **[A] commandments** **[25] dwelleth** in him, and he in him. And hereby we know that he **[25] abideth** in us, by the **[6] Spirit** which he hath given us.*

The command names both **[1] Belief** on the Son's name and **[30] Love** for one another. The Spirit given to believers belongs to the explanation of mutual dwelling. This continues the John 17 prayer and 1 John 4:13 connection read in Packet 5: life with the Father and Son is expressed through the Spirit, not an independent spiritual status.[7]

Ephesians 4:1–3 — KJV

*1 I therefore, the prisoner of the Lord, beseech you that ye **[26] walk** worthy of the vocation wherewith ye are **[E] called**,*

*2 With all lowliness and meekness, with longsuffering, forbearing one another in **[30] love**;*

*3 Endeavouring to keep the **[25] unity** of the **[6] Spirit** in the bond of **[27] peace**.*

Unity is lived through lowliness, meekness, longsuffering, and bearing with one another in love. **[25] Unity** does not erase the distinct people. It names their shared life under the Lord and their responsibility to keep the unity of the Spirit.

> **REMAINING IS ACTIVE** Keeping His word, loving the brethren, and walking as He walked give abiding a visible shape. The received life is not hoarded; it is lived with and for others.

The same letter provides confession, forgiveness, cleansing, and the Advocate for those who sin (1 John 1:7–2:2; Packet 6). Its call to obedience does not require a denial of sin or permit sin to be dismissed. **Atonement / Atoned** remains alongside this continuing relation.[8]

5. Walk in the Spirit: the competing directions

The work now moves from the claimed relationship to the course being lived. Read Galatians 5:16–25 within the preceding call to serve in love. Liberty is not permission to use the flesh against a neighbor.

Galatians 5:13–21 — KJV

*13 For, brethren, ye have been **[E] called** unto liberty; only use not liberty for an occasion to the flesh, but by **[30] love [30] serve** one another.*

*14 For all the **[A] law** is fulfilled in one **[G] word**, even in this; Thou shalt **[30] love** thy neighbour as thyself.*

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

*16 This I say then, **[26] Walk** in the **[6] Spirit**, and ye shall not fulfil the lust of the flesh.*

*17 For the flesh lusteth against the **[6] Spirit**, and the **[6] Spirit** against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

*18 But if ye be led of the **[6] Spirit**, ye are not under the **[A] law**.*

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

[26] Walk in the Spirit addresses an actual conflict. Paul names the contrary desires, the works of the flesh, and their inheritance consequence. The presence of the Spirit does not make the exhortation or the person's response unnecessary.

The neighbor remains in view. "Bite and devour one another" describes conduct within relationships, and the command to love gives the direction of the new life. Covenant obedience and self-control are therefore not manufactured religious display; they take the form of faithful, selfless service under Christ.

> **TWO DIRECTIONS, NOT TWO SOURCES OF GRACE** The flesh's desires and deeds are opposed by the Spirit-directed walk. The believer is addressed as one who must live the received life; the warning against the flesh is not removed from the promise.

Being **led** by the Spirit retains its own expression and its assigned appendix. It has not become another numbered core step or a replacement word for every walking occurrence.

5.1 The Spirit's fruit and God's inward work

The contrast continues. Do not detach the familiar fruit list from the works and warning just read. Paul names both the Spirit's fruit and the person's continuing walk.

Galatians 5:22–25 — KJV

*22 But the **[28] fruit** of the **[6] Spirit** is **[30] love**, joy, **[27] peace**, longsuffering, gentleness, goodness, **[23] faith**,*

*23 Meekness, temperance: against such there is no **[A] law**.*

24 And they that are Christ's have crucified the flesh with the affections and lusts.

*25 If we live in the **[6] Spirit**, let us also **[26] walk** in the **[6] Spirit**.*

The KJV's **[23] faith** remains exactly as written. Its Greek noun is G4102; **[24] faithful** has a distinct principal word record. The fruit context can express fidelity without changing the quotation to a different word or moving its marker.

Verse 25 holds the two sides together: **"If we live in the Spirit, let us also walk in the Spirit."** The Spirit gives life; the person is called to a corresponding course. The nine fruit expressions receive their fuller comparison in the Fruit exhibit and Packet 10, without losing one item here.

Philippians 2:12–13 — KJV

*12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own **[36] salvation** with fear and trembling.*

13 For it is God which worketh in you both to will and to do of his good pleasure.

The command to work out stands beside "it is God which worketh in you." Neither is an argument for autonomous effort, and neither makes the person inactive. God's working concerns both willing and doing, within the purpose of His good pleasure.

2 Corinthians 7:1 — KJV

*1 Having therefore these **[F] promises**, dearly beloved, let us **[8] cleanse** ourselves from all filthiness of the flesh and spirit, perfecting **[33] holiness** in the fear of God.*

The promise of God's dwelling with His people in 2 Corinthians 6:16–18 supplies the "therefore." Cleansing is still addressed to believers living within that relation. **[8] Cleansed**, **[9] Purified**, **[10] Renewal**, and **[11] Sanctified / Set Apart** retain their continuing uses; no second set of numbers is needed.[8]

> **GOD WORKS WITHIN; THE BELIEVER WALKS** Received life → Spirit-directed willing and doing → love, self-control, and fruitful service. The same provision continues to operate; it is not left behind at the end of the change-of-condition discussion.

6. Romans 8: a new relation and a different walk

Romans 8 was read for the Spirit, family standing, and No Condemnation. Return to verses 1–17 now for the connected life and walk. The repeated passage has a new focus: how the person in Christ is addressed concerning the flesh, the mind, and the Spirit.[2,9]

Romans 8:1–8 — KJV

*1 There is therefore now **[19] no condemnation** to them which are in Christ Jesus, who **[26] walk** not after the flesh, but after the **[6] Spirit**.*

*2 For the **[A] law** of the **[6] Spirit** of life in Christ Jesus hath made me free from the **[A] law** of sin and death.*

*3 For what the **[A] law** could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

*4 That the righteousness of the **[A] law** might be fulfilled in us, who **[26] walk** not after the flesh, but after the **[6] Spirit**.*

*5 For they that are after the flesh do mind the things of the flesh; but they that are after the **[6] Spirit** the things of the **[6] Spirit**.*

*6 For to be carnally minded is death; but to be spiritually minded is life and **[27] peace**.*

*7 Because the carnal mind is enmity against God: for it is not subject to the **[A] law** of God, neither indeed can be.*

8 So then they that are in the flesh cannot please God.

God sends His Son and condemns sin in the flesh. The resulting relation is not explained by making the law's demand or the human problem imaginary. Paul joins the Son's work with the Spirit of life and the people who walk after the Spirit.

Verses 5–8 speak about what is minded and the direction toward God. **"Life and peace"** belongs to that Spirit-oriented life. It is not a promise that opposition, bodily weakness, or every troubled feeling has already disappeared.

> **THE SAME PERSON, A DIFFERENT COURSE** In Christ → the Spirit of life → a mind and walk directed toward the Spirit. **[19] No Condemnation** and **[26] Walk in the Spirit** remain visible together without becoming the same word.

The "righteousness" in verse 4 uses G1345, not the G1343 noun under **[4] Righteousness**. Its requirement-related use remains distinct, just as the judicial-word appendix preserves the different uses in Romans 5.[4]

This is also why the body's remaining mortality does not make the Spirit's present life unreal. Paul addresses that distinction in the next sentences.

6.1 Through the Spirit, live the received life

Romans 8:9–17 — KJV

*9 But ye are not in the flesh, but in the **[6] Spirit**, if so be that the **[6] Spirit** of God dwell in you. Now if any man have not the **[6] Spirit** of Christ, he is none of his.*

*10 And if Christ be in you, the body is dead because of sin; but the **[6] Spirit** is life because of **[4] righteousness**.*

*11 But if the **[6] Spirit** of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also **[10] quicken** your mortal bodies by his **[6] Spirit** that dwelleth in you.*

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

*13 For if ye live after the flesh, ye shall die: but if ye through the **[6] Spirit** do mortify the deeds of the body, ye shall live.*

*14 For as many as are led by the **[6] Spirit** of God, they are the **[13] sons** of God.*

*15 For ye have not **[J] received** the spirit of bondage again to fear; but ye have **[J] received** the **[6] Spirit** of **[12] adoption**, whereby we cry, Abba, Father.*

*16 The **[6] Spirit** itself beareth witness with our spirit, that we are the **[13] children** of God:*

*17 And if **[13] children**, then **[14] heirs**; **[14] heirs** of God, and **[14] joint-heirs** with Christ; if so be that we **[32] suffer with** him, that we may be also **[41] glorified together**.*

"Therefore, brethren" in verse 12 moves from the indwelling relation to responsibility. The alternative in verse 13 is explicit: living after the flesh and dying, or **through the Spirit** mortifying the deeds of the body and living. The means is God's Spirit, and the people are genuinely addressed as those who act.

The family words follow within the same argument: led by the Spirit, sons, adoption, children, heirs, suffering with Christ, and glory with Him. These do not become synonyms for walking. They explain the relationship and future of those whose life is in Him.

> **PRESENT LIFE; FUTURE BODILY COMPLETION** The Spirit dwells now; the mortal body is to be quickened. **[10] quicken** therefore retains its bodily-future setting here. Present sonship is real, and **[41] Glorification** is not already exhausted by the present experience.

"Our spirit" in verse 16 is not the Holy Spirit. The Spirit's witness and the believer's spirit remain distinct. The full adoption, heirship, and firstfruits explanation remains in Packet 7; the present return follows their connection to the lived course.[9]

7. The Peace of God in the lived course

Packet 8 distinguished **[16] Peace with God**, the restored Godward relationship, from this field. **[27] Peace of God** now receives its own reading: prayer, the guarded heart, what is considered, and what is practiced. Paul writes within a call for shared life in the Lord (Philippians 4:1–3).

Philippians 4:4–9 — KJV

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

*7 And the **[27] peace** of God, which passeth all understanding, shall **[15] keep** your hearts and minds through Christ Jesus.*

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

*9 Those things, which ye have both learned, and **[J] received**, and **[H] heard**, and seen in me, do: and the God of **[27] peace** shall be with you.*

The movement is direct: bring requests to God with thanksgiving; God's peace keeps hearts and minds through Christ Jesus. Then think on the things named and **do** what has been learned, received, heard, and seen. The promise and the lived response remain together.

Field	Particular focus
[16] Peace with God	Romans 5:1: the relationship established through Jesus Christ, joined to justification.
[27] Peace of God	Philippians 4:7–9: God's peace guarding the heart and mind, with prayer, thought, and practiced life.

These are two contextual explanations of peace, not two unrelated Greek nouns. The phrase "through Christ Jesus" keeps the peace personal and relational. The passage does not name a separate source of calm that the person acquires and then possesses without Him.

> **THE GUARDED HEART AND THE PRACTICED LIFE** Prayer with thanksgiving → God's peace keeps hearts and minds → truthful attention and obedient practice. "The God of peace shall be with you."

[15] keep identifies the keeping word in verse 7; its object is hearts and minds. **[J] received** and **[H] heard** recur in verse 9 within discipleship, not as a demand to restart the whole sequence.

8. Remaining toward the completed purpose

The five fields now form a connected account of the life that remains. God's purpose is not only that the former sinner be given a new standing, but that His people live with Him, bear fruit, love one another, and express His character under the Son.

Reader field	What this packet has shown
[23] Faith	The life now lived depends on the faithful Son. Faith is shown and works with works; its threshold and continuing uses remain visible.
[24] Faithfulness	Entrusted life and goods are used dependably. The master's commendation and warning make that stewardship consequential.
[25] Abide / In Him / Unity	The branch remains in the vine. Christ's word, love, commandments, and shared life shape the continuing relation.
[26] Walk in the Spirit	The Spirit's life is expressed in an actual course opposed to the flesh, through willing, doing, and self-control.
[27] Peace of God	Requests are brought to God; hearts and minds are kept through Christ; the learned truth is practiced.

The earlier work does not disappear: **[2] Justification**, **[3] Forgiveness / Remission of Sins**, cleansing, sanctification, the Spirit's presence, family standing, and **[15] Sealed / Preserved** remain relevant. The same believer's received condition and lived course belong to one purpose.

Faithful works are covenant obedience and loving stewardship, not the purchase of grace. They matter to the Lord who sees the heart and receives the service. The already-read **reward of the inheritance** remains joined to service to Christ (Colossians 3:23–25), while the full possession and completed image-bearing remain ahead.[5,9]

The broad Red Sea–wilderness–Jordan picture gives this part its place: the received change is followed by the life of remaining, toward the inheritance God establishes. The picture does not replace any passage's own order. **Remain** is this lived relationship, not an added PPSG number.[1]

> **THE INTENTION CONTINUES** The Father's glory in fruitful disciples (John 15:8), Christ dwelling in hearts by faith, and a people filled toward God's fullness (Ephesians 3:16–21) belong to the same intended life. God completes His purpose through the King; the faithful life is lived under Him now.

GOD works within → MAN lives in faith and loving service → GOD brings the purpose to completion.

Next reading: **Packet 10 — Fruit, Gifts, and Service in Love**. The fruit and gifts will retain their separate records while the next packet follows their use for others.

Sources and reading references

Scripture is the primary witness. The superscript numbers identify supporting study locations; they are not PPSG markers or evidence-strength ratings. Passage references in the body locate the biblical argument.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study, “PPSG Pattern Process Sequence to Glorification 9 30 26.” God–man movement and the broad crossing/remaining picture: p.8; intention, In Christ, and inward fullness: pp.9–11; recurring-marker explanation: p.15. Use page + heading or table row; table line locators are unavailable.

2. Packet 8 — Peace, Reconciliation, and Life Received. Same study: §1, p.3, Peace with God; §4, p.7, Romans 8:1–4; §8 and Atonement handoff, pp.12–13. The full John 15 return here develops the command, warning, love, and intended fruit beyond the earlier two-verse handoff.

3. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. pp.78–82: belief, faith, and measurable faithfulness; pp.102–106: faith’s contextual uses, the faith of Christ, and the distinction between G4102 and G4103. Reliable printed line locators are unavailable; use page + subject. The current reader markers identify the fields in this packet.

4. Packet 4 — Judicial Act, Forgiven Sins, Righteous Standing. Same study: §6, p.8, James’s later justification language; §6.1, p.9, final judgment; §7, p.10, forgiveness and advocacy; word distinctions, p.12. See also Justify / Justified / Justification — Forms and Time Profiles for the fuller comparison.

5. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. Same study, §§2–2.1, pp.4–5: faithful works as the lived use of God’s gift, stewardship, self-control, love, and the reward of inheritance.

6. Packet 3 — Hearing and the Response to God. Same study, §8, p.12: the thief’s acknowledgment, appeal, and Jesus’ promise. His short remaining life does not create an additional ritual or duration prerequisite and does not erase the responsibility of others to serve with their opportunities.

7. Packet 5 — The Granted Right and the Indwelling Spirit, revised 4 October 2026. Same study, §10.1, the John 17:20–23 and 1 John 4:13 prayer/indwelling bridge. Use the named section and passages; a page locator from the unrevised edition is not substituted.

8. Packet 6 — Washed, Cleansed, Purified, and Made New. Same study, §8 and the 1 John 1:7–2:2 reading, p.14; the sanctification, truth, and sending conclusion, p.15. The received condition and continuing cleansing/holy use remain connected without duplicate numbers.

9. Packet 7 — Family Standing, Inheritance, and Keeping. Same study, Galatians 3:26–29 and the service/inheritance discussion, pp.5–6; Romans 8 and bodily completion, pp.7–8; the reserved inheritance and kept people, pp.9–11. Use page + Scripture heading or named discussion.

10. Pattern Process and Sequence of Glorification 5 30 22.docx. pp.13–15: Abide / Unity / In Him, the Spirit-directed walk, Peace of God, service, and continuance. These are the retained source subjects; their historical display numbers are not this edition’s addresses. Reliable printed line locators are unavailable.

11. Grace to Glorification — Part Five: Daily Bread, Living Water, Vocation, and Glorification. §4, p.5, and §5, p.6: the blessing received moves outward in stewardship and ministry. Reliable printed line locators are unavailable; use page + section.

> **FURTHER COMPARISONS** Obedience of Faith / Truth; Led by the Spirit; Atonement / Atoned; the Fruit and Gifts exhibits; and the Justification word/time-profile appendix retain their separate purposes. Called / Elect placement remains for its own comparison, not a new core entry supplied by this packet.

Passage locations and word distinctions

Reading	Location in this packet
Galatians 2:16–21	§1, p.3
Habakkuk 2:1–4; Romans 1:16–17; Hebrews 11:6	§1.1, p.4
James 2:14–26	§2, p.5
1 Corinthians 4:1–2; Matthew 25:20–23,28–30	§3, p.6
John 15:1–17 — complete	§§4–4.1, pp.7–8
1 John 2:3–6; 3:23–24; Ephesians 4:1–3	§4.2, p.9
Galatians 5:13–25 — complete	§§5–5.1, pp.10–11
Philippians 2:12–13; 2 Corinthians 7:1	§5.1, p.11
Romans 8:1–17 — complete	§§6–6.1, pp.12–13
Philippians 4:4–9	§7, p.14

Faith and faithfulness. [1] Belief / Trust retains G4100; **[23] Faith** retains G4102; **[24] Faithfulness** retains G4103 as a principal record. Galatians 5:22's "faith" is G4102, including its fidelity profile. Habakkuk 2:4's H530 remains the distinct Hebrew witness carried into Paul's quotation. The phrases "faith of Christ" and "faith of the Son of God" are not rewritten.

Abiding, walking, and unity. G3306 appears as abide, continue, remain, and dwell in the cited John passages; the stated subject and object govern its use. Unity G1775 remains distinct within **[25]**. Galatians 5:16 uses G4043 for walking, and 5:25 uses G4748 for the corresponding ordered walk; both belong under **[26]** without becoming one verb. Led G71 retains its own appendix treatment.

Peace and keeping. Romans 5:1's Peace with God **[16]** and Philippians 4:7's Peace of God **[27]** use the peace noun G1515 in different relationships. James 2:16's farewell is not tagged as either Godward field. Philippians 4:7's G5432 keeping belongs with **[15]**; its objects are hearts and minds. Romans 1:16's shame verb is not silently merged with the non-shame word in Romans 10:11.

Related words remain distinct. John 15:2's purging G2508 and 15:3's clean G2513 are not automatically the cleansing verb G2511. Romans 8:4's G1345 is not **[4]** G1343. In James 2:25, receiving the messengers uses G5264, not the established **[J]** reception verbs. The human spirit in James 2:26 and Romans 8:16 is not the Holy Spirit.

Objects and horizons. [41] glorified in John 15:8 names the Father receiving glory, not the Father undergoing the believer's transformation. Romans 8:17 keeps the believer's shared future glory in its own setting. Matthew's entry into the master's joy belongs to the parable's reckoning, not a new timetable inserted into this packet.

Scripture text: King James Version. The complete biblical references are the quotation locators. Source-study lines are identified where available; no unavailable printed line number or unestablished appendix page has been supplied.

PPSG Pattern Process Sequence to Glorification 9 30 26

Fruit, Gifts, and Service in Love

PACKET 10A • PART A OF PACKET 10 OF 14

What God supplies is meant to become a blessing to others.

The image-bearer has received life In Christ. That life is not meant to end in private possession. The Spirit forms character, distributes gifts, and enables service. Christ joins His people as one body so that each part contributes in love, and the Father is glorified through Him.

> **THE QUESTION** How do the Spirit's fruit, His distributed gifts, and their faithful use work together to build the body of Christ?

[28] Fruit of the Spirit → [29] Gifts of the Spirit → [30] Serve / Love

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Principal readings: Galatians 5:22–23; Romans 12; 1 Corinthians 12–13; Ephesians 4:1–16; 1 Peter 4:7–11.

Scripture quotations: King James Version. Romans 12 and 1 Corinthians 12–13 remain complete in this unit. Exhibit F1 follows. Continue with Packet 10B for 1 Corinthians 14, the service-and-measure conclusion, and Exhibit G1.

Contents and reading guide

Reading	Page
1. The fruit gives the service its character	3
2. Romans 12: mercy received and the neighbor's life	4
3. One Spirit, many members, both Corinthians lists	6
4. The more excellent way: charity	9
5. Christ's giving and the body's equipping	10
6. What is received is ministered	12
7. The Lord's example and the neighbor's need	13
Exhibit F1 — All nine fruit records	14
Sources and reading references	16
Passage locations and word distinctions	17

The three fields

Reader field	What it keeps distinct
[28] Fruit of the Spirit	The Spirit's character-forming work, expressed in the believer's life.
[29] Gifts of the Spirit	Distributed gifts and functions through which the body is served.
[30] Serve / Love	The actual ministry of what has been received, directed toward God and others.

5 **GOD supplies and works within → MAN ministers in love → GOD is glorified through Jesus Christ.** Fruit, gifts, and service belong to the same life; their separate headings do not require three waiting periods.[1]

10A contains the main readings through practical service and the fruit exhibit. 10B continues the assembly-use reading and the gift-reference exhibit.[7]

1. The fruit gives the service its character

Packet 9 read the flesh–Spirit conflict and the full vine teaching. Return now to the fruit list for its bearing on ministry: what kind of person is using the gift, and how will that person treat another? The source remains the Spirit, and the life remains In Christ.[2]

Galatians 5:22–25 — KJV

*22 But the **[28] fruit** of the **[6] Spirit** is **[30] love**, **joy**, **[27] peace**, **longsuffering**, **gentleness**, **goodness**, **[23] faith**,*

*23 **Meekness**, **temperance**: against such there is no **[A] law**.*

24 And they that are Christ's have crucified the flesh with the affections and lusts.

*25 If we live in the **[6] Spirit**, let us also **[26] walk** in the **[6] Spirit**.*

The list names **love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance**. These are not competing gifts from which the believer selects a favorite. They describe the character of the Spirit-directed life. The command to walk remains beside the gift of life.

[28] Fruit and **[29] Gifts** answer different questions. Fruit describes the character formed; gifts concern the capacities and ministries distributed. A striking ability is not a substitute for patience, self-control, truth, or love. First Corinthians 13 will make that distinction concrete.[3]

> **THE ORDER SERVES THE PURPOSE** The Spirit forms the person → the received gift is used for another → love governs the service → God receives the glory. The gift is not the source of the character, and character is not permission for self-rule.

The KJV's **[23] faith** remains G4102 in this fruit setting. Its fidelity profile does not turn it into G4103, the principal **[24] Faithfulness** record. See Exhibit F1 (pp.14–15)[F1] for all nine expressions, their word records, and their service connections.

2. Romans 12: mercy received, bodies presented

Paul begins with God's mercies, then addresses the way believers live together. The renewed mind, sober self-assessment, one body, differing gifts, and their use belong in one argument. Read the first part of the chapter without separating the list from its setting.

Romans 12:1–8 — KJV

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

*2 And be not conformed to this world: but be ye transformed by the **[10] renewing** of your mind, that ye may **[22] prove** what is that good, and acceptable, and perfect, will of God.*

*3 For I say, through the **[D] grace** given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of **[23] faith**.*

*4 For as we have many members in **one body**, and all members have not the same office:*

*5 So we, being many, are **one body** in Christ, and every one members one of another.*

*6 Having then **[29] gifts** differing according to the **[D] grace** that is given to us, whether **prophecy**, let us **prophesy** according to the proportion of **[23] faith**;*

*7 Or **[30] ministry**, let us wait on our **[30] ministering**: or he that **teacheth**, on **teaching**;*

*8 Or he that **exhorteth**, on **exhortation**: he that **giveth**, let him do it with simplicity; he that **ruleth**, with diligence; he that **sheweth mercy**, with cheerfulness.*

The same people are addressed as those who present their bodies, are transformed by renewed thinking, and use gifts according to grace. **"Not to think of himself more highly"** is not an ornamental warning. It protects the service from becoming self-importance.

> **ONE BODY, DIFFERENT FUNCTIONS** "All members have not the same office." Difference is not a reason for passivity or rivalry. Grace given → differing gifts → the corresponding ministry, teaching, exhorting, giving, leading, and mercy.

"Measure of faith" belongs here to sober judgment and shared life in the body. It is not a score by which a person purchases grace. The exact KJV expressions are retained in Exhibit G1, Romans list, in Packet 10B.

2.1 The gift list continues into the neighbor's life

Do not stop at Romans 12:8. The rest of the chapter shows the manner in which the gifted body is to live: sincere love, practical care, hospitality, patient prayer, and good done even to an enemy.

Romans 12:9–21 — KJV

*9 Let **[30] love** be without dissimulation. Abhor that which is evil; cleave to that which is good.*
10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
*11 Not slothful in business; fervent in spirit; **[30] serving** the Lord;*
*12 Rejoicing in hope; **[31] patient** in tribulation; continuing instant in prayer;*
*13 Distributing to the necessity of saints; given to **hospitality**.*
14 Bless them which persecute you: bless, and curse not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

The neighbor's need tests whether the list has become lived service. Love without dissimulation means without pretense. Generosity, sympathy, truthful conduct, and refusal to take private vengeance give that love an observable form. The final command is active: **overcome evil with good**.

> **FAITHFUL WORKS HAVE A POSITIVE PURPOSE** Covenant obedience, self-control, and loving service are the lived use of what God supplies. They show faith at work; they do not manufacture its gracious source.[4]

"Brotherly love," "live peaceably," and "spirit" in this chapter retain their own forms and local uses. They are not automatically identical to the love noun, the Peace of God heading, or the Person of the Holy Spirit.

3. The same Spirit, Lord, and God

First Corinthians now provides the fuller gift discussion. Paul begins with a former condition and testimony concerning Jesus, then names distinctions within the one divine work. The titles are not five spellings for one mechanism.[5]

1 Corinthians 12:1–11 — KJV

*1 Now concerning **[29] spiritual** gifts, brethren, I would not have you ignorant.*

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

*3 Wherefore I give you to understand, that no man speaking by the **[6] Spirit** of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the **[6] Holy Ghost**.*

*4 Now there are diversities of **[29] gifts**, but the same **[6] Spirit**.*

*5 And there are differences of **[30] administrations**, but the same Lord.*

*6 And there are diversities of **operations**, but it is the same God which **worketh** all in all.*

*7 But the **manifestation** of the **[6] Spirit** is given to every man to profit withal.*

*8 For to one is given by the **[6] Spirit** the **[G] word** of **wisdom**; to another the **[G] word** of **knowledge** by the same **[6] Spirit**;*

*9 To another **[23] faith** by the same **[6] Spirit**; to another the **[29] gifts** of **healing** by the same **[6] Spirit**;*

*10 To another the working of **[21] miracles**; to another **prophecy**; to another discerning of spirits; to another divers kinds of **tongues**; to another the **interpretation** of **tongues**:*

*11 But all these **worketh** that one and the selfsame **[6] Spirit**, dividing to every man severally as he will.*

The sequence of words matters: **gifts**, **administrations**, **operations**, and **manifestation** are distinguished. The same Spirit, the same Lord, and the same God stand over the diversity. The stated purpose is **“to profit withal”**—not to make the recipient the center of attention.

> **THE GIVER RETAINS THE WILL** “Dividing to every man severally as he will.” The recipient serves with what is given; the distribution is not self-appointment or a purchase of spiritual status.

The “spiritual gifts” heading, grace-gift noun, service, operation, and manifestation keep their separate records in Exhibit G1 in Packet 10B. **[23] faith** in verse 9 is a gift-context use, not a new Belief marker or a claim that every initial belief is mechanically forced.[6]

3.1 The body needs more than one kind of member

Read Paul's own comparison before evaluating the gifts. A body made entirely of one kind of member would lose the very functions that allow it to live and act as a body.

1 Corinthians 12:12–27 — KJV

*12 For as the body is one, and hath many members, and all the members of that **one body**, being many, are **one body**: so also is Christ.*

*13 For by one **[6] Spirit** are we all baptized into **one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one **[6] Spirit**.*

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

*17 If the whole body were an eye, where were the **[H] hearing**? If the whole were **[H] hearing**, where were the smelling?*

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

*20 But now are they many members, yet but **one body**.*

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

25 That there should be no schism in the body; but that the members should have the same care one for another.

*26 And whether one member **[32] suffer**, all the members **[32] suffer** with it; or one member be honoured, all the members rejoice with it.*

*27 Now ye are the **body of Christ**, and members in particular.*

Neither **"I am not of the body"** nor **"I have no need of thee"** tells the truth of the relationship. God places the members; the apparently weaker members are necessary; the purpose is shared care without schism. Honor and suffering are experienced together.

> **DEPENDENCE IS PART OF THE DESIGN** The members do not become independent sources. They belong to Christ and need one another. The differing functions contribute to the one body's life.

The hearing of verse 17 belongs to Paul's bodily illustration. The suffering in verse 26 concerns fellow members. Their markers trace the relevant words without turning each illustration into a new entrance sequence.

3.2 Helps and governments belong in the account

The second Corinthians list must be read beside the first. It names people appointed in the church as well as gifts and forms of help. Its less conspicuous entries are not less worthy of preservation.

1 Corinthians 12:28–31 — KJV

*28 And God hath set some in the church, first **apostles**, secondarily **prophets**, thirdly **teachers**, after that **[21] miracles**, then **[29] gifts** of **healings**, **helps**, **governments**, diversities of **tongues**.*

*29 Are all **apostles**? are all **prophets**? are all **teachers**? are all workers of **[21] miracles**?*

*30 Have all the **[29] gifts** of **healing**? do all speak with **tongues**? do all **interpret**?*

*31 But covet earnestly the best **[29] gifts**: and yet shew I unto you a more excellent way.*

Helps and governments belong in Paul's actual list. A study that retains tongues and miracles but loses assistance and ordered care would misrepresent the range of the passage. Verse 28 also retains **"first," "secondarily," "thirdly," "after that," and "then"**; these are Paul's arrangement, not new PPSG stage numbers.

The questions that follow make the distribution clear. Every member need not be an apostle, teacher, worker of miracles, healer, tongue-speaker, or interpreter to belong to the one body. Difference is built into the explanation; it is not a defect to be removed by requiring everyone to display the same manifestation.

Source setting	What the list contributes
1 Corinthians 12:8–10	The nine manifestation expressions, with their shared source in the Spirit.
1 Corinthians 12:28–30	Appointments and functions in the church, including helps and governments.
Romans 12:6–8	Differing gifts and their faithful manner of use.
Ephesians 4:11–16	People given by Christ for equipping and the growth of the whole body.
1 Peter 4:7–11	Speaking and ministering with God-supplied ability, within love and hospitality.

These source lists overlap without being merged into a single flat ranking. Exhibit G1 in Packet 10B keeps each list in its own category and records the repeated expressions where they occur.[5]

4. The more excellent way: charity

Chapter 13 belongs between the distribution of gifts and the directions for their use. Paul tests impressive speech, knowledge, faith, generosity, and sacrifice by the presence or absence of charity. The whole chapter is needed.

1 Corinthians 13:1–13 — KJV

*1 Though I speak with the **tongues** of men and of angels, and have not **[30] charity**, I am become as sounding brass, or a tinkling cymbal.*

*2 And though I have the gift of **prophecy**, and understand all mysteries, and all **knowledge**; and though I have all **[23] faith**, so that I could remove mountains, and have not **[30] charity**, I am nothing.*

*3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not **[30] charity**, it profiteth me nothing.*

*4 **[30] Charity** suffereth long, and is kind; **[30] charity** envieth not; **[30] charity** vaunteth not itself, is not puffed up,*

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

*7 Beareth all things, **[1] believeth** all things, hopeth all things, **[31] endureth** all things.*

*8 **[30] Charity** never faileth: but whether there be **prophecies**, they shall fail; whether there be **tongues**, they shall cease; whether there be **knowledge**, it shall vanish away.*

*9 For we know in part, and we **prophesy** in part.*

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

*13 And now **[25] abideth [23] faith**, hope, **[30] charity**, these three; but the greatest of these is **[30] charity**.*

The KJV's **[30] charity** is the love noun also used in the fruit list. It does not mean only giving goods away: verse 3 already describes great giving without charity. Love does not seek its own, rejoice in iniquity, or turn ministry into display.

> **LOVE GOVERNS THE GIFT** Ability without charity does not establish faithful service. Paul contrasts present partial knowing with the fullness to come, while calling the church to love now. He supplies no dated timetable here for ending the present instructions.

5. Christ gives within the unity He establishes

Packet 9 read the opening call to walk worthily. Return for the fuller giving-and-equipping argument. Unity is the setting in which diverse gifts are supplied; it does not make every member's function identical.[2]

Ephesians 4:1–10 — KJV

*1 I therefore, the prisoner of the Lord, beseech you that ye **[26] walk** worthy of the vocation wherewith ye are **[E] called**,*

*2 With all lowliness and **meekness**, with **longsuffering**, forbearing one another in **[30] love**;*

*3 Endeavouring to keep the **[25] unity** of the **[6] Spirit** in the bond of **[27] peace**.*

*4 There is **one body**, and one **[6] Spirit**, even as ye are **[E] called** in one hope of your **[E] calling**;*

*5 One Lord, one **[23] faith**, one baptism,*

6 One God and Father of all, who is above all, and through all, and in you all.

*7 But unto every one of us is given **[D] grace** according to the measure of the gift of Christ.*

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

One body, Spirit, hope, Lord, faith, baptism, and Father form the shared setting. Then Paul says **"unto every one of us is given grace."** The common life does not erase the distinct distribution. Christ's own descent and ascent belong to His accomplished work, not to a new operation the recipient must perform.

> **THE GIVER AND THE PURPOSE** The One who ascended gives. His giving serves the body under His headship, within the purpose "that he might fill all things."

The gift words in verses 7–8 are kept distinct from the grace-gift noun in Romans 12 and 1 Corinthians 12. They contribute to the **[29] Gifts of the Spirit** discussion without being silently declared the same Greek word.

5.1 Equipping the saints, not replacing their service

Ephesians 4:11–16 — KJV

*11 And he gave some, **apostles**; and some, **prophets**; and some, **evangelists**; and some, **pastors** and **teachers**;*

*12 For the perfecting of the saints, for the work of the **[30] ministry**, for the **edifying** of the **body of Christ**:*

*13 Till we all come in the **[25] unity** of the **[23] faith**, and of the **knowledge** of the Son of God, unto a perfect man, unto the measure of the stature of the **fulness of Christ**:*

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

*15 But speaking the truth in **[30] love**, may grow up into him in all things, which is the head, even Christ:*

*16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of **every part**, maketh increase of the body unto the **edifying** of itself in **[30] love**.*

The people given by Christ serve a stated end: **the perfecting of the saints, the work of ministry, and the edifying of the body**. Their work is not a substitute for everyone else's participation. The conclusion names **"every joint"** and **"every part."**

The obstacles are also named: childhood, instability, deceptive teaching, and cunning. The answer is not merely a larger collection of gifted personalities. It is truth spoken in love and growth into Christ the Head. All five named expressions—**apostles, prophets, evangelists, pastors, and teachers**—remain visible in Exhibit G1, equipping records, in Packet 10B.[3]

> **FROM WHOM THE WHOLE BODY GROWS** Christ the Head → each part supplied and working → the body built up in love. The measure of every part contributes to the measure of the fullness of Christ; the members are not rival heads.

The opening followed Ephesians 3:19–21 into inward fullness and God's glory. Ephesians 4 now shows that purpose expressed through the body's growth. The received life becomes a shared, maturing ministry under Jesus, rather than an isolated spiritual possession.[1]

Grow in Knowledge and Grow in Wisdom remain the fuller appendix routes for those subjects. No additional core numbers are created by the growth language here.

6. What is received is ministered

Peter joins readiness, prayer, charity, hospitality, the received gift, and God-supplied ability. The whole paragraph explains how the gift is carried toward another person.

1 Peter 4:7–11 — KJV

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

*8 And above all things have fervent **[30] charity** among yourselves: for **[30] charity** shall cover the multitude of sins.*

*9 Use **hospitality** one to another without grudging.*

*10 As every man hath **[J] received** the **[29] gift**, even so **[30] minister** the same one to another, as good stewards of the manifold **[D] grace** of God.*

*11 If any man speak, let him speak as the oracles of God; if any man **[30] minister**, let him do it as of the ability which God **giveth**: that God in all things may be **[41] glorified** through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

[J] Received → [30] minister the same one to another. The steward acts, but the source remains God. Speaking is accountable to God's oracles; ministering uses the ability He supplies. The purpose is His glory through Jesus Christ. Receiving and using are not interchangeable, and the gift is not meant to terminate at the recipient.

The earlier inheritance reading adds the Lord's assessment of that real service. Return for the work's Godward object, not another explanation of how grace is first received.[4]

Colossians 3:23–25 — KJV

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

*24 Knowing that of the Lord ye shall receive the reward of the **[14] inheritance**: for ye **[30] serve** the Lord Christ.*

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

> **THE SERVICE MATTERS TO THE LORD** Faithful works express obedience and love. They are not the price of grace; they are the stewardship the Lord sees, assesses, and connects with the reward of inheritance. Wrongdoing is also brought into account.

First Peter's "ability" is its own strength word, not automatically G1411. "Glorified" names God receiving glory through Jesus, not God undergoing the believer's future bodily completion.

7. The Lord's example reaches the neighbor's need

Jesus gives service a concrete form. His lordship is not diminished when He washes the disciples' feet. His action becomes the example His servants are to follow.

John 13:12–17 — KJV

*12 So after he had **[7] washed** their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?*

13 Ye call me Master and Lord: and ye say well; for so I am.

*14 If I then, your Lord and Master, have **[7] washed** your feet; ye also ought to **[7] wash** one another's feet.*

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

"Happy are ye if ye do them." Knowledge of the example is not the same as living it. John's letter brings the same self-giving love to the person whose brother has an ordinary material need.

1 John 3:16–18 — KJV

*16 Hereby perceive we the **[30] love** of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

*17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how **[25] dwelleth** the **[30] love** of God in him?*

*18 My little children, let us not **[30] love** in **[G] word**, neither in tongue; but in deed and in truth.*

Hebrews 6:10 — KJV

*10 For God is not unrighteous to forget your work and labour of **[30] love**, which ye have shewed toward his name, in that ye have **[30] ministered** to the saints, and do **[30] minister**.*

Food, practical help, shared burdens, and persistent ministry are not lower forms of faithfulness because they are less conspicuous. The Lord sees love shown toward His name in service to His people. The servant remains under the Master and acts for the neighbor's good.[5]

Here **[7] washed / wash** describes feet in Jesus' example. **[25] dwelleth** in John's letter describes love's abiding presence. Neither use requires restarting the earlier received-condition sequence.

Exhibit F1 follows. The reading continues in Packet 10B with 1 Corinthians 14, the concluding service-and-measure comparison, and Exhibit G1. Read chapters 12–14 as one connected argument.

Exhibit F1 — The Fruit of the Spirit

The nine expressions in Galatians 5:22–23 describe the Spirit's fruit together. The records below clarify their character and service connections; they are not nine additional PPSG stages. The complete KJV reading is in §1.[3]

KJV expression / record	Character in the lived life	Scripture and service connection
[30] Love — agapē, G26	The self-giving love expressed by **[30] Love / Charity**. It seeks another's good rather than its own elevation.	Galatians 5:22; 1 Corinthians 13:1–7. Love governs every gift; generosity without it is not enough.
Joy — chara, G5479	Gladness rooted in life with God, not a claim that hardship has disappeared.	John 15:11, read in Packet 9; Romans 12:12,15. Rejoicing in hope and with another person serves the shared life.
[27] Peace — eirēnē, G1515	The peace expressed in the Spirit-directed life; the current **[27] Peace of God** discussion concerns its lived operation.	Galatians 5:22; Ephesians 4:3; 1 Corinthians 14:33. Peace shapes unity and ordered service; **[16] Peace with God** retains its own relational focus.
Longsuffering — makrothymia, G3115	Patient endurance toward people rather than quick retaliation or abandonment.	Galatians 5:22; Ephesians 4:2. Bearing with others allows their needs and growth to matter more than irritation.
Gentleness — chrēstotēs, G5544	Kindness expressed in a disposition and conduct that seek another's good.	Galatians 5:22; compare charity's kindness in 1 Corinthians 13:4. The KJV calls this fruit gentleness; meekness remains a separate item.

These descriptions serve the verse rather than replace it. Related nouns, adjectives, and verbs are not all one lexical identity simply because they express a similar quality.

Exhibit F1 — The fruit and its continuing expression

KJV expression / record	Character in the lived life	Scripture and service connection
Goodness — agathōsynē, G19	Active moral good rather than accommodation to evil or indifference to need.	Galatians 5:22; Romans 12:9,21. Sincere love abhors evil and overcomes it with good.
[23] Faith — pistis, G4102	Faith and fidelity within the Spirit's fruit. The KJV word and its **[23]** marker remain unchanged.	Galatians 5:22; 1 Corinthians 12:9; 13:2,13. Gift, fruit, and continuing-reliance settings keep their own profiles. **[24] faithful**, G4103, is a distinct record.
Meekness — praotēs, G4236	Humility and a restrained, gentle manner rather than self-exaltation.	Galatians 5:23; Ephesians 4:2. A related meekness form appears in the Ephesians call to worthy walking; it remains distinguishable from the Galatians noun.
Temperance — enkrateia, G1466	Self-control in desires and conduct, within the Spirit-directed life.	Galatians 5:23–25; compare 1 Corinthians 14:27–33. The servant is responsible for the use of speech and gifts; spiritual activity does not cancel self-control.

FRUIT IS NOT A SUBSTITUTE GIFT LIST The gifted person is to serve with the Spirit's character. **[28] Fruit**, **[29] Gifts**, and **[30] Serve / Love** are distinguishable, but genuine service holds them together.

5 The full John 15 command, warning, love, and fruit setting remains in Packet 9, §§4–4.1, pp.7–8. The present exhibit adds the individual fruit records rather than repeating that whole argument. The soils and continuance comparison belongs in the Atonement / Atoned appendix.[2]

The two tables retain all nine expressions. Read them together in the order Paul gives in Galatians. No person is being told to earn a gift by first completing a nine-step character program.

10

Sources and reading references

Scripture is the primary witness. Superscript numbers identify supporting study locations; they are not PPSG markers or evidence-strength ratings. References below preserve the distinct context of each supporting document.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study, “PPSG Pattern Process Sequence to Glorification 9 30 26.” God–man movement and crossing/remaining overview: p.8; intention, In Christ, and Ephesians 3:19–21: pp.9–11; recurring-marker explanation: p.15. Use page + heading or table row; line locators for tables are unavailable.

2. Packet 9 — Faith, Faithfulness, and Abiding. Same study. §2, p.5: James and faithful works; §3, p.6: stewardship and the servants; §§4–4.1, pp.7–8: the complete John 15 setting; §§5–5.1, pp.10–11: Spirit-walk and the complete fruit list; §8, p.15: the handoff to this packet.

3. Pattern Process and Sequence of Glorification 12 2025.docx. Fruit and gift reference subjects: pp.100–118; the seven Romans expressions: pp.119–128; equipping functions: pp.128–142. Their source categories and separate functions inform Exhibits F1/G1. The present KJV quotations and reader markers are those of this edition. Detailed speculative parallels and unadjudicated scope extensions are not presented here as Scripture’s statements. Reliable printed line locators are unavailable.

4. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. Same study, §§2–2.1, pp.4–5: faithful works as the lived use of what God gives; stewardship, self-control, love, and inheritance. See also Packet 7 — Family Standing, Inheritance, and Keeping, the service/inheritance reading at pp.5–6. Use the named sections and passages; line locators are not supplied where unavailable.

5. Pattern Process and Sequence of Glorification 5 30 22.docx. pp.14–15: fruit, the distinct spiritual/gift/service/operation/manifestation words, both Corinthians lists, Romans 12, Ephesians 4, Peter’s speaking/serving witness, related ministry practices, and Serve / Love. Historical numbers remain source history, not the current reader addresses. Reliable printed line locators are unavailable.

6. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. pp.102–107: G4102 faith in its continuing, fruit, and manifestation settings, with G4103 Faithful kept separate. The 1 Corinthians 12:9 gift context does not turn the gift into a compulsory mechanism that precedes every initial act of belief. Reliable printed line locators are unavailable.

7. Fruit, Gifts, and Service in Love — complete Packet 10, 4 October 2026. Same study. Main readings §§1–7, pp.3–13; Exhibit F1, pp.18–19; source and word references, pp.27–28. These are the source locations for this Part A. Use page + heading or table row; table line locators are unavailable.

Further comparisons: Obedience of Faith / Truth; Led by the Spirit; Grow in Knowledge; Grow in Wisdom; Atonement / Atoned with soils and continuance; and Justify / Justified / Justification — Forms and Time Profiles. Called / Elect remains with its own appendix, not a new placement supplied by this packet.

Passage locations and word distinctions

Reading	Location
Galatians 5:22–25	§1, p.3; F1, pp.14–15
Romans 12 — complete	§§2–2.1, pp.4–5
1 Corinthians 12 — complete	§§3–3.2, pp.6–8
1 Corinthians 13 — complete	§4, p.9
Ephesians 4:1–16 — complete	§§5–5.1, pp.10–11
1 Peter 4:7–11; Colossians 3:23–25	§6, p.12
John 13:12–17; 1 John 3:16–18; Hebrews 6:10	§7, p.13
1 Corinthians 14 — complete	Packet 10B, §§8–8.2
Luke 6:36–38	Packet 10B, §9
Fruit and gift individual records	F1: pp.14–15 here; G1: Packet 10B

Words and their referents. The Holy Spirit is not automatically every “spirit” in a passage. Romans 12:11’s fervency and 1 Corinthians 14’s “my spirit” and “spirits of the prophets” keep their personal settings. Spirit-baptism language in 1 Corinthians 12:13 stays in the one-body argument; it is not an added core step.

Love and faith. Charity and love share the G26 noun record under **[30]**; related love verbs retain their records. Romans 12:10’s brotherly-love word is distinct. **[23] faith**, G4102, remains in Galatians 5:22 and 1 Corinthians 12:9; **[24] Faithfulness** is not substituted. First Corinthians 13:7’s believing describes charity’s disposition, not another conversion event.

What is not silently merged. Ephesians 4:7–8’s gift words remain distinct from G5486. Operations, manifestation, discernment, teaching, exhortation, and gift-specific names retain their records. “Spiritual gifts” may include supplied KJV wording; an inserted English noun is not counted as a second Greek gift noun. Luke 6:37’s forgiveness expression is retained without imposing the established G863 marker on a different verb.

The same scope continues. [7] wash in John 13 concerns feet; **[G] word** may describe human speech as well as God’s message; **[41] glorified** in 1 Peter 4:11 names God receiving glory. The numbered guide does not change who acts, what is meant, or when the passage speaks.

The 103 full verses in this unit retain the wording and existing markers of the complete Packet 10. Romans 12 and 1 Corinthians 12–13 remain complete here. First Corinthians 14 and Luke 6:36–38 belong to Packet 10B, with Exhibit G1 and its local word records. No Scripture is shortened to make the division.

Further source readings for Packet 10B: Romans 7:4–6 (belonging to Christ, fruit, and new service); Hebrews 2:1–4 (the witnessed message and God’s distributed gifts); 1 Timothy 4:14 (the entrusted gift). These remain with the fuller service and gift-use references, rather than being replaced by the required-reading list.[5]

PPSG Pattern Process Sequence to Glorification 9 30 26

Fruit, Gifts, and Service in Love

PACKET 10B • PART B OF PACKET 10 OF 14

What God supplies is meant to become a blessing to others.

The image-bearer has received life In Christ. That life is not meant to end in private possession. The Spirit forms character, distributes gifts, and enables service. Christ joins His people as one body so that each part contributes in love, and the Father is glorified through Him.

> **THE QUESTION** How do the Spirit's fruit, His distributed gifts, and their faithful use work together to build the body of Christ?

[28] Fruit of the Spirit → [29] Gifts of the Spirit → [30] Serve / Love

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

This Part B continues the reading begun in Packet 10A. The same Spirit who supplies the gifts directs their use toward understanding, shared edification, and loving service. Christ remains the Head, and the purpose remains a body built up in love.

Principal readings in this unit: 1 Corinthians 14:1–40; Luke 6:36–38. Supporting readings: Romans 7:4–6; Hebrews 2:1–4; 1 Timothy 4:13–16; 2 Timothy 1:6–7.

Scripture quotations: King James Version. Romans 12, 1 Corinthians 12–13, Ephesians 4:1–16, and 1 Peter 4:7–11 remain complete in Packet 10A. Exhibit F1 is in 10A, pp.14–15; Exhibit G1 is in this unit.

Contents and reading guide

Reading	Page
8. Gifts in the assembly: seek the other's edification	3
8.1 Understanding, interpretation, and the outsider	4
8.2 Ordered participation under the Lord	5
9. The gift serves the purpose, not the self	6
9.1 Belonging, fruit, and the witnessed message	7
9.2 The entrusted gift is to be used	8
Exhibit G1 — Gifts, ministries, operations, manifestation	9
G1 — Manifestations: wisdom through miracles	10
G1 — Manifestations: prophecy through interpretation	11
G1 — Romans 12: differing gifts in service	12
G1 — The second Corinthians list	13
G1 — Equipping and the speaking / serving witness	14
G1 — The lists in use, not merely on a page	15
Sources and reading references	16
Passage locations and word distinctions	17

The three fields

Reader field	What this unit follows
[28] Fruit of the Spirit	Character governing the use of gifts; the nine records remain in 10A, F1.
[29] Gifts of the Spirit	Separate source lists, word identities, and responsible use in the assembly.
[30] Serve / Love	Received gifts ministered for another's good, under the Lord.

GOD supplies → MAN ministers in love → GOD receives glory through Jesus Christ. Sections 8–9 continue the numbered reading from 10A; the PPSG markers remain unchanged.[1]

8. Gifts in the assembly: seek the other's edification

First Corinthians 14 returns to actual use. Follow its three connected readings without losing chapter 13: charity governs the desire for gifts, and the hearer's benefit governs public speech.

1 Corinthians 14:1–12 — KJV

*1 Follow after **[30] charity**, and desire **[29] spiritual** gifts, but rather that ye may **prophesy**.*

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

*3 But he that **prophesieth** speaketh unto men to **edification**, and **exhortation**, and **comfort**.*

*4 He that speaketh in an unknown tongue **edifieth** himself; but he that **prophesieth edifieth** the church.*

*5 I would that ye all spake with **tongues** but rather that ye **prophesied**: for greater is he that **prophesieth** than he that speaketh with **tongues**, except he **interpret**, that the church may **[J] receive edifying**.*

*6 Now, brethren, if I come unto you speaking with **tongues**, what shall I profit you, except I shall speak to you either by revelation, or by **knowledge**, or by **prophesying**, or by doctrine?*

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

*9 So likewise ye, except ye utter by the tongue **[G] words** easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.*

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

*12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the **edifying** of the church.*

Paul does not measure useful ministry by how striking it sounds. **Edification, exhortation, and comfort** name what speech should do for people. The musical and trumpet comparisons ask whether the hearer can recognize the sound and respond.

> **THE QUESTION IS THE HEARER'S GOOD** "How shall it be known what is spoken?" Spiritual activity in the assembly must serve understanding and the building up of the church. The following verses explain interpretation and order.

8.1 Understanding, interpretation, and the outsider

1 Corinthians 14:13–25 — KJV

*13 Wherefore let him that speaketh in an unknown tongue pray that he may **interpret**.*

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

*17 For thou verily givest thanks well, but the other is not **edified**.*

*18 I thank my God, I speak with **tongues** more than ye all:*

*19 Yet in the church I had rather speak five **[G] words** with my understanding, that by my voice I might teach others also, than ten thousand **[G] words** in an unknown tongue.*

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

*21 In the **[A] law** it is written, With men of other **tongues** and other lips will I speak unto this people; and yet for all that will they not **[H] hear** me, saith the Lord.*

*22 Wherefore **tongues** are for a sign, not to them that **[1] believe**, but to them that believe not: but **prophesying** serveth not for them that believe not, but for them which **[1] believe**.*

*23 If therefore the whole church be come together into one place, and all speak with **tongues**, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?*

*24 But if all **prophesy**, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:*

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Paul distinguishes praying with the spirit from praying with the understanding, giving thanks from another person's being edified, and many words from understood instruction. His concern is not denial of the gift; it is its faithful use in the gathered church.

Verses 21–25 keep the scriptural warning, sign-language, and the entering outsider together. The closing result is worship and the report **"God is in you of a truth."** The assembly's ministry directs recognition toward God, not toward the performer.

"My spirit" and the other lowercase spirit expressions are not automatically tagged as the Person of the Holy Spirit. The positive "believe" uses in verse 22 are G4100. Its two "believe not" expressions, and "believeth not" in verse 24, use the distinct adjective G571; they do not acquire [1] from their English spelling.

8.2 Ordered participation under the Lord

1 Corinthians 14:26–40 — KJV

*26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an **interpretation**. Let all things be done unto **edifying**.*

*27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one **interpret**.*

*28 But if there be no **interpreter**, let him keep silence in the church; and let him speak to himself, and to God.*

*29 Let the **prophets** speak two or three, and let the other judge.*

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

*31 For ye may all **prophesy** one by one, that all may learn, and all may be comforted.*

*32 And the spirits of the **prophets** are subject to the **prophets**.*

*33 For God is not the author of confusion, but of **[27] peace**, as in all churches of the saints.*

*34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the **[A] law**.*

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

*36 What? came the **[G] word** of God out from you? or came it unto you only?*

*37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the **[A] commandments** of the Lord.*

38 But if any man be ignorant, let him be ignorant.

*39 Wherefore, brethren, covet to **prophesy**, and forbid not to speak with **tongues**.*

40 Let all things be done decently and in order.

The speaker is accountable: interpretation, turn-taking, judgment of prophetic speech, and silence in the stated circumstances all remain in the passage. Paul includes the instruction concerning women and learning, and he ends by requiring acknowledgment of the Lord's commandments. The assembly's practice remains under the Lord, rather than exempt from responsibility because someone claims a spiritual gift.

> **SELF-CONTROL BELONGS TO SPIRITUAL SERVICE** "The spirits of the prophets are subject to the prophets." "Forbid not to speak with tongues" remains beside "Let all things be done decently and in order." Desire for gifts and disciplined use belong together.

9. The gift serves the purpose, not the self

The three fields now answer the opening question. The Spirit forms the character of the person; gifts supply differing functions; service in love carries what was received toward others. None of these makes the believer independent of Christ.

Reader field	What the passages have shown
[28] Fruit of the Spirit	Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance characterize the Spirit-directed life.
[29] Gifts of the Spirit	Different gifts and appointments serve one body. The Spirit distributes, Christ equips, and every member's contribution matters.
[30] Serve / Love	The steward ministers what was received with God-supplied ability. Charity, truth, practical care, and ordered conduct govern the work.

Jesus' words about measure provide a supporting comparison, not a new definition of spiritual gifts. Read the surrounding mercy and forgiveness before the familiar image of abundance.

Luke 6:36–38 — KJV

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

The emphasis is the way people treat others: mercy, restraint from condemnation, forgiveness, and generous giving. The image of measure and overflow supports open-handed service; it does not promise a purchased gift, guaranteed financial return, or a numerical rank in God's family.

> **THE INTENTION CONTINUES GOD gives and works within → MAN ministers in love → the body is built up under CHRIST → GOD receives glory.** Faithful service encounters pressure; the next packet follows continuance, suffering, holiness, and assurance.

See **Exhibit F1 in Packet 10A, pp.14–15**, for the nine fruit records, and **Exhibit G1 here, pp.9–15**, for the distinct gift lists, word differences, and use. The full soils/abiding comparison remains with the Atonement / Atoned appendix.

The supporting readings below keep belonging, the witnessed message, and use of the entrusted gift together. After this unit: **Packet 11 — Continuance, Suffering, Holiness, and Assurance**.

9.1 Belonging, fruit, and the witnessed message

Romans 12 showed the body presenting itself in service. Romans 7 supplies an earlier part of that argument: belonging to the risen Christ has a stated purpose—fruit unto God and a new manner of service. The contrast is with the former course that bore fruit unto death.[5]

Romans 7:4–6 — KJV

*4 Wherefore, my brethren, ye also are become dead to the **[A] law** by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

*5 For when we were in the flesh, the motions of sins, which were by the **[A] law,** did work in our members to bring forth fruit unto death.*

*6 But now we are delivered from the **[A] law,** that being dead wherein we were held; that we should **[30] serve** in newness of spirit, and not in the oldness of the letter.*

The same image-bearer does not simply receive a new label while the purpose of the life disappears. **"That we should bring forth fruit unto God"** and **"that we should serve"** name the life the changed relationship is for. Fruit and service are not the source of Christ's provision; they are part of its intended expression.

Hebrews 2:1–4 — KJV

*1 Therefore we ought to give the more earnest heed to the things which we have **[H] heard,** lest at any time we should let them slip.*

*2 For if the **[G] word** spoken by angels was stedfast, and every transgression and disobedience **[J] received** a just recompence of reward;*

*3 How shall we escape, if we neglect so great **[36] salvation;** which at the first began to be spoken by the Lord, and was confirmed unto us by them that **[H] heard** him;*

*4 God also bearing them witness, both with signs and wonders, and with divers **[21] miracles,** and gifts of the **[6] Holy Ghost**, according to his own will?*

The Lord's message, the hearers' testimony, and God's confirming witness belong together. Gifts do not displace the message or excuse neglect of it. Their distribution remains **"according to his own will."** The next words of Hebrews move toward the human purpose and the sons brought to glory already read in the Opening (Hebrews 2:5–10).

> **THE PURPOSE IS CONNECTED** Belonging to the risen Christ → fruit unto God and service. The Lord's message → confirmed testimony → God's witness and distribution → accountable hearing.

Romans 7's fruit-bearing verb (G2592) and newness noun (G2538) remain distinct from the fruit noun and other new-life words. Hebrews 2:4's "gifts" is the distribution noun G3311, not G5486. Related functions are not forced into the same lexical record.

9.2 The entrusted gift is to be used

The instruction to Timothy makes the difference between receiving and using unmistakable. Paul names a gift already in him, then commands attention to reading, exhortation, teaching, and the continuing course. This is a personal ministry setting, not a formula for purchasing a gift.[5]

1 Timothy 4:13–16 — KJV

13 Till I come, give attendance to reading, to exhortation, to doctrine.

*14 Neglect not the **[29] gift** that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

*16 Take heed unto thyself, and unto the doctrine; **[31] continue** in them: for in doing this thou shalt both **[18] save** thyself, and them that **[H] hear** thee.*

The charge concerns both **“thyself”** and **“the doctrine.”** The teacher’s life and message affect the hearers. Paul’s saving language is retained, not replaced; the surrounding chapter addresses departure from the faith and false teaching (4:1–6). Continuing care is a responsibility within the ministry received, not an independent source of grace.

2 Timothy 1:6–7 — KJV

*6 Wherefore I put thee in remembrance that thou stir up the **[29] gift** of God, which is in thee by the putting on of my hands.*

*7 For God hath not given us the spirit of fear; but of **[21] power,** and of **[30] love,** and of a sound mind.*

“Neglect not” and “stir up” address the servant’s use of what God supplied. Power stands beside love and a sound mind. The gift is neither a possession to hoard nor permission to abandon self-control. The two letters retain their distinct descriptions of the laying on of hands; neither is rewritten to erase the other.

> **GOD GIVES; THE SERVANT ATTENDS** A gift already entrusted → active use and visible progress → care for life and teaching → service that benefits the hearer. Faithfulness is lived dependence, not manufactured spiritual status.

The fuller gift-use comparison reads **1 Timothy 4:14** with **2 Timothy 1:6**. The latter is the “stir up” passage; the historical reference “1 Timothy 1:6” does not contain that instruction. The two references are distinguished here rather than silently treated as the same text.

The **[29] gift** in both letters is charisma, G5486. **[31] continue** is epimenō, G1961; **[18] save** is sōzō, G4982. “Stir up” is anazōpyreō, G329: a separate action applied to the received gift, not another PPSG stage.

Exhibit G1 — Gifts, ministries, operations, manifestation

The complete Corinthians readings in **Packet 10A, §§3–4**, and **this unit, §§8–8.2**, provide the context for these records. Each source list retains its own form and purpose. Repeated names are not erased merely to produce one tidy inventory.[5]

Expression	Identity retained	Function in the passage
[29] Spiritual gifts	Pneumatikos, G4152, in 1 Corinthians 12:1 and 14:1; “gifts” is supplied in the KJV phrase.	The heading concerns spiritual things/gifts. It is not a second occurrence of the grace-gift noun.
[29] Gifts	Charisma, G5486; related to **[D] grace**, charis, G5485, but not the same word.	Gifts differ according to the grace given (Romans 12:6; 1 Corinthians 12:4).
[30] Administrations / ministry	Diakonia, G1248.	Differences of service under the same Lord (1 Corinthians 12:5; Romans 12:7).
Operations / working	Energēma, G1755; the working verb retains its separate form. The verb is energeō, G1754 (1 Corinthians 12:6,11).	The activities or effects that the same God works (1 Corinthians 12:6,10–11).
Manifestation	Phanerōsis, G5321.	The Spirit’s manifestation is given for benefit, not private rank (1 Corinthians 12:7).
Gift / gifts in Ephesians 4	Dōrea, G1431, in 4:7; doma, G1390, in 4:8. Dōrea (δωρεά); doma (δόμα).	The ascended Christ gives. These are separately retained gift words, not automatically G5486.

“Manifestation,” “motivational,” and “equipping” identify the established study’s source groupings. These are reading categories, not a claim that the same biblical word becomes a different lexical identity in each list. The verse supplies the identity and the context supplies its function.[3]

The records that follow use the same four questions throughout: **What is named? Where is it read? What work does the passage describe? How does it serve the body?** The functions belong with **[29]**, while existing markers such as **[23] faith** remain on their own verified words.

Expression is not mechanism. “Operations” names workings or effects; “manifestation” names their appearing. Their distinction supports the earlier spiritual things → grace-gifts → service → working → manifestation explanation without making these five words five new numbered stages.

Exhibit G1 — Manifestations: wisdom through miracles

Named expression / Scripture	Word record	Work, purpose, and PPSG connection
[G] Word of wisdom 1 Corinthians 12:8	Logos sophias — G3056 + G4678.	Spirit-given communication of wisdom for the good of others. It belongs with the same Spirit's distribution, not a claim to independent insight. The **[G] word** retains its marker; Grow in Wisdom gives the fuller wisdom comparison.
[G] Word of knowledge 1 Corinthians 12:8	Logos gnōseōs — G3056 + G1108.	Spirit-enabled communication of knowledge that strengthens the body. Its ministry is governed by **[30] charity**, not pride in possessing information; compare 1 Corinthians 13:2. Grow in Knowledge remains the fuller route. **Fuller study definition:** "A Spirit-enabled ability to perceive truth, facts, or spiritual realities that cannot be known by natural means, given for the strengthening of the church and the revealing of God's insight into situations."[3]
[23] Faith 1 Corinthians 12:9	Pistis — G4102, **[23] Faith**.	The Spirit-distributed faith expression belongs to this manifestation setting. It does not replace the believing response or create another Faith number. Its exercise still needs charity (1 Corinthians 13:2).
[29] Gifts of healing 1 Corinthians 12:9	Charismata iamatōn — G5486 + G2386.	Healing gifts are attributed to the same Spirit. The KJV reads "gifts of healing" here and "gifts of healings" in 12:28; both expressions remain. Their service is compassion and restoration, not possession of God's power as private status.
Working of **[21] miracles** 1 Corinthians 12:10	Energēmata dynameōn — G1755 + G1411.	The working and effective-power words remain distinct. **[21] miracles** preserves the power word's setting within a gift expression. The same God works, and the result serves His purpose rather than elevating the instrument.

These are the first five expressions of the ninefold manifestation list. They remain within 1 Corinthians 12:7's stated benefit and 12:11's distribution by the Spirit.[3]

The fuller Word of Knowledge description is the interpretation developed in the supporting study, not the bare dictionary definition of gnōsis. Its accompanying purposes—uncovering what is hidden, confirming truth, exposing deception, strengthening faith, and supporting wise decisions—remain with that source, p.109.[3]

Extended readings in source 3: Word of Wisdom, p.108; Word of Knowledge, p.109; extraordinary Faith, p.110; Healings, pp.111–112; Miracles, pp.112–113. The complete descriptions retain their source context; the short records here are not replacements for them.

Exhibit G1 — Manifestations: prophecy through interpretation

Named expression / Scripture	Word record	Work, purpose, and PPSG connection
Prophecy 1 Corinthians 12:10	Prophēteia — G4394.	Speaking that builds up, exhorts, and comforts (14:3). Its public exercise remains subject to the judging and orderly participation in 14:29–33. It serves faithfulness and truth in **[30] love**, not untouchable personal authority.
Discerning of spirits 1 Corinthians 12:10	Diakriseis pneumatōn — G1253 + G4151.	Distinguishing spirits, rather than accepting every influence as God's Spirit. The spirits being discerned are not all tagged **[6]**. This function serves the community's truth and protection.
Divers kinds of tongues 1 Corinthians 12:10	Genē glōssōn — G1085 + G1100. γένη γλωσσῶν: kinds of tongues. The lemmas are genos and glōssa.	Spirit-related speech whose public use is explained in chapter 14. Paul distinguishes speaking to God, personal edification, and the assembly's need for understanding. Tongues are not **[28] fruit**, nor the universal gift of every member.
Interpretation of tongues 1 Corinthians 12:10	Hermēneia glōssōn — G2058 + G1100.	Interpretation makes the utterance understandable for the church's edification (14:5,13,27–28). Without an interpreter, the stated public-silence instruction remains. The purpose is shared benefit, not spectacle.

THE EXPRESSION AND ITS USE BELONG TOGETHER All nine manifestations remain. The practical limits in chapter 14 are not detached from them, and chapter 13 is not treated as an optional interruption. Desire, love, understanding, judgment, and order serve the body.

These records do not decide an additional theory about every language mentioned in Corinthians. The KJV's words, Paul's distinctions, and the retained gift functions remain the evidence. Full definitions and additional examples in the supporting study have their own contexts; the present packet does not turn every illustration into a universal mechanism.[3]

Extended readings in source 3: Prophecy, pp.113–114; Discerning of Spirits, pp.114–115; Tongues, pp.115–116; Interpretation, pp.117–118. The source's fuller language descriptions and examples stay identifiable there; no narrower summary silently replaces them.

Exhibit G1 — Romans 12: differing gifts in service

The study's Romans grouping is the ministry or "motivational" list. The emphasis here follows Romans 12:6–8 itself: the gift and the corresponding manner of use. The complete chapter is in **Packet 10A, §§2–2.1, pp.4–5**.[3]

Expression / record	KJV manner of use	Work, purpose, and PPSG connection
Prophecy — 12:6 Prophēteia, G4394	"According to the proportion of **[23] faith."**	Truth-bearing speech in proportion to **[23] faith**, directed toward the body rather than self-importance. The repeated prophecy noun retains its identity.
[30] Ministry — 12:7 Diakonia, G1248	"Let us wait on our **[30] ministering."**	Practical support and service. **[30] ministry / ministering** relates the received function to actual work for another person.
Teaching — 12:7 Didaskō / didaskalia, G1321 / G1319	"He that teacheth, on teaching."	Instruction that helps people understand and apply truth. The teaching verb and teaching noun remain separate forms.
Exhortation — 12:8 Parakaleō / paraklēsis, G3870 / G3874	"He that exhorteth, on exhortation."	Encouraging and urging people toward faithful action. Its manner is shaped by **[30] love** and the Spirit's fruit.
Giving — 12:8 Metadidōmi, G3330	"With simplicity."	Sharing what is available without using generosity for self-display. The giving verb is not the gift noun.
Ruling / leadership — 12:8 Proistēmi, G4291	"With diligence."	Responsible direction and care rather than neglected duty. Leadership serves the community; it is not independent rule over Christ's people.
Showing mercy — 12:8 Eleeō, G1653	"With cheerfulness."	Compassion toward those in need. Mercy is lived care rather than resentment at another's need.

The subsequent commands concerning hospitality, shared grief and joy, and feeding an enemy remain in the chapter. The seven expressions are not permission to avoid other acts of love because they fall outside a preferred gift description.

Extended source 3 records: Prophecy, pp.120–121; Service, pp.121–122; Teaching, pp.122–123; Exhortation, pp.123–124; Giving, pp.124–125; Leadership, pp.125–127; Mercy, pp.127–128. Their functions and illustrations remain in those contexts.

Exhibit G1 — The second Corinthians list

First Corinthians 12:28–30 includes appointments and functions. Its exact names and order remain alongside the nine manifestations; neither list replaces the other.[5]

Named in 1 Corinthians 12:28	Work or relation kept in view	Use / boundary
First apostles Apostolos — G652	Christ's commissioned representatives in the church.	The appointment is received, not self-created; compare Ephesians 4:11–12.
Secondarily prophets Prophētēs — G4396	People bearing prophetic ministry.	The persons and the prophecy expression retain their related but distinct records.
Thirdly teachers Didaskalos — G1320	People who instruct the body.	Teaching serves understanding and maturity, not the teacher's importance.
After that **[21] miracles** Dynamis — G1411	Effective-power manifestations.	The power word remains **[21]** in this gift setting.
Then **[29] gifts** of healings Charisma + iama — G5486 + G2386	Healing gifts.	The KJV plural wording is retained, alongside 12:9 and 12:30.
Helps Antilēpsis (ἀντίληψις) — G484	Assistance that supports others in the body.	Not omitted because quieter service is less conspicuous.
Governments Kybernēsis (κυβέρνησις) — G2941	Direction and ordered care within the church.	Related to service and leadership without being made the Romans 12 ruling verb.
Diversities of tongues Genos + glōssa — G1085 + G1100	Differing tongues expressions.	The interpreting question in 12:30 and the use instructions in chapter 14 remain attached.

5

Verses 29–30 ask whether all have the same functions, and include interpretation. These questions guard the diversity of the body. The words **first**, **secondarily**, and **thirdly** are not erased, but they are not converted into numbered personal stages through which every believer must pass.

> **NO MEMBER IS EXCUSED FROM LOVE** Different distribution does not mean different permission to ignore another's need. Paul's body comparison and his more excellent way govern every entry.

10 **Local word meanings:** helps names assistance; governments names guidance or administration. The latter is not proistēmi (G4291), the ruling verb in Romans 12:8, nor diakonia (G1248), the "administrations" of 1 Corinthians 12:5. The interpreting verb in 12:30 is diermēneuō (G1329), distinct from hermēneia (G2058), the interpretation noun in 12:10.[8]

Exhibit G1 — Equipping and the speaking / serving witness

Ephesians 4 names people Christ gives for the body's equipping. The five named expressions remain distinct, while "pastors and teachers" retains its joined wording. No added office-ranking system is imposed.[3]

Expression / Scripture	Function retained	Purpose and connection
Apostles — Ephesians 4:11 Apostolos, G652	Commissioned representatives; the source study follows their foundation-laying and establishing work.	Equip the body under Christ; His commissioning is not a claim to self-appointed authority.
Prophets — Ephesians 4:11 Prophētēs, G4396	Truth-declaring ministry that strengthens and directs the people.	The person is distinguished from prophecy as an expression; the body's truth and growth remain the aim.
Evangelists — Ephesians 4:11 Euangelistēs, G2099	Messengers of the good news.	Proclamation and equipping serve the spread of Christ's gospel, not promotion of the messenger.
Pastors — Ephesians 4:11 Poimēn, G4166	Shepherding: care, guarding, guiding, and nurture.	Care is ministry under the Head and belongs with the fuller growth of the body.
Teachers — Ephesians 4:11 Didaskalos, G1320	People who explain and teach the truth.	Understanding, stability, and practiced truth serve maturity in Christ.
Speaking — 1 Peter 4:11 Laleō (λαλέω), G2980; logion (λόγιον), G3051: oracles.	"As the oracles of God."	Speech remains accountable to God; it is ministry, not unrestricted personal assertion.
[30] Ministering — 1 Peter 4:11 Diakoneō, G1247; ischys (ἰσχύς), G2479: ability / strength.	"As of the ability which God giveth."	God supplies; the servant ministers; God is glorified through Jesus Christ.

These seven records do not add seven PPSG numbers. Equipping, speaking, and service are read under their biblical headings with **[29] Gifts** and **[30] Serve / Love**. The full growth and every-part language of Ephesians 4:12–16 remains in **Packet 10A, §5.1, p.11**.

The speaking verb is not logos (G3056), and the oracles noun has its own G3051 record. The strength Peter names is not automatically the G1411 power record. All serve the passage's God-supplied ministry and Godward glory.[8]

Extended equipping descriptions in source 3: introduction, pp.128–132; Apostle, pp.132–133; Prophet, pp.134–136; Evangelist, pp.136–138; Pastor, pp.138–140; Teacher, pp.140–142. Their detailed examples are preserved by those exact references, not made part of a new universal office sequence.

Exhibit G1 — The lists in use, not merely on a page

The source lists are complete here: **nine manifestation expressions; seven Romans expressions; the eight ordered entries of 1 Corinthians 12:28 with the questions through verse 30; five Ephesians expressions; and Peter's speaking and ministering pair.** Repeated names remain in their own source settings. These are source-list records, not a count of unrelated gifts; the repeated names retain their own passage settings.

Question for faithful use	Scripture that supplies the answer
Who supplies?	The same Spirit, Lord, and God; Christ gives; ability is from God (1 Corinthians 12:4–11; Ephesians 4:7–12; 1 Peter 4:11).
For whom is it used?	The body and its members; the other hearer; the person in need (1 Corinthians 12:7,25–26; 14:12,17; 1 John 3:16–18).
What character governs it?	The Spirit's fruit and charity, without self-seeking, pretense, or delight in iniquity (Galatians 5:22–25; Romans 12:9; 1 Corinthians 13).
What keeps the use orderly?	Understanding, interpretation, judgment, turn-taking, and submission to the Lord's commands (1 Corinthians 14:26–40).
What is its goal?	The body grows into Christ and builds itself in love; God receives glory through Jesus (Ephesians 4:13–16; 1 Peter 4:11).
Does the service matter?	The Lord sees the work and labour of love, and names the reward of inheritance (Hebrews 6:10; Colossians 3:23–25).

Encouragement, mercy, helps, compassion, hospitality, prayer, psalm, and revelation remain visible across these passages. The wider source also names rebuking and intercession among service practices; these are retained for the fuller ministry references, not converted into a new list allegedly quoted by Paul.[5]

The Galilee / Dead Sea illustration belongs to the supporting outward-flow comparison, not to the proof or definition of a gift. The direct witness here is Peter's **received → ministered** relationship. Luke 6:36–38 remains a subordinate comparison of mercy and measure, not an explanation of how to acquire a spiritual gift.

> **THE GIFT IS USED IN THE LIFE THAT REMAINS** The three core fields continue the life **In Him**. They do not detach it from the High Priest, replace abiding with performance, or turn future inheritance into a private possession independent of Christ.

For the complementary fruit records, see **Packet 10A, Exhibit F1, pp.14–15**. For the gift's continuing use, the supporting readings are now printed in **§§9.1–9.2, pp.7–8**: Romans 7:4–6; Hebrews 2:1–4; 1 Timothy 4:13–16; and 2 Timothy 1:6–7.

Sources and reading references

Scripture is the primary witness. Superscript numbers identify supporting study locations; they are not PPSG markers or evidence-strength ratings. References below preserve the distinct context of each supporting document.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study, “PPSG Pattern Process Sequence to Glorification 9 30 26.” God–man movement and crossing/remaining overview: p.8; intention, In Christ, and Ephesians 3:19–21: pp.9–11; recurring-marker explanation: p.15. Use page + heading or table row; line locators for tables are unavailable.

2. Packet 9 — Faith, Faithfulness, and Abiding. Same study. §2, p.5: James and faithful works; §3, p.6: stewardship and the servants; §§4–4.1, pp.7–8: the complete John 15 setting; §§5–5.1, pp.10–11: Spirit-walk and the complete fruit list; §8, p.15: the handoff to this packet.

3. Pattern Process and Sequence of Glorification 12 2025.docx. Fruit and gift reference subjects: pp.100–118; the seven Romans expressions: pp.119–128; equipping functions: pp.128–142. Their source categories and separate functions inform Exhibits F1/G1. The present KJV quotations and reader markers are those of this edition. Detailed speculative parallels and unadjudicated scope extensions are not presented here as Scripture’s statements. Reliable printed line locators are unavailable.

4. Packet 2 — Grace, the Call, the Promise, and the Word, revised 4 October 2026. Same study, §§2–2.1, pp.4–5: faithful works as the lived use of what God gives; stewardship, self-control, love, and inheritance. See also Packet 7 — Family Standing, Inheritance, and Keeping, the service/inheritance reading at pp.5–6. Use the named sections and passages; line locators are not supplied where unavailable.

5. Pattern Process and Sequence of Glorification 5 30 22.docx. pp.14–15: fruit, the distinct spiritual/gift/service/operation/manifestation words, both Corinthians lists, Romans 12, Ephesians 4, Peter’s speaking/serving witness, related ministry practices, and Serve / Love. Historical numbers remain source history, not the current reader addresses. Reliable printed line locators are unavailable.

6. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. pp.102–107: G4102 faith in its continuing, fruit, and manifestation settings, with G4103 Faithful kept separate. The 1 Corinthians 12:9 gift context does not turn the gift into a compulsory mechanism that precedes every initial act of belief. Reliable printed line locators are unavailable.

7. Fruit, Gifts, and Service in Love — complete Packet 10, 4 October 2026. Same study: §§8–9, pp.14–17; Exhibit G1, pp.20–26. Packet 10A, pp.3–13, preserves §§1–7; Exhibit F1 is at pp.14–15. This Part B continues those source passages and explanations. Use page + heading or table row; reliable line locators are unavailable.

8. Scripture wording and local word identities. Selected KJV passages and text-analysis records: Romans 7:4–6; Hebrews 2:1–4; 1 Timothy 4:13–16; 2 Timothy 1:6–7; 1 Corinthians 12:10,28,30; 1 Peter 4:11. Greek/Strong’s comparisons use the verse records reproduced by Bible Hub and the cited Greek text, not outside doctrinal commentary. These references document word identities; they do not replace the study’s definitions.

Source 3’s Word of Knowledge definition is at p.109; its original gift-development record is also preserved in conversations-001.json, message 51d220fc-d985-4822-af3a-cb6945e34037. A raw export has no printed page or line locator here; the message identifier supplies provenance.

Further reading: Obedience of Faith / Truth; Led by the Spirit; Grow in Knowledge; Grow in Wisdom; Atonement / Atoned with soils and continuance; Justify / Justified / Justification — Forms and Time Profiles. Called / Elect remains in its own appendix.

Passage locations and word distinctions

Reading / reference	Location
1 Corinthians 14:1–40 — complete	§§8–8.2, pp.3–5
Luke 6:36–38	§9, p.6
Romans 7:4–6; Hebrews 2:1–4	§9.1, p.7
1 Timothy 4:13–16; 2 Timothy 1:6–7	§9.2, p.8
G1: word distinctions; nine manifestations	pp.9–11
G1: Romans; second Corinthians; equipping / service	pp.12–14
G1: use, purpose, and supporting comparisons	p.15
Romans 12; 1 Corinthians 12–13; Ephesians 4:1–16	Packet 10A, pp.4–11
1 Peter 4:7–11; service readings; Exhibit F1	Packet 10A, pp.12–15

Words and their referents. The Holy Spirit is not automatically every “spirit” in a passage. Romans 12:11’s fervency and 1 Corinthians 14’s “my spirit” and “spirits of the prophets” keep their personal settings. Spirit-baptism language in 1 Corinthians 12:13 stays in the one-body argument; it is not an added core step.

Love and faith. Charity and love share the G26 noun record under **[30]**; related love verbs retain their records. Romans 12:10’s brotherly-love word is distinct. **[23] faith**, G4102, remains in Galatians 5:22 and 1 Corinthians 12:9; **[24] Faithfulness** is not substituted. First Corinthians 13:7’s believing describes charity’s disposition, not another conversion event.

What is not silently merged. Ephesians 4:7–8’s gift words remain distinct from G5486. Operations, manifestation, discernment, teaching, exhortation, and gift-specific names retain their records. “Spiritual gifts” may include supplied KJV wording; an inserted English noun is not counted as a second Greek gift noun. Luke 6:37’s forgiveness expression is retained without imposing the established G863 marker on a different verb.

The same scope continues. [7] wash in John 13 concerns feet; **[G] word** may describe human speech as well as God’s message; **[41] glorified** in 1 Peter 4:11 names God receiving glory. The numbered guide does not change who acts, what is meant, or when the passage speaks.

Source readings now located. The 2022 Romans 7 and Hebrews 2 witnesses are printed on p.7; the 1 Timothy 4 gift reference is printed with context on p.8. The “stir up” wording belongs to 2 Timothy 1:6, not the historical 1 Timothy 1:6 label. Other extended gift definitions have precise source-page references beside their G1 groups.

The lexical additions identify helps, governments, kinds of tongues, speaking, oracles, and supplied ability. They add no core PPSG number. **[23] Faith** remains distinct from **[24] Faithfulness; [28] Fruit, [29] Gifts,** and **[30] Serve** / Love remain the parent fields. No Hebrew term is substituted for a Greek word in these New Testament passages.

PPSG Pattern Process Sequence to Glorification 9 30 26

Continuance, Suffering, Holiness, and Assurance

PACKET 11 OF 14

The One who gives the life remains the One in whom it is lived.

Faithful service is not the end of the story. The people Christ has brought near still meet pressure, weariness, temptation, and loss. God's purpose is not abandoned in that remaining life. His people are called to continue in Him, bear suffering faithfully, live in holiness, and hold their confidence in the One who promised.

> **THE QUESTION** How do God's keeping, the believer's continuing response, and the promises and warnings of Scripture belong together as the image-bearer looks toward completion?

[31] Continue in Faith / Perseverance → [32] Suffer → [33] Holiness → [34] Assurance

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

This packet completes the extended reading on remaining In Christ. It does not leave the Spirit, cleansing, forgiveness, or the living High Priest behind. The final bodily condition and the fullness of inheritance remain the work God establishes through Jesus.[1]

Principal readings: Colossians 1:21–23; Hebrews 10:19–39; Hebrews 12:1–17; James 1:2–4; 1 Peter 4:12–19; 1 John 5:13 in its surrounding testimony.

Scripture quotations: King James Version.

Contents and reading guide

Reading	Page
1. Continue in the faith: remain with the One who reconciled	3
2. Draw near, hold fast, and consider one another	4
2.1 The warning belongs beside the open way	5
2.2 Confidence, patience, and the promised outcome	6
3. Run the race looking unto Jesus	7
3.1 Training, holy conduct, and inheritance taken seriously	8
4. Suffer for His name, not for doing wrong	9
4.1 Testing, patience, and the rest of the mortal life	10
5. Holiness: the received life expressed in conduct	11
6. Assurance: know the life that is in the Son	12
6.1 Hope anchored in promise, oath, and the High Priest	13
7. God keeps; His people continue in Him	14
8. The remaining life points toward God's completion	15
Sources and continuing-study references	16
Passage locations and word distinctions	17

The four fields

Reader field	What remains distinct
[31] Continue in Faith / Perseverance	The continuing course of faith; endurance and remaining have their own word records.
[32] Suffer	Experienced affliction, its reason, and the response; not permission to do wrong.
[33] Holiness	The character and conduct of the life belonging to God; not a replacement name for [11].
[34] Assurance	Confidence grounded in God's testimony and faithfulness, distinct from Faith, Hope, Saved, and Not Ashamed.

GOD sustains and works within → MAN continues in faithful service → GOD completes through the King. These are connected explanations, not four compulsory waiting periods.[1]

1. Continue in the faith: remain with the One who reconciled

The gifts just examined were entrusted for real service. Paul's charge to Timothy joined care for his life, care for the doctrine, and continuing in both. Colossians now places continuance beside reconciliation and the intended presentation of the person before God.[2]

Colossians 1:21–23 — KJV

*21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he **[17] reconciled***

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

*23 If ye **[31] continue** in the **[23] faith** grounded and settled, and be not moved away from the hope of the **[G] gospel**, which ye have **[H] heard**, and which was preached to every creature which is under heaven; whereof I Paul am made a **[30] minister**;*

The former condition is named: alienated, enemies in mind, and wicked works. The answer is **"yet now hath he reconciled"** through Christ's death. The purpose is **"to present you holy and unblameable and unreproveable in his sight."** The following clause keeps that relation in view: **"If ye continue in the faith."**

> **THE RELATION CONTINUES** Christ's reconciling death supplies the ground; holy presentation is the stated purpose; 'if ye continue' names the continuing relation. All three belong to the same account.

Romans supplies a distinct covenant comparison. Paul addresses the Gentiles and warns against boasting over the branches (11:13–19). Read both his warning and the hope he preserves:

Romans 11:20–23 — KJV

*20 Well; because of unbelief they were broken off, and thou standest by **[23] faith**. Be not highminded, but fear:*

21 For if God spared not the natural branches, take heed lest he also spare not thee.

*22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou **[31] continue** in his goodness: otherwise thou also shalt be cut off.*

*23 And they also, if they **[31] abide** not still in unbelief, shall be graffed in: for God is able to graff them in again.*

Standing by faith does not authorize high-mindedness. Continuing in God's goodness remains important, and God's ability to graft in again remains explicit. This is Paul's olive-tree argument, not a new election stage or a second way of obtaining grace.[6]

Colossians 1:23 and Romans 11:22–23 use epimenō, G1961, for continuing. Romans' "abide … still" therefore retains [31], while John 15's menō remains [25]. The local object governs what the continuance means.

2. Draw near, hold fast, and consider one another

Hebrews has already shown Christ's offering and the opened way. Packet 6 read the passage for sacrifice, cleansing, and access. Return for the response that follows: approach, confession held fast, and care for one another. Read 10:19–39 as one argument across these three pages.[5,6]

Hebrews 10:19–25 — KJV

*19 Having therefore, brethren, boldness to **[40] enter** into the holiest by the blood of Jesus,*

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

*22 Let us **[40] draw near** with a true heart in full **[34] assurance** of **[23] faith**, having our hearts sprinkled from an evil conscience, and our bodies **[7] washed** with pure water.*

*23 Let us hold fast the **[L] profession** of our faith without wavering; (for he is **[24] faithful** that **[F] promised**;)*

*24 And let us consider one another to provoke unto **[30] love** and to good works:*

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The movement begins with what is already supplied: **Jesus' blood, the living way, and the High Priest over God's house**. The worshipper does not create these by perseverance. Because they are given, the people are told to draw near, hold fast, and consider one another.

The reason for holding fast is personal: **"he is faithful that promised."** The command to encourage love and good works carries the received life outward. Meeting together is not an isolated attendance rule; the paragraph names mutual encouragement as the day approaches.

> **LEGAL / COVENANT WITNESS** Blood, way, and High Priest → draw near with a true heart → hold fast because He is faithful → encourage one another to love and good works.

The **[34] Assurance** in verse 22 belongs to the person approaching God in faith. Its teaching location here does not postpone the confidence already available through Christ. Nor does the numbered guide move present **[40] Draw Near** to the end of mortal life.

The KJV's "faith" in verse 23 represents the hope noun, G1680, not G4102. Its wording remains unchanged and is not assigned [23] merely from the English spelling. "Profession" is the confession noun G3671 under [L].

2.1 The warning belongs beside the open way

Continue the same reading. The warning does not belong to an unrelated book or a different high priest. The writer again names the Son, covenant blood, sanctification, and the Spirit of grace.

Hebrews 10:26–31 — KJV

*26 For if we sin wilfully after that we have **[J] received** the knowledge of the truth, there remaineth no more sacrifice for sins,*

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

*28 He that despised Moses' **[A] law** died without mercy under two or three **[G] witnesses**:*

*29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was **[11] sanctified**, an unholy thing, and hath done despite unto the **[6] Spirit** of **[D] grace**?*

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

The warning is severe and specific. It speaks of wilful sin after receiving knowledge of the truth, trampling the Son of God, treating covenant blood as unholy, and insulting the Spirit of grace. Its own comparison recalls Moses' law and testimony from two or three witnesses.

The warning names covenant blood **"wherewith he was sanctified."** Sanctification appears inside the warning itself. The same chapter has already named Christ's once-offered sacrifice. Its account joins the provision through Christ with accountability to Him.

> **THE ONE PROVISION IS NOT REPLACED** The open way is through Christ. The warning does not offer a different sacrifice to the person who repudiates Him. The answer is not independence from the Son, but continuing in Him.

The study has also retained confession, forgiveness, cleansing, and Jesus the Advocate in **1 John 1:7–2:2**. Read that witness beside this one. A call to truthful return is not permission to despise Christ; the warning about despising Him is not a reason to erase the provision John names for those who sin.[3,5]

The Atonement / Atoned appendix keeps the fuller turning, abiding, priesthood, Ezekiel 18, and soils comparisons together. Read those connected passages in their own contexts.

2.2 Confidence, patience, and the promised outcome

The next word is **"But."** The writer remembers the people's former endurance and generosity under loss. Their faithful service is part of the encouragement to continue, not an irrelevant episode.

Hebrews 10:32–39 — KJV

*32 But call to remembrance the former days, in which, after ye were illuminated, ye **[31] endured** a great fight of **[32] afflictions**;*

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

*34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an **[25] enduring** substance.*

35 Cast not away therefore your confidence, which hath great recompence of reward.

*36 For ye have need of **[31] patience**, that, after ye have done the will of God, ye might receive the **[F] promise**.*

37 For yet a little while, and he that shall come will come, and will not tarry.

*38 Now the just shall live by **[23] faith**: but if any man draw back, my soul shall have no pleasure in him.*

*39 But we are not of them who draw back unto perdition; but of them that **[23] believe** to the saving of the soul.*

The people had endured reproach, shared others' affliction, and accepted the loss of goods because they knew of a better, enduring possession. The conclusion joins **confidence, reward, patience, doing God's will, and receiving the promise**. These are related actions and outcomes, not one undifferentiated word.

> **THE STATED SEQUENCE** "After ye have done the will of God" → "ye might receive the promise." Patience belongs to that course. Confidence is not cast away because present loss has become costly.

The closing contrast retains both drawing back and living by faith. God's desired answer is not panic or a self-made guarantee; it is the continued reliance He encourages. Faithful works matter as the life of obedience and love that God sees, not as a payment that first brings grace into existence.[3]

Verse 39's "believe" is G4102 and therefore carries [23], not [1]. Its "saving" is G4047, a distinct preservation/possession expression, not the G4982 verb [18] Saved or the G4991 noun [36] Salvation. "Confidence" in verse 35 is G3954; it supports the assurance discussion without becoming the G4136 word of verse 22.

3. Run the race looking unto Jesus

Hebrews 11 gives its long witness of faith before chapter 12 draws the reader into the race. The first direction is not inward measurement of one's pain, but **looking unto Jesus**. He is both the author and finisher named in the passage.

Hebrews 12:1–7 — KJV

*1 Wherefore seeing we also are compassed about with so great a cloud of **[G] witnesses**, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with **[31] patience** the race that is set before us,*

*2 Looking unto Jesus the author and finisher of our **[23] faith**; who for the joy that was set before him **[31] endured** the cross, despising the shame, and is set down at the right hand of the throne of God.*

*3 For consider him that **[31] endured** such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

4 Ye have not yet resisted unto blood, striving against sin.

*5 And ye have forgotten the exhortation which speaketh unto you as unto **[13] children**, My **[13] son**, despise not thou the **[22] chastening** of the Lord, nor faint when thou art rebuked of him:*

*6 For whom the Lord **[30] loveth** he **[22] chasteneth**, and scourgeth every **[13] son** whom he receiveth.*

*7 If ye **[31] endure [22] chastening**, God dealeth with you as with **[13] sons**; for what **[13] son** is he whom the father **[22] chasteneth** not?*

Jesus endured the cross for the joy set before Him and is seated at God's right hand. The readers are told to consider Him so that they do not grow weary and faint in their minds. His faithfulness supplies the focus; their running and resistance to sin remain real.

The fatherly-training words were read in Packet 8. Here they are retained within the race, rather than isolated as though the believer first completes all training and only afterward begins to live by faith.[4]

> **THE INTENTION AND THE OBSTACLE** The intended course leads toward God's completion. Weariness, entangling sin, and faintheartedness obstruct that course. Look to Jesus → lay aside the hindrance → run with patience → receive the Father's training.

The quotation within verses 5–6 recalls **Proverbs 3:11–12**. The earlier father-and-son instruction belongs inside Hebrews' exhortation to God's children. Its command is not to despise His chastening or collapse under it.

The [31] endurance applied to Jesus does not mean that He receives a believer's conversion sequence. The same verb keeps its actor and setting: His cross, the readers' race, and their endurance under training.

3.1 Training, holy conduct, and inheritance taken seriously

Continue through the end of the assigned paragraph. The Father's purpose in training is followed by encouragement, peace, holiness, and a warning concerning what is valued.

Hebrews 12:8–17 — KJV

*8 But if ye be without **[22] chastisement**, whereof all are partakers, then are ye bastards, and not **[13] sons**.*

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

*10 For they verily for a few days **[22] chastened** us after their own pleasure; but he for our profit, that we might be partakers of his **holiness**.*

*11 Now no **[22] chastening** for the present seemeth to be joyous, but grievous: nevertheless **afterward** it yieldeth the **peaceable [28] fruit** of **[4] righteousness** unto them which are exercised thereby.*

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

*14 Follow **[27] peace** with all men, and **[11] holiness**, without which no man shall see the Lord:*

*15 Looking diligently lest any man fail of the **[D] grace** of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

*17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of **[K] repentance**, though he sought it carefully with tears.*

The purpose is **"for our profit"** and participation in His holiness. The result comes **"afterward"** to those exercised by the training. The response then becomes concrete: strengthen the weak, make straight paths, pursue peace and holiness, and watch against defilement spreading among the people.

Esau's example connects a present choice with a later desired inheritance. His tears did not reverse the loss described. The account keeps the birthright and blessing in view; it is not made into a new formula denying every penitent person the mercy elsewhere offered in Scripture.

> **WHAT IS TREASURED MATTERS** The present appetite and the promised inheritance are not of equal value. The warning calls the reader to treat God's gift seriously while continuing in the life He supplies.

"Holiness" in verse 10 is G41; in verse 14 it is G38, the sanctification noun already carried under [11]. That continuing use is preserved. [33] Holiness examines lived holy character without merging its word record with G38.

4. Suffer for His name, not for doing wrong

Peter's instruction follows the gifts-and-service passage read in Packet 10A. The same people who minister with God-supplied ability are addressed concerning a fiery trial. The work is real, and so is the pressure upon those doing it.[9]

1 Peter 4:12–19 — KJV

*12 Beloved, think it not strange concerning the **[22] fiery trial** which is to **[22] try** you, as though some strange thing happened unto you:*

*13 But rejoice, inasmuch as ye are partakers of Christ's **[32] sufferings**; that, when his **[41] glory** shall be revealed, ye may be glad also with exceeding joy.*

*14 If ye be reproached for the name of Christ, happy are ye; for the **[6] spirit** of **[41] glory** and of God resteth upon you: on their part he is evil spoken of, but on your part he is **[41] glorified**.*

*15 But let none of you **[32] suffer** as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.*

*16 Yet if any man suffer as a Christian, let him not be ashamed; but let him **[41] glorify** God on this behalf.*

*17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the **[G] gospel** of God?*

*18 And if the righteous scarcely be **[18] saved**, where shall the ungodly and the sinner appear?*

*19 Wherefore let them that **[32] suffer** according to the will of God commit the keeping of their souls to him in well doing, as unto a **[24] faithful** Creator.*

Peter distinguishes **sharing Christ's sufferings**, **reproach for His name**, and **suffering as a wrongdoer**. The experience of pain by itself does not establish faithful service. The reason for suffering and the way the person responds must remain in the account.

The closing direction is especially clear: commit the keeping of the soul to the faithful Creator **"in well doing."** Entrustment does not cancel the doing of good. Judgment beginning at God's house is not removed from the passage, and the revealed glory remains ahead.

> **THE SUFFERER'S RESPONSE** Suffer according to God's will → entrust the soul to the faithful Creator → continue doing good. The relationship remains Godward and the service remains truthful.

"Commit the keeping" expresses entrusting here; it is not a second Greek keeping verb or another [1] Belief occurrence. The "saved" of verse 18 keeps its judgment setting. God being "glorified" in verse 14 and the believer's future glory are not identical events.

4.1 Testing, patience, and the rest of the mortal life

James states a local relationship among testing, patience, and maturity. Packet 8 introduced it as part of the Father's forming work. Return for the response of the person in whom patience is to do its work.[4]

James 1:2–4 — KJV

*2 My brethren, count it all joy when ye fall into divers **[22] temptations**;*

*3 Knowing this, that the **[22] trying** of your **[23] faith** worketh **[31] patience**.*

*4 But let **[31] patience** have her perfect work, that ye may be perfect and entire, wanting nothing.*

The faith is already present when it is tried. Testing works patience; patience is to have her perfect work. The command **"let"** makes participation visible. Neither the trial nor the passing of time automatically produces maturity apart from the life being lived.

1 Peter 4:1–2 — KJV

*1 Forasmuch then as Christ hath **[32] suffered** for us in the flesh, arm yourselves likewise with the same mind: for he that hath **[32] suffered** in the flesh hath ceased from sin;*

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Peter names **"the rest of his time in the flesh."** That is the remaining mortal life: no longer directed by human lusts, but by God's will. Suffering does not grant permission to return to self-rule or to excuse wrongdoing. The continuing vocation belongs to the life actually available, whether long or short.[3,6]

Distinction	What is kept visible
[32] Suffer	Experienced affliction and participation in Christ's sufferings. Pain, pressure, and the cause of suffering must be distinguished.
[31] Perseverance	The continuing response under pressure; not merely experiencing the pressure.
[22] Testing / Refined	The proving and forming described in the passage; not one word for every hardship.
The older English "suffer" as permission	"Allow" is not the suffering-for-Christ sense. It does not become a second [32] requirement.

James 1:13–15 distinguishes God from enticement to evil. The full trial, vexation/pain, and permission-word comparisons remain with the suffering subrecords; Stand Firm / Resist Evil carries the fuller resistance passages.

5. Holiness: the received life expressed in conduct

[33] Holiness does not replace the earlier account of being sanctified and set apart. It examines the life's character and conduct. Peter speaks to children whose former desires are not to govern them now.

1 Peter 1:13–17 — KJV

*13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the **[D] grace** that is to be brought unto you at the revelation of Jesus Christ;*

*14 As obedient **[13] children**, not fashioning yourselves according to the former lusts in your ignorance:*

*15 But as he which hath **[E] called** you is holy, so be ye holy in all manner of conversation;*

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

The call is to holy conduct **"in all manner of conversation"**—the manner of life, not speech alone. The Father is named as the One who judges without respect of persons. Hope, sober thinking, obedience, and accountable living belong together.

Leviticus 19:1–2 — KJV

1 And the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

Peter's appeal to what is written carries the earlier holiness witness into the present call. Leviticus grounds the command in the LORD's own character. The Hebrew **qādôsh, H6918**, is an adjective meaning holy; it remains distinct from the Greek nouns used in Hebrews and Paul.

2 Corinthians 7:1 — KJV

*1 Having therefore these **[F] promises**, dearly beloved, let us **[8] cleanse** ourselves from all filthiness of the flesh and spirit, perfecting **[33] holiness** in the fear of God.*

Paul's **"having therefore these promises"** points back to God's dwelling and family promises in 6:16–18. The answer is continuing cleansing and holiness, not a claim that the prior cleansing no longer matters. The same **[8] Cleansed** field recurs without receiving another number.[5,6]

> **THE CHARACTER OF THE LIFE** God's holy character and promises → a people belonging to Him → cleansing, holy conduct, and a corresponding life. [11] Sanctified / Set Apart and [33] Holiness remain related, not interchangeable.

6. Assurance: know the life that is in the Son

The warnings have not removed God's desire for His people to know what He has given. John states the purpose of his writing. Read the testimony before verse 13 and the prayer that follows it, so assurance remains grounded in the Son rather than an isolated feeling.

1 John 5:9–15 — KJV

*9 If we **[J] receive** the **[G] witness** of men, the **[G] witness** of God is greater: for this is the **[G] witness** of God which he hath **[G] testified** of his Son.*

*10 He that **[1] believeth** on the Son of God hath the **[G] witness** in himself: he that **[1] believeth** not God hath made him a liar; because he **[1] believeth** not the **[G] record** that God gave of his Son.*

*11 And this is the **[G] record**, that God hath given to us eternal life, and this life is in his Son.*

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

*13 These things have I written unto you that **[1] believe** on the name of the Son of God; that ye may know that ye have eternal life, and that ye may **[1] believe** on the name of the Son of God.*

*14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he **[H] heareth** us:*

*15 And if we know that he **[H] hear** us, whatsoever we ask, we know that we have the petitions that we desired of him.*

The testimony's content is **"this life is in his Son."** John then distinguishes having the Son from not having Him. The written witness enables those believing on His name to know that they have eternal life. **[34] Assurance** is not another way of saying that the believer has already received the final resurrection body.

The next sentence locates confidence **"in him"** and asking **"according to his will."** God's hearing is not a promise that the person's independent wishes now govern Him. Confidence remains relational and Godward.

> **WHAT IS KNOWN, AND WHY** God's testimony concerning His Son → life in His Son → those believing may know what they have received → confidence in prayer according to His will.

John's wider letter has already connected knowing Him, keeping His commandments, love, and the Spirit given (1 John 2:3–6; 3:23–24). It also preserves confession and the Advocate. Assurance is read with those relationships, not against them.[3,5]

The confidence word in 5:14 is parrēsia, G3954. Full assurance elsewhere is plērophoria, G4136. They support this discussion while remaining distinct word records; the knowledge verbs do not become new Assurance synonyms.

6.1 Hope anchored in promise, oath, and the High Priest

Hebrews also brings assurance, hope, and promise together. Read the connected explanation: service and diligence, Abraham's promise, God's oath, the anchor, and Jesus within the veil. The encouragement follows the warning and ground comparison in 6:4–8; it does not erase them.[6]

Hebrews 6:9–20 — KJV

*9 But, beloved, we are **[I] persuaded** better things of you, and things that accompany **[36] salvation**, though we thus speak.*

*10 For God is not unrighteous to forget your work and labour of **[30] love**, which ye have shewed toward his name, in that ye have **[30] ministered** to the saints, and do **[30] minister**.*

*11 And we desire that every one of you do shew the same diligence to the full **[34] assurance** of hope unto the end:*

*12 That ye be not slothful, but followers of them who through **[23] faith** and patience inherit the **[F] promises**.*

*13 For when God made **[F] promise** to Abraham, because he could swear by no greater, he sware by himself,*

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

*15 And so, after he had patiently endured, he obtained the **[F] promise**.*

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

*17 Wherein God, willing more abundantly to shew unto the **[14] heirs** of **[F] promise** the immutability of his counsel, confirmed it by an oath:*

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

*19 Which hope we have as an anchor of the soul, both sure and stedfast, and which **[40] entereth** into that within the veil;*

*20 Whither the forerunner is for us **[40] entered**, even Jesus, made an high priest for ever after the order of Melchisedec.*

God does not forget the work and labour of love. The people are urged to show diligence **"to the full assurance of hope unto the end."** The assurance and the hope are not one noun. God's counsel and oath establish why the hope can be held.

> **PROMISE, OATH, AND THE LIVING HIGH PRIEST** God cannot lie; His promise and oath stand; Jesus has entered for us. These give the people strong consolation and a hope that anchors the soul. They serve and endure while their hope rests in Him.

The "patience" of verse 12 and "patiently endured" of verse 15 use longsuffering words, G3115/G3114, not Hebrews 10:36's G5281. Jesus' entry in verse 20 and hope's entry in verse 19 retain their own actors and objects.

7. God keeps; His people continue in Him

Paul's letter lets divine keeping and the servant's responsibility stand together. Packet 10B read Timothy's entrusted gift. Continue to the testimony, the deposit, the words to be held, and the Spirit dwelling within.[2,6]

2 Timothy 1:12–14 — KJV

*12 For the which cause I also **[32] suffer** these things: nevertheless I am not ashamed: for I know whom I have **[1] believed**, and am **[I] persuaded** that he is able to **[15] keep** that which I have committed unto him against that day.*

*13 Hold fast the form of sound **[G] words**, which thou hast **[H] heard** of me, in **[23] faith** and **[30] love** which is in Christ Jesus.*

*14 That good thing which was committed unto thee **[15] keep** by the **[6] Holy Ghost** which dwelleth in us.*

Paul knows the One he has believed and is persuaded of His ability to keep. Timothy is also told to keep the good thing committed to him **"by the Holy Ghost which dwelleth in us."** The human action is not independent of the Spirit, and the Spirit's presence does not make the instruction unnecessary.

Jude 1:20–25 — KJV

*20 But ye, beloved, building up yourselves on your most holy **[23] faith**, praying in the **[6] Holy Ghost**,*

*21 **[15] Keep** yourselves in the **[30] love** of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

22 And of some have compassion, making a difference:

*23 And others **[18] save** with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

*24 Now unto him that is able to **[15] keep** you from falling, and to present you faultless before the presence of his **[41] glory** with exceeding joy,*

*25 To the only wise God our Saviour, be **[41] glory** and majesty, dominion and **[5] power**, both now and ever. Amen.*

Jude's commands to build, pray, keep, and show mercy remain beside the praise of God's ability to keep and present His people faultless. Neither side is erased. Mercy reaches others while the people wait for the mercy of the Lord Jesus Christ unto eternal life.

> **THE RELATION IS HELD TOGETHER** God is able to keep → His people continue in His love and pray in the Spirit → mercy and service reach others → He receives glory. Continuing cleansing, forgiveness, and intercession remain alongside that life.[1,5]

Different keeping and entrusting words retain their records. Jude 25's "power" is authority, G1849 under [5], not the G1411 effective-power word under [21]. God is the object of praise, not a person moving through a conversion stage.

8. The remaining life points toward God's completion

The opening question now has a connected answer. God's people continue in the relationship Christ has established. They meet pressure without making pain a proof of righteousness, pursue holy conduct, and hold confidence in God's testimony and promise. Their life remains dependent, active, and accountable.

Reader field	What the readings preserve
[31] Continue in Faith / Perseverance	Continue grounded in the gospel; hold fast, endure, encourage one another, and remain directed toward the promise.
[32] Suffer	Distinguish suffering for Christ from suffering for wrongdoing. Entrust the soul to the faithful Creator while doing good.
[33] Holiness	A holy manner of life, continuous cleansing, and serious regard for the inheritance. Earlier sanctification remains relevant.
[34] Assurance	Know the life in the Son; approach with full assurance; retain confidence because God is faithful and Jesus remains High Priest.

Faith through confidence describes the broad remaining course, not a ladder of isolated achievements. The person does not leave grace behind when serving or leave cleansing behind when growing. The persistent markers follow recurring words while Scripture supplies their particular setting.[1]

Faithful works are **covenant obedience, self-control, and loving service**. God sees and rewards that service. It does not bring grace into existence, purchase Christ's provision, or establish a minimum number of years needed for His acceptance. The thief's short remaining life remains a real response, while those given more time have a real vocation to live (Luke 23:39–43; Hebrews 6:10–12).[3]

> **THE INTENTION CONTINUES** GOD supplies and sustains → MAN lives faithfully In Him → GOD establishes the completed condition through the King. Mortal death is not renamed salvation or made the cause of God's acceptance.

The next question is what God brings to fullness beyond the present course and the firstfruits already received. The believer's completed body, inheritance in fullness, and permanent dwelling are not produced by personal endurance as an independent power. The study now turns to the One who raises and completes His people.

Next reading: Packet 12 — Redemption, Salvation, and the Awaited Body.

The full soils comparison remains with Atonement / Atoned. Hope, Stand Firm / Resist Evil, Obedience of Faith / Truth, Led by the Spirit, and the detailed suffering subrecords retain their appointed supporting roles. The named appendices carry those fuller comparisons.

Sources and continuing-study references

Scripture supplies the primary witness. Superscript source numbers identify the supporting study context. Where reliable printed lines are unavailable, the reference uses the exact document, page, and heading.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study, “PPSG Pattern Process Sequence to Glorification 9 30 26.” pp.5–6: recurring fields, remaining and completion; p.8: God–man movement; pp.9–11: intention, In Christ, and Ephesians 3. Table references use page + row; line locators for tables are unavailable.

2. Packet 10B — Fruit, Gifts, and Service in Love. Same study. §9, p.6: the handoff; §§9.1–9.2, pp.7–8: belonging, the witnessed message, and care for life and teaching. Compare 1 Timothy 4:13–16 and 2 Timothy 1:6–7.

3. Packet 9 — Faith, Faithfulness, and Abiding. Same study. §2, p.5: faith and works; §3, p.6: faithful stewardship and the thief; §§4–4.2, pp.7–9: the complete vine setting, obedience, and unity. The present continuance reading develops the pressure upon that same life.

4. Packet 8 — Peace, Reconciliation, and Life Received. Same study. §§7–7.1, pp.10–11: Hebrews 12:5–11, James 1:2–4, and correction; p.13: Atonement / Atoned and the continuing High Priest. Hebrews 12 returns here within its race-and-holiness argument.

5. Packet 6 — Washed, Cleansed, Purified, and Made New. Same study. pp.9–11: Hebrews 10:1–22; p.14: 1 John 1:7–2:2; p.16: washing, cleansing, and sanctification word distinctions. Continuing operations retain those records.

6. Pattern Process and Sequence of Glorification 5 30 22.docx. pp.15–19: continuing faith, suffering and its distinctions, holiness, assurance, Hebrews 10, Jude, and the coming inheritance. The cited passages and functions are preserved without importing its historical numerical assignments. Reliable printed line locators are unavailable.

7. Pattern Process and Sequence of Glorification 12 2025.docx. pp.27–29: perseverance and holy conduct; pp.50–51: suffering, endurance, continuance, and resistance comparisons. Source-specific interpretations retain their original context. Reliable printed line locators are unavailable.

8. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. pp.16–17: exact-word and multiple-marker method; pp.73–82 and 102–107: belief, faith, faithfulness, and contextual profiles. Read with the current study’s accepted marker guide. Reliable printed line locators are unavailable.

9. Packet 10A — Fruit, Gifts, and Service in Love. Same study. §6, p.12: received gift, supplied ability, and the service/inheritance relation; §7, p.13: Jesus’ example and the neighbor’s need.

> **FURTHER READING** Atonement / Atoned holds the full soils, Ezekiel 18, offering, and continuing-priesthood comparisons. Stand Firm / Resist Evil holds the armor and resistance passages. Justify / Justified / Justification — Forms and Time Profiles retains initial, continuing, and final judicial settings. Hope and the suffering subrecords retain their distinct words. The fuller comparisons are gathered under those appendix titles.

Passage locations and word distinctions

Reading	Location
Colossians 1:21–23; Romans 11:20–23	§1, p.3
Hebrews 10:19–39 — complete assigned range	§§2–2.2, pp.4–6
Hebrews 12:1–17 — complete assigned range	§§3–3.1, pp.7–8
1 Peter 4:12–19; James 1:2–4; 1 Peter 4:1–2	§§4–4.1, pp.9–10
1 Peter 1:13–17; Leviticus 19:1–2; 2 Corinthians 7:1	§5, p.11
1 John 5:9–15; Hebrews 6:9–20	§§6–6.1, pp.12–13
2 Timothy 1:12–14; Jude 20–25	§7, p.14

Continuance and endurance. Epimenō, G1961: continue in Colossians 1:23 and Romans 11:22–23. Hypomenō, G5278, and hypomonē, G5281: endure and patience in Hebrews 10–12 and James 1. Menō, G3306, remains [25], including Hebrews 10:34's "enduring." Makrothymia, G3115, and makrothymeō, G3114, remain distinct longsuffering forms in Hebrews 6:12,15.

Suffering and training. Paschō, G3958, and pathēma, G3804, carry experienced suffering/affliction under [32]. The fiery-trial noun pyrōsis, G4451, and trial/proving terms remain distinct under the training discussion. Chastening G3809/G3811 belongs to [22]. Pain, testing, and permission remain distinguishable. First Peter 4:16 supplies 'suffer' from the context; it is not another expressed G3958 verb.

Holy words. Hagiasmos, G38, remains [11], including Hebrews 12:14's "holiness." Hagiotēs, G41, in 12:10 remains separate. Hagiōsynē, G42, is [33] "holiness" in 2 Corinthians 7:1, retained from Packet 9. Hagios, G40, and Hebrew qādôsh, H6918, are holy adjectives, not newly numbered actions. The creature's holy conduct does not make the creature God.

Assurance, confidence, and hope. Plērophoria, G4136: full assurance (Hebrews 10:22; 6:11). Parrēsia, G3954: boldness/confidence (Hebrews 10:19,35; 1 John 5:14). Elpis, G1680: hope, including the KJV "faith" in Hebrews 10:23. Pistis, G4102, remains [23], including "believe" in 10:39. Peripoiēsis, G4047, in "saving of the soul" is not G4982 [18] Saved or G4991 [36] Salvation.

Keeping, entrusting, and the actor. Phylassō, G5442, and tēreō, G5083, retain their respective keeping records under [15]. Paratithēmi, G3908, in 1 Peter 4:19 is entrustment; The deposit in the KJV's received-text readings is parakatathēkē, G3872; other Greek editions have parathēkē, G3866. Enoikeō, G1774, in 2 Timothy 1:14 is indwelling, distinct from menō, G3306. G1870/G153 shame words are not automatically G2617. Divine authority, the believer's action, the human spirit, and the Holy Spirit keep their local referents.

Scripture-word reference: KJV chapter text and individual verse word records at Bible Hub: Hebrews 6,10,12; Colossians 1; Romans 11; James 1; 1 Peter 1,4; 1 John 5; 2 Timothy 1; Jude; Leviticus 19; 2 Corinthians 7:1. Read the Greek and Hebrew identities beside the unchanged KJV surface words.

PPSG Pattern Process Sequence to Glorification 9 30 26

Redemption, Salvation, and the Awaited Body

PACKET 12 OF 14

The life already given In Christ reaches the body that still awaits.

God has received His people, given His Spirit, and called them to a faithful life. Yet the body still bears mortality, and creation still groans. The promise is not withdrawn because its fullness is not yet seen. The question now is what Christ has already secured, what His people presently possess, and what He will bring to completion.

> **THE QUESTION** How can redemption be something believers already have, while the redemption of their body and the fullness of salvation still lie ahead?

[35] Redemption → [36] Salvation → [37] Resurrection

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Packet 11 followed the remaining life. The Three D's bridge examined the temptation to turn waiting into an accusation against the Giver. This reading follows the promised outcome without leaving life In Christ behind.[1]

Principal readings: Ephesians 1:7,13–14; Romans 8:14–25; 1 Peter 1:3–9; Hebrews 9:24–28; 1 Corinthians 15:20–23,35–54.

Scripture quotations: King James Version. The same markers follow recurring words; each passage supplies its own actor, object, and time.

Contents and reading guide

Reading	Page
1. Redemption already possessed; fullness still ahead	3
2. The Spirit's family witness and creation's expectation	4
2.1 Firstfruits, groaning, hope, and patient waiting	5
3. Salvation ready to be revealed	6
3.1 Saved and the two Salvation records	7
4. Blood, redemption, service, and inheritance	8
4.1 Once offered, now appearing, to appear again	9
5. Christ risen: the ground of the promised resurrection	10
5.1 God gives the body	11
5.2 The heavenly image and the change that must come	12
6. Those asleep in Jesus are not forgotten	13
7. Victory through Christ; faithful work in the present	14
8. What is present and what is awaited	15
Sources and further reading	16
Passage locations and word distinctions	17

The three fields

Reader field	What is kept distinct
[35] Redemption	Release through Christ's provision; its present and awaited bodily applications remain visible.
[36] Salvation	The saving reality and its completion; G4991 and G4992 remain distinct from [18] Saved.
[37] Resurrection	The resurrection of the dead, with Christ already risen and His people raised at His coming.

GOD has supplied life In Christ → MAN continues in Him → GOD raises and completes through Christ. The teaching order does not invent waiting periods between aspects of bodily completion.[2]

1. Redemption already possessed; fullness still ahead

Ephesians has already supplied the Spirit-and-inheritance witness. Return now for its two redemption statements: **“we have”** and **“until.”** Paul places both within the same account of God’s purpose In Christ. Read the intervening sentences so that the purpose and the praise are not lost.[3]

Ephesians 1:7–14 — KJV

*7 In whom we have **[35] redemption** through his blood, the **[3] forgiveness** of sins, according to the riches of his **[D] grace**;*

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

*12 That we should be to the praise of his **[41] glory**, who first trusted in Christ.*

*13 In whom ye also trusted, after that ye **[H] heard** the **[G] word** of truth, the **[G] gospel** of your **[36] salvation**: in whom also after that ye **[1] believed**, ye were **[15] sealed** with that **[6] holy Spirit** of **[F] promise**,*

*14 Which is the earnest of our **[14] inheritance** until the **[35] redemption** of the purchased possession, unto the praise of his **[41] glory**.*

The blood of Christ is the means; **[3] Forgiveness** concerns the sins; the riches of **[D] Grace** remain the source. Present **[35] Redemption** is not postponed until the believer dies. Yet the given Spirit is called the earnest of the inheritance **“until the redemption of the purchased possession.”** The present pledge points beyond itself.

Ephesians 4:30 — KJV

*30 And grieve not the **[6] holy Spirit** of God, whereby ye are **[15] sealed** unto the day of **[35] redemption**.*

> **THE PRESENT GIFT POINTS FORWARD** Redemption through His blood → the Spirit as seal and earnest → the purchased possession brought to fullness → praise of His glory. The instruction “grieve not” remains beside “ye are sealed.”

Apolytrōsis, G629, is the redemption noun in both Ephesians 1:7 and 1:14. Inheritance, earnest, and purchased possession are distinct expressions. “Trusted” in 1:12 is a hope-beforehand verb; “trusted” in 1:13 is supplied KJV wording. Neither is automatically another expressed belief verb.

2. The Spirit's family witness and creation's expectation

Packet 7 read these words for family standing. Their return now follows the movement from present belonging to the awaited body. Neither the Spirit's witness nor the coming glory is removed to make the passage describe only one moment.[3]

Romans 8:14–21 — KJV

*14 For as many as are led by the **[6] Spirit** of God, they are the **[13] sons** of God.*

*15 For ye have not **[J] received** the spirit of bondage again to fear; but ye have **[J] received** the **[6] Spirit** of **[12] adoption**, whereby we cry, Abba, Father.*

*16 The **[6] Spirit** itself beareth witness with our spirit, that we are the **[13] children** of God:*

*17 And if **[13] children**, then **[14] heirs**; **[14] heirs** of God, and **[14] joint-heirs** with Christ; if so be that we **[32] suffer with** him, that we may be also **[41] glorified together**.*

*18 For I reckon that the **[32] sufferings** of this present time are not worthy to be compared with the **[41] glory** which shall be revealed in us.*

*19 For the earnest expectation of the creature waiteth for the manifestation of the **[13] sons** of God.*

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

*21 Because the creature itself also shall be delivered from the bondage of corruption into the **[41] glorious** liberty of the **[13] children** of God.*

The Spirit leads, the children cry **"Abba, Father,"** and the Spirit bears witness with their spirit. Those are present relationships. **"If children, then heirs"** connects that identity to inheritance, and **"joint-heirs with Christ"** locates the relationship with Him, not independently of Him.

Paul also keeps suffering with Christ and glorification together in the sentence. Then the horizon widens: present sufferings are compared with glory to be revealed, and creation waits for the manifestation of God's sons. The intended answer reaches beyond an inward assurance that leaves the created order unchanged.

> **THE SAME PEOPLE, A WIDER HORIZON** Spirit-led children now → heirs with Christ → present suffering with Him → revealed glory and liberty. The creation's expectation does not cancel the family standing already given.[4]

The human spirit in verse 16 is not the Holy Spirit. "Earnest expectation" in verse 19 is eager waiting, not Ephesians' earnest/pledge noun. "Glorified together" and the glory noun keep their related but distinct forms.

2.1 Firstfruits, groaning, hope, and patient waiting

The Three D's bridge ended with Paul's firstfruits-and-hope witness. Read it now with the creation's groaning in the full family argument. What is awaited is named precisely; the text does not leave the reader to guess what remains ahead.[1]

Romans 8:22–25 — KJV

22 For we know that the whole creation groaneth and travaileth in pain together until now.

*23 And not only they, but ourselves also, which have the firstfruits of the **[6] Spirit**, even we ourselves groan within ourselves, waiting for the **[12] adoption**, to wit, the **[35] redemption** of our body.*

*24 For we are **[18] saved** by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

*25 But if we hope for that we see not, then do we with **[31] patience** wait for it.*

Paul says that **"we ourselves"** have the firstfruits of the Spirit and still groan. The awaited adoption is identified by **"to wit, the redemption of our body."** This is not a denial of the Spirit of adoption in verse 15. The family relationship is real, while its bodily fullness remains ahead.

The waiting is hopeful and patient. **[18] Saved** in verse 24 is not rewritten **[36] Salvation**; nor is hope silently numbered as Faith. Paul next gives another direct future-facing statement elsewhere in Romans:

Romans 13:11–14 — KJV

*11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our **[36] salvation** nearer than when we **[1] believed**.*

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

*13 Let us **[26] walk** honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.*

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

> **THE FUTURE GIVES SHAPE TO THE PRESENT** Salvation nearer than when we believed → cast off the works of darkness → walk honestly → put on the Lord Jesus Christ. Hope does not make the remaining life idle.

Firstfruits is aparchē, G536; earnest is arrabōn, G728. Their forward-looking relationships are connected, but they are not one Greek noun. The saved verb in Romans 8:24 is G4982; salvation in Romans 13:11 is G4991.[5]

3. Salvation ready to be revealed

Peter also joins received life to an awaited outcome. Packet 7 followed the reserved inheritance and the people kept. The focus here is **"salvation ready to be revealed in the last time,"** then the prophetic witness that leads into it.[3]

1 Peter 1:3–12 — KJV

*3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **[10] begotten us again** unto a lively hope by the **[37] resurrection** of Jesus Christ from the dead,*

*4 To an **[14] inheritance** incorruptible, and undefiled, and that fadeth not away, **[15] reserved** in heaven for you,*

*5 Who are **[15] kept** by the **[21] power** of God through **[23] faith** unto **[36] salvation** ready to be revealed in the last time.*

*6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold **[22] temptations**:*

*7 That the **[22] trial** of your **[23] faith**, being much more precious than of gold that perisheth, though it be **[22] tried** with fire, might be found unto praise and honour and **[41] glory** at the appearing of Jesus Christ:*

*8 Whom having not seen, ye **[30] love**; in whom, though now ye see him not, yet **[1] believing**, ye rejoice with joy unspeakable and **[41] full of glory**:*

*9 Receiving the end of your **[23] faith**, even the **[36] salvation** of your souls.*

*10 Of which **[36] salvation** the prophets have inquired and searched diligently, who prophesied of the **[D] grace** that should come unto you:*

*11 Searching what, or what manner of time the **[6] Spirit** of Christ which was in them did signify, when it testified beforehand the **[32] sufferings** of Christ, and the **[41] glory** that should follow.*

*12 Unto whom it was revealed, that not unto themselves, but unto us they did **[30] minister** the things, which are now reported unto you by them that have **[G] preached the gospel** unto you with the **[6] Holy Ghost** sent down from heaven; which things the angels desire to look into.*

The Father has begotten His people again through Christ's resurrection. The inheritance is reserved; the people are kept **"by the power of God through faith."** Trials are present, but the appearing of Jesus gives them their horizon. The One not yet seen is loved and believed.

Verse 9 calls salvation the end of faith. The following verses do not begin another religion: the prophets searched concerning this salvation, the Spirit testified to Christ's sufferings and the following glory, and the gospel was announced by the Holy Ghost sent from heaven.

> **THE PURPOSE IS CARRIED THROUGH** Christ raised → living hope and reserved inheritance → God's keeping through faith → salvation revealed. Christ's sufferings and following glory belong to the testimony that announced this hope.

3.1 Saved and the two Salvation records

One English family does not make every occurrence one word or one moment. Keep the three records visible; the future-facing passages just read must not be used to erase the other settings.[5]

Record	What its passage names	Representative reading
[18] Saved — sōzō, G4982	The saving action, including accomplished, continuing, or future forms according to the sentence.	Romans 8:24; Titus 3:5; Romans 5:9.
[36] Salvation — sōtēria, G4991	The saving reality or outcome: announced, possessed, approached, or finally revealed in its setting.	Ephesians 1:13; Luke 19:9; 1 Peter 1:5; Hebrews 9:28.
[36] Salvation — sōtērion, G4992	God's manifested saving provision, retained as its own lexical record.	Luke 2:30; Luke 3:6; Acts 28:28.

Simeon receives the child Jesus in the temple (Luke 2:25–27). His blessing names the salvation he has seen, its preparation, the nations, and Israel. This is not a description of his own completed resurrection body.

Luke 2:28–32 — KJV

28 Then took he him up in his arms, and blessed God, and said,
*29 Lord, now lettest thou thy servant depart in **[27] peace**, according to thy word:*
*30 For mine eyes have seen thy **[36] salvation**,*
31 Which thou hast prepared before the face of all people;
*32 A light to lighten the Gentiles, and the **[41] glory** of thy people Israel.*

Acts 28:28 — KJV

*28 Be it known therefore unto you, that the **[36] salvation** of God is sent unto the Gentiles, and that they will **[H] hear** it.*

Simeon's **"have seen"** and Paul's **"is sent unto the Gentiles"** retain their own setting. These G4992 occurrences do not become future merely because **[36] Salvation** receives its principal completion discussion here. Equally, they do not turn Peter's awaited revelation into an event already finished for every hearer.

The two Salvation entries share the accepted reader heading, not a single lexical identity. Luke 2:29's "word" is rhēma, G4487, not the logos noun; Acts 28:28 retains the hearing response.

4. Blood, redemption, service, and inheritance

The future promise is not left without a supplied legal and priestly foundation. Hebrews compares the former tabernacle service with Christ. Read the blood, conscience, service, mediator, and inheritance together; one summary word must not erase their different functions.[6]

Hebrews 9:11–17 — KJV

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

*12 Neither by the blood of goats and calves, but by his own blood he **[40] entered in** once into the holy place, having obtained eternal **[35] redemption** for us.*

*13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, **[11] sanctifieth** to the purifying of the flesh:*

*14 How much more shall the blood of Christ, who through the eternal **[6] Spirit** offered himself without spot to God, **[8] purge** your conscience from dead works to **[30] serve** the living God?*

*15 And for this cause he is the mediator of the **[10] new** testament, that by means of death, for the **[35] redemption** of the transgressions that were under the first testament, they which are **[E] called** might **[J] receive** the **[F] promise** of eternal **[14] inheritance**.*

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Christ enters by His own blood. The conscience is purged **"to serve the living God."** Then the writer identifies Him as mediator and connects His death with redemption of transgressions and the promise of eternal inheritance. The testator's death is not the future beneficiary's death.

> **THE PERSON WHO SUPPLIES THE WAY** Christ's own blood → redemption and conscience cleansing → service to the living God → the mediated promise of eternal inheritance. His death supplies what the recipient cannot provide by dying.

Verses 18–23 continue with the first testament's blood, the book and people, the tabernacle and vessels, remission, and the heavenly patterns. Their fuller priestly comparison belongs with the Atonement / Atoned and Heavenly Pattern readings; the next section keeps the chapter's stated conclusion.[7]

Redemption in 9:12 is lytrōsis, G3085; in 9:15 it is apolytrōsis, G629. These related nouns remain separate under [35]. Purifying in 9:13 is a noun; "purge" in 9:14 is the cleansing verb G2511 under [8].

4.1 Once offered, now appearing, to appear again

The end of the chapter names what Christ has done, where He now appears, and what His people await. The repeated appearance language must retain its changing time and purpose.

Hebrews 9:24–28 — KJV

*24 For Christ is not **[40] entered** into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

*25 Nor yet that he should offer himself often, as the high priest **[40] entereth** into the holy place every year with blood of others;*

*26 For then must he often have **[32] suffered** since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

27 And as it is appointed unto men once to die, but after this the judgment:

*28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto **[36] salvation**.*

Statement	Actor, time, and purpose
“Now to appear” — verse 24	Christ is in heaven itself, in the presence of God for us.
“Hath he appeared” — verse 26	He appeared once to put away sin by the sacrifice of Himself.
“Shall he appear” — verse 28	He will appear the second time unto salvation to those looking for Him.

The sacrifice is not repeated each time a believer dies. Nor is the person’s death presented as the act that supplies salvation. Verse 27 names death and the judgment that follows; verse 28 names Christ’s once-offering and future appearing. The sentences are connected without making their subjects interchangeable.

> **THE SAME CHRIST CARRIES THE PURPOSE** Once offered for sins → now in God’s presence for us → to appear again unto [36] Salvation. The awaited outcome does not mean the sacrifice is still unpaid or that present forgiveness is unreal.[4]

“Without sin” is read beside His prior offering to bear sins, not as though Christ had once been personally sinful. The continuing High Priest and the completed offering remain together. The coming bodily victory is the work of this same Lord.

5. Christ risen: the ground of the promised resurrection

The gospel in Packet 2 named Christ's death, burial, and resurrection. Paul now answers a denial of the resurrection of the dead. Read the argument leading into his firstfruits statement; the bodily hope is not an optional addition to that gospel.[8]

1 Corinthians 15:12–23 — KJV

*12 Now if Christ be preached that he rose from the dead, how say some among you that there is no **[37] resurrection** of the dead?*

*13 But if there be no **[37] resurrection** of the dead, then is Christ not risen:*

*14 And if Christ be not risen, then is our preaching vain, and your **[23] faith** is also vain.*

*15 Yea, and we are found false witnesses of God; because we have **[G] testified** of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.*

16 For if the dead rise not, then is not Christ raised:

*17 And if Christ be not raised, your **[23] faith** is vain; ye are yet in your sins.*

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

*21 For since by man came death, by man came also the **[37] resurrection** of the dead.*

*22 For as in Adam all die, even so in Christ shall all be **[10] made alive**.*

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Paul follows the consequence of denying resurrection: Christ not raised, testimony false, faith vain, people still in sins, and those asleep in Christ perished. Then he states the fact that answers the chain: **"But now is Christ risen from the dead."**

> **THE ORDER PAUL ACTUALLY STATES** Christ the firstfruits → afterward they that are Christ's at His coming. The source of the promised life is the risen Christ; the relationship is "in Christ."

The noun anastasis, G386, carries [37]. Raising verbs keep their own records. [10] "made alive," G2227, is future in verse 22; its earlier new-life teaching location does not move this occurrence into the past. Verses 24–28 develop Christ's reign and the defeat of death; Packet 13 returns to that argument.

5.1 God gives the body

Paul's next question is not whether a body matters, but **"with what body do they come?"** His seed and body comparisons prepare the reader to understand continuity without demanding that the raised condition be unchanged.

1 Corinthians 15:35–44 — KJV

35 But some man will say, How are the dead raised up? and with what body do they come?

*36 Thou fool, that which thou sowest is not **[10] quickened**, except it die:*

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

*40 There are also celestial bodies, and bodies terrestrial: but the **[41] glory** of the celestial is one, and the **[41] glory** of the terrestrial is another.*

*41 There is one **[41] glory** of the sun, and another **[41] glory** of the moon, and another **[41] glory** of the stars: for one star differeth from another star in **[41] glory**.*

*42 So also is the **[37] resurrection** of the dead. It is sown in corruption; it is raised in incorruption:*

*43 It is sown in dishonour; it is raised in **[41] glory**: it is sown in weakness; it is raised in **[21] power**:*

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The seed is sown, but **"God giveth it a body as it hath pleased him."** Paul then distinguishes kinds of flesh and differing bodily glory before applying the comparison to the resurrection. He does not ask the person to manufacture the new condition.

Sown	Raised
Corruption	Incorruption
Dishonour	Glory
Weakness	Power
Natural body	Spiritual body

"Spiritual body" still names a body. It is not permission to remove embodied life from the promised outcome. The contrast explains a changed condition: corruption, dishonour, and weakness do not define the raised body.[4]

The [41] glory words describing sun, moon, and stars belong to Paul's comparison; they do not make the stars participants in a believer's conversion. Natural (psychikos, G5591) and spiritual (pneumatikos, G4152) remain adjectives; the latter is not another occurrence of the Person's name, Holy Spirit.

5.2 The heavenly image and the change that must come

Paul now brings the body argument back to Adam and to the Lord from heaven. The life-giving work of the last Adam and the heavenly image answer the question raised at the beginning of this study: what becomes of the image-bearer whose present body bears mortality?

1 Corinthians 15:45–54 — KJV

*45 And so it is written, The first man Adam was made a living soul; the last Adam was made a **[10] quickening** spirit.*

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

The first man and the last Adam are distinguished; the natural and the spiritual are distinguished. Then Paul places **“we have borne”** beside **“we shall also bear.”** The heavenly image belongs to the coming bodily change, not merely to a new description of the old mortality.

> **“WE SHALL NOT ALL SLEEP”** The dead are raised incorruptible, and the living are changed. Corruption must put on incorruption; mortality must put on immortality. Death is not a compulsory saving mechanism that every believer must perform.

The text supplies the trumpet, the raising, the change, and the “when … then” relation of verse 54. It does not supply an additional timed gap between every heading in the reader’s guide. The fuller rule-and-glory treatment follows in Packet 13; the completed image-bearing purpose is gathered in Packet 14.

[10] Quickening describes the last Adam’s life-giving function in verse 45. It does not identify Jesus with the Holy Spirit or make “spirit” here an automatic [6] occurrence. “Changed,” allassō (G236), retains its distinct verb.

6. Those asleep in Jesus are not forgotten

The Thessalonian question concerns believers who have died before the Lord's coming. Paul's answer is comfort grounded in Jesus' death and resurrection, not a demand that grief pretend the loss did not happen. The earlier PPSG completion reading already pointed to this witness.[6]

1 Thessalonians 4:13–18 — KJV

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

*14 For if we **[1] believe** that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

*15 For this we say unto you by the **[G] word** of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

*18 Wherefore comfort one another with these **[G] words**.*

The Lord Himself descends. The dead in Christ rise first; the living are caught up **"together with them."** The pastoral conclusion is **"so shall we ever be with the Lord."** Those who have died are not excluded because they could not remain alive until His appearing.

The passage also preserves actual sequence: **"first," "then,"** and **"together."** Those words are not erased. They do not, by themselves, provide a timetable for every separate use of Crossing Over, Translation, or Entering In. The coming relation with the Lord is certain; added calendar intervals are not supplied here.

> **HOPE SPEAKS INTO GRIEF** Jesus died and rose again → the dead in Christ rise → the living are gathered together with them → always with the Lord. Therefore comfort one another with these words.

In this KJV passage, **"prevent"** means precede or go before, not hinder. "Remain" is perileipō, G4035: those left alive. It is not the menō abiding verb under [25]. "Caught up" is harpazō, G726, and "rise" is anistēmi, G450; neither is silently renamed the Translation word.

This reading does not turn mortal death into redemption. It shows why the Lord's promise still embraces those whose mortal course has ended. The One in whom they lived remains the One who raises and gathers them.

7. Victory through Christ; faithful work in the present

The body argument ends with thanksgiving and then a command for the present life. Read Paul's **"Therefore"** after his statement of victory. The future is not an excuse to neglect the vocation already received.

1 Corinthians 15:55–58 — KJV

55 O death, where is thy sting? O grave, where is thy victory?

*56 The sting of death is sin; and the **[21] strength** of sin is the **[A] law**.*

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Victory is given **"through our Lord Jesus Christ."** The result is not inactivity, but being steadfast and abounding in His work. The labour is **"not in vain in the Lord."** The source of victory and the place of service remain together.

This is the positive purpose of faithful works carried through the study: obedience, self-control, and love use what God supplies for the good of others. The Lord sees and rewards the service. It neither creates Grace nor operates as an independent power capable of raising the body.[8]

1 Thessalonians 5:23–24 — KJV

*23 And the very God of **[27] peace [11] sanctify** you wholly; and I pray God your whole spirit and soul and body be **[15] preserved** blameless unto the coming of our Lord Jesus Christ.*

*24 **[24] Faithful** is he that **[E] calleth** you, who also will do it.*

> **THE ONE WHO CALLS ALSO COMPLETES** The God of peace sanctifies; the whole person is kept toward the Lord's coming; the One who calls is faithful and will do it. His people serve in dependence while their completed condition remains His work.

The Thessalonian prayer follows practical commands concerning care, patience, good, rejoicing, prayer, thanksgiving, the Spirit, and examination (5:12–22). God's promise does not make those commands pointless; the commands do not make His work unnecessary.

"Strength" in 1 Corinthians 15:56 is G1411, the power word, applied here to sin and law—not to Spirit-enabled ministry. The spirit in "spirit and soul and body" is the person's spirit, not an interchangeable name for the Holy Spirit.

8. What is present and what is awaited

The same Christ connects the whole movement. His blood, resurrection, present priestly ministry, given Spirit, and promised appearing are not rival explanations. Each passage identifies the particular work and the condition it answers.[2]

Record	Already supplied / presently experienced	Awaited fullness
[35] Redemption	"We have redemption through his blood" (Ephesians 1:7).	"The redemption of our body" (Romans 8:23).
[36] Salvation	The gospel announces salvation; God's saving provision has appeared in Christ (Ephesians 1:13; Luke 2:30).	Salvation ready to be revealed; Christ appears unto salvation (1 Peter 1:5; Hebrews 9:28).
[37] Resurrection	Christ is risen, the firstfruits (1 Corinthians 15:20).	Those who are His at His coming; the dead raised incorruptible (15:23,52).
[12] Adoption	The Spirit of adoption and the family cry (Romans 8:15).	Waiting for adoption, identified as bodily redemption (8:23).
[14] Heirs / Inheritance	Children and heirs; the Spirit as earnest (Romans 8:17; Ephesians 1:14).	The inheritance in fullness, not merely the pledge (Ephesians 1:14).
[10] New-life family	Received new life and continuing renewal, already read in Packet 6.	Made alive In Christ in the resurrection setting (1 Corinthians 15:22).

In Christ reaches the body. The person is not completed merely by escaping responsibility or exchanging mortality for an undefined spiritual state. The received life is carried toward bodily resurrection, glory, and permanent fellowship under the King. The future does not erase the real life and service already given.

> **THE INTENTION CONTINUES** GOD supplies and sustains life In Christ → MAN remains faithful in the life received → GOD raises and completes through the King → the image-bearing purpose reaches its appointed fullness.

The next reading keeps **[38] Crossing Over, [39] Translation, [40] Entering In / Access / Draw Near, and [41] Glorification** distinct. Present transfer and access passages retain their present setting; a later teaching address does not rewrite their grammar. The final dwelling and the completed purpose then remain the main-body conclusion, not an appendix.[2]

Next: Packet 13 — Final Entrance and Glorification under the King.

Sources and further reading

Scripture is the primary witness. Superscript numbers identify supporting study documents, not additional PPSG markers or evidence-strength ratings. References identify the source document, page, and section. Printed line locators are supplied where available.

1. Packet 11 — Continuance, Suffering, Holiness, and Assurance; and The Three D's — Bridge Between Packets 11 and 12. Same study, "PPSG Pattern Process Sequence to Glorification 9 30 26." Packet 11, §8, p.15: remaining life and the completion handoff. Bridge, §3, p.3: firstfruits, patient waiting, and the awaited body. The bridge is a separate reader insert; its explanatory labels are not new PPSG stages.

2. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study. pp.5–6: family, recurring fields, remaining, and completion; p.8: God–man movement; pp.9–13: intention, In Christ, glory, and the King's completion. Table locators use page + row; table line locators are unavailable.

3. Packet 7 — Family Standing, Inheritance, and Keeping. Same study. §§5–5.1, pp.7–8: Romans 8 family and firstfruits; §6, p.9: seal, earnest, and inheritance; §7, p.10: Peter's reserved inheritance and kept people; p.11: "grieve not" and the sealed life. The present returns focus on the awaited completion.

4. PPSG_Transfer_Packet_6_Consummation_Revelation_Final_Validation_Rebuilt.docx. 17 September 2026, §§1–2, p.2: accomplished provision and creation's unfinished condition; §§3–4, p.3: Spirit, body, resurrection; §5, p.4: the King's victory. Reliable printed line locators are unavailable.

5. CLEAN PPSG CHAT 1 copied for project reference 7 29 26(1).docx. pp.127–129: the distinction between Save/Saved and Salvation, with the separate G4982, G4991, and G4992 records. pp.16–17: the exact-word and recurring-marker explanation. Reliable printed line locators are unavailable.

6. Pattern Process and Sequence of Glorification 5 30 22.docx. pp.18–20: redemption, adoption's future horizon, salvation, and inheritance; pp.21–22: bodily image, "not all sleep," Hebrews 9, and Peter's prophetic witness. Reliable printed line locators are unavailable.

7. Packet 6 — Washed, Cleansed, Purified, and Made New; and Packet 4 — Judicial Act, Forgiven Sins, Righteous Standing. Same study. Packet 6, pp.9–11: the complete Hebrews 10:1–22 reading, with sacrifice, cleansing, and approach. Packet 4, p.7: the Heavenly Pattern / Christological Fulfillment bridge. The Atonement / Atoned appendix is the fuller assigned comparison.

8. Packet 2 — Grace, the Call, the Promise, and the Word, revised; and Packet 10A — Fruit, Gifts, and Service in Love. Same study. Packet 2, §§2–2.1, pp.4–5: faithful works and the received life; its final Word / Gospel reading includes 1 Corinthians 15:1–4. Packet 10A, §6, p.12: received gift, supplied ability, and service/inheritance; §7, p.13: practical love. Packet 9, §§2–3, pp.5–6: James, stewardship, and the thief's short remaining life.

9. Pattern Process and Sequence of Glorification 12 2025.docx. pp.30–32: bodily redemption, future salvation, resurrection, and glory; p.83: the redemption and salvation word records. The cited sections provide the specific completion and word comparisons used here; the remainder of that source has its own study context. Reliable printed line locators are unavailable.

Further reading: the temporal/lexical guide; inheritance in fullness; Justify / Justified / Justification — Forms and Time Profiles; Atonement / Atoned; and the separate Jubilee / refuge / heavenly-pattern comparisons. The full body-and-reign argument continues in Packet 13; Genesis-to-Revelation purpose concludes in Packet 14.

Passage locations and word distinctions

Reading	Location
Ephesians 1:7–14; 4:30	§1, p.3
Romans 8:14–25; Romans 13:11–14	§§2–2.1, pp.4–5
1 Peter 1:3–12	§3, p.6
Luke 2:28–32; Acts 28:28	§3.1, p.7
Hebrews 9:11–17,24–28	§§4–4.1, pp.8–9
1 Corinthians 15:12–23,35–54	§§5–5.2, pp.10–12
1 Thessalonians 4:13–18	§6, p.13
1 Corinthians 15:55–58; 1 Thessalonians 5:23–24	§7, p.14

Redemption. Apolytrōsis (G629) is the release/redemption noun in Ephesians 1:7,14; Romans 8:23; Hebrews 9:15. Lytrōsis (G3085), Hebrews 9:12, is a separate related redemption noun. Lytron (G3083, ransom), lytroō (G3084, redeem), and exagorazō (G1805, redeem/buy out) retain their individual records; [35] is not a declaration that they are one word.

Saved and Salvation. Sōzō (G4982) remains [18]. Sōtēria (G4991) and sōtērion (G4992) retain separate records under [36]. Hope (elpis, G1680) is not Faith (pistis, G4102). Inheritance (klēronomia, G2817), heir (klēronomos, G2818), inherit (klēronomeō, G2816), and obtain an inheritance (klēroō, G2820) are related but distinct. No new heirship number is introduced.

Pledge and firstfruits. Arrabōn (G728) is earnest; aparchē (G536) is firstfruits. Apokaradokia (G603), Romans 8:19, is earnest expectation. The latter is not a second pledge noun. Adoption (huiothesia, G5206) keeps [12] in both the present family and awaited bodily settings.

Resurrection and life-giving. Anastasis (G386) is [37]. Egeirō (G1453, raise) and anistēmi (G450, rise) are distinct verbs, not silently substituted for the noun. Zōopoieō (G2227) keeps [10] in made alive, quickened, and quickening. Allassō (G236) means change; it does not become the glory noun doxa (G1391). Spiritual (G4152), natural (G5591), and body (G4983) retain their own identities.

Setting and actor. Christ's firstfruits, the Spirit's firstfruits, God receiving glory, the stars' glory, and the believer's bodily glory retain their local referents. Perileipō (G4035), those remaining alive in 1 Thessalonians 4, is not menō (G3306), abide. Harpazō (G726), caught up, is not automatically the translation verb. The general fact of mortal death is not the agent of redemption.

Scripture-word references. Selected KJV chapter texts and local word records: Bible Hub, Ephesians 1 and 4; Romans 8 and 13; 1 Peter 1; Luke 2; Acts 28; Hebrews 9; 1 Corinthians 15; 1 Thessalonians 4–5. Source-language notes identify wording; the supporting study documents and the passages themselves supply the argument.

PPSG Pattern Process Sequence to Glorification 9 30 26

Final Entrance and Glorification under the King

PACKET 13 OF 14

The King who gives life also brings His people into its completed fullness.

The body is to be raised and changed. The people are to dwell with God. Death and defilement cannot remain masters of that life. The question is not simply where the image-bearer goes, but who establishes the condition in which the promised life can endure.

> **THE QUESTION** How do passage from death to life, transfer into the Son's kingdom, access to God, and bodily glory belong to one completed purpose without becoming the same thing?

[38] Crossing Over → [39] Translation → [40] Entering In / Access / Draw Near → [41] Glorification

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

Packet 12 followed redemption, salvation, and the awaited body. This reading follows the distinct crossing, transfer, access, and glory witnesses into the King's victory and the city God prepares.[1,2]

Principal readings: 1 Corinthians 15:20–28,42–54; Philippians 3:20–21; Hebrews 10:19–22; Hebrews 11:8–16; Colossians 1:12–14; Revelation 21:22–27.

Scripture quotations: King James Version. Recurring markers retain their identity; the sentence supplies the actor, object, and time.

Contents and reading guide

Reading	Page
1. The crossing, the remaining life, and the completion	3
2. Crossing Over: from death unto life	4
3. Translation: into the Son’s kingdom	5
4. Entering In: the blood, the way, and the High Priest	6
4.1 The promised country and the city God prepares	7
5. He must reign until the enemies are subdued	8
5.1 Raised in glory: the heavenly image	9
5.2 The change and the victory over death	10
6. The awaited Saviour changes the body	11
6.1 With Me: the prayer and the shared glory	12
7. Open gates and no defiling entrance	13
8. Distinct witnesses, one completed purpose	14
Sources and further reading	15
Passage locations and word distinctions	16

The four fields

Reader field	What the distinction preserves
[38] Crossing Over	Passage from the former condition; distinguish the broad crossing from each local occurrence.
[39] Translation	Transfer into another dominion; the Father brings His people into the Son’s kingdom.
[40] Entering In / Access / Draw Near	Approach and entry through Christ; present access and final-city entrance retain their settings.
[41] Glorification	Bodily glory and completed image-bearing established through the King, not by the person’s independent power.

1. The crossing, the remaining life, and the completion

The larger movement has not changed. **[1]–[22]** describes the crossing into the received change of condition; **[23]–[34]** follows the life remaining In Him; the completion readings follow what God establishes through Jesus. The later treatment of **[38] Crossing Over** does not turn the earlier crossing into something still unperformed.[1]

Movement	What the reader has followed
Crossing — [1]–[22]	Belief and the judicial, Spirit-worked, family, and relational realities received In Christ.
Remaining — [23]–[34]	Faith, faithfulness, abiding, Spirit-walk, fruit, gifts, loving service, perseverance, and assurance.
Completion — [35]–[41]	Redemption and salvation brought to fullness, resurrection, the entrance-and-glory horizon, and God's permanent establishment through the King.

The Red Sea, the journey, and Jordan into inheritance give a supporting comparison. God opens the way that the people cannot open. The people actually walk the way He supplies. Their emergence from Egypt is not the end of everything God intends for them.[3]

Exodus 14:21–22 — KJV

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

The opened sea is a real rescue in its own history. The later journey, dwelling instructions, Jordan crossing, and inheritance have their own parts in that history. They help the reader recognize a larger pattern without replacing the words of the New Testament.

> **THE SUPPLIED WAY** GOD opens and provides → the people walk in the supplied way → GOD brings His purpose forward. The shadow points toward the relationship; it does not create a second conversion or a timetable between every later heading.

Fuller comparison: Exodus / Red Sea / wilderness / Jordan; see the separate shadow exhibit. Deliverance remains a rescue description within that comparison, not an additional numbered PPSG field.

2. Crossing Over: from death unto life

Jesus speaks of life already possessed and then of the hour when those in the graves will hear His voice. Read these sentences together. Present life in the Son and the coming resurrection are not competing promises.

John 5:24–29 — KJV

*24 Verily, verily, I say unto you, He that **[H] heareth** my **[G] word**, and **[1] believeth** on him that sent me, hath everlasting life, and shall not come into condemnation; but is **[38] passed** from death unto life.*

*25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall **[H] hear** the voice of the Son of God: and they that **[H] hear** shall live.*

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

*27 And hath given him **[5] authority** to execute judgment also, because he is the Son of man.*

*28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall **[H] hear** his voice,*

*29 And shall come forth; they that have done good, unto the **[37] resurrection** of life; and they that have done evil, unto the **[37] resurrection** of damnation.*

The hearer who believes the One who sent Jesus **“hath everlasting life”** and **“is passed from death unto life.”** A few sentences later, Jesus names those in the graves and their coming forth. The first statement is not redated to that future hour; the future statement is not dissolved into an inward change alone.

1 John 3:14 — KJV

*14 We know that we have **[38] passed** from death unto life, because we **[30] love** the brethren. He that **[30] loveth** not his brother **[25] abideth** in death.*

John’s letter connects knowing that passage with love for the brethren. The received life has a visible relationship to others. This is the same service-and-love witness preserved in the earlier PPSG material, not an independent method of purchasing life.[4]

> **CROSSING AND THE LIFE THAT FOLLOWS** Hearing and believing → life possessed and passage from death → love lived among the brethren. The Son also holds authority over the future resurrection and judgment.

“Passed” is metabainō, G3327; John 5:24 uses a perfect form, describing passage already accomplished. John’s “condemnation” and “damnation” here use krisis, G2920—not Romans 8:1’s katakrima, G2631. The KJV words remain unchanged.

3. Translation: into the Son's kingdom

Colossians identifies both the former dominion and the kingdom into which the Father has transferred His people. Read the prayer for their present walk before the thanksgiving for what the Father has done.[3]

Colossians 1:9–14 — KJV

*9 For this cause we also, since the day we **[H] heard** it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;*

*10 That ye might **[26] walk** worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*

*11 Strengthened with all **[21] might**, according to his **[41] glorious** power, unto all **[31] patience** and longsuffering with joyfulness;*

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

*13 Who hath delivered us from the **[5] power** of darkness, and hath **[39] translated** us into the kingdom of his **[30] dear** Son:*

*14 In whom we have **[35] redemption** through his blood, even the **[3] forgiveness** of sins:*

The Father **"hath delivered us"** and **"hath translated us."** Paul addresses living people who are to walk worthily, bear fruit, grow in knowledge, and endure. Their present transfer is not postponed until mortal death merely because this part of the study returns to the completion horizon.

Expression	Local function
Delivered from	The rescue from the power of darkness.
[39] Translated into	The Father's transfer into the kingdom of His dear Son.
In whom we have	The Son remains the location of redemption through blood and forgiveness of sins.

[38] Crossing Over and **[39] Translation** therefore remain distinguishable. John names passage from death into life; Paul names transfer into the Son's kingdom. The witnesses converge on Christ without becoming the same Greek verb or supplying two separate future waiting periods.

Translated: methistēmi, G3179; delivered: rhyomai, G4506. In verse 13, "power" is exousia, G1849, here applied to dark dominion—not approval of that dominion. "Dear" renders the love noun G26. In verse 12, "inheritance" is klēros, G2819, a lot/share, distinct from klēronomia, G2817.

4. Entering In: the blood, the way, and the High Priest

Rescue from a dominion and approach to the holy presence answer different questions. Hebrews locates the approach in Jesus' blood, His flesh, and His priesthood. Packet 11 read this passage for the continuing response; its return here identifies the supplied access itself.[5]

Hebrews 10:19–25 — KJV

*19 Having therefore, brethren, boldness to **[40] enter** into the holiest by the blood of Jesus,*

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

*22 Let us **[40] draw near** with a true heart in full **[34] assurance** of **[23] faith**, having our hearts sprinkled from an evil conscience, and our bodies **[7] washed** with pure water.*

*23 Let us hold fast the **[L] profession** of our faith without wavering; (for he is **[24] faithful** that **[F] promised**;)*

*24 And let us consider one another to provoke unto **[30] love** and to good works:*

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The invitation **"Let us draw near"** follows the given blood, living way, and High Priest. The people do not first become their own priests or manufacture a clean standing. They approach through the provision Christ has made.

Ephesians 2:18 — KJV

*18 For through him we both have **[40] access** by one **[6] Spirit** unto the Father.*

The access is **through Him**, **by one Spirit**, **unto the Father**. The following sentences make the people God's household and habitation through the Spirit (Ephesians 2:19–22; Packet 8). The destination is communion and dwelling, not a brief visit to sacred space.[6]

> **LEGAL / COVENANT WITNESS** Blood and living High Priest → draw near with a true heart → hold fast because He is faithful → encourage love and good works. Present access is real while the fullness of life with God remains ahead.

"Enter" in Hebrews 10:19 is the entry noun eisodos, G1529; "draw near" is proserchomai, G4334; "access" in Ephesians 2:18 is prosagōgē, G4318. They share the reader heading while retaining separate lexical records.

4.1 The promised country and the city God prepares

Abraham obeyed a call into a real land, yet the writer of Hebrews follows the desire beyond land already walked. The sojourners seek the city whose builder is God. Read the whole movement from departure to the better country.

Hebrews 11:8–16 — KJV

*8 By **[23] faith** Abraham, when he was **[E] called** to go out into a place which he should after **[J] receive** for an **[14] inheritance**, obeyed; and he went out, not knowing whither he went.*

*9 By **[23] faith** he sojourned in the land of **[F] promise**, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the **[14] heirs with him** of the same **[F] promise**:*

10 For he looked for a city which hath foundations, whose builder and maker is God.

*11 Through **[23] faith** also Sara herself **[J] received [21] strength** to conceive seed, and was delivered of a child when she was past age, because she judged him **[24] faithful** who had **[F] promised**.*

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

*13 These all died in **[23] faith**, not having **[J] received** the **[F] promises**, but having seen them afar off, and were **[I] persuaded** of them, and embraced them, and **[L] confessed** that they were strangers and pilgrims on the earth.*

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Abraham, Isaac, and Jacob dwell in tents in the land of promise. The text does not erase that land; it also does not stop the hope at their tents. **“He looked for a city”** and **“he hath prepared for them a city”** identify God as the One who builds and prepares.

> **PROMISE WITHOUT SEIZURE** The promised inheritance → faith and obedient sojourning → the better country → the city God prepares. Their desire is not condemned; the Giver and His promised end remain together.

The “called” of Abraham’s departure does not settle the deferred Called / Elect comparison. “Persuaded” and “confessed” remain in verse 13’s KJV wording. God’s “not ashamed” in verse 16 uses G1870, not the separate G2617 record under [20].

5. He must reign until the enemies are subdued

The completion is not achieved by a body changing itself or by an enemy voluntarily surrendering its claim. Scripture places the victory under the enthroned Lord. Psalm 110 supplies the footstool witness; Corinthians joins Christ's resurrection, His people's resurrection, His reign, and death's defeat.[7]

Psalm 110:1 — KJV

1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

1 Corinthians 15:20–28 — KJV

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.
*21 For since by man came death, by man came also the **[37] resurrection** of the dead.*
*22 For as in Adam all die, even so in Christ shall all be **[10] made alive**.*
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
*24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all **[5] authority** and **[21] power**.*
25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy that shall be destroyed is death.
27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Packet 12 read the firstfruits for the certainty of resurrection. The return now follows **"afterward," "then," "till,"** and **"when."** Christ is risen; those who are His belong to His coming; He reigns until the enemies are under His feet. Death is the last enemy named for destruction.

Paul explicitly distinguishes the One who subjects all things from the things subjected. The Son's victorious work reaches **"that God may be all in all."** The permanent condition is established through His rule, not by autonomous human dominion.

> **THE KING COMPLETES THE VICTORY** Christ risen → those who are His at His coming → every enemy brought under His feet → death destroyed → God all in all.

5.1 Raised in glory: the heavenly image

Read the body passage again for the condition established by that victory. Packet 12 explained the seed-and-body question. The focus now is the heavenly image: the people do not remain defined by corruption, dishonour, and weakness.[2]

1 Corinthians 15:42–49 — KJV

*42 So also is the **[37] resurrection** of the dead. It is sown in corruption; it is raised in incorruption:*

*43 It is sown in dishonour; it is raised in **[41] glory**: it is sown in weakness; it is raised in **[21] power**:*

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

*45 And so it is written, The first man Adam was made a living soul; the last Adam was made a **[10] quickening** spirit.*

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Sown	Raised
Corruption	Incorruption
Dishonour	**[41] Glory**
Weakness	**[21] Power**
Natural body	Spiritual body

A **spiritual body** is still a body. The contrast is not between an unwanted creation and a bodiless escape. Paul distinguishes the first man and the last Adam, the earthy and the heavenly, and then includes the people in the promised likeness: **“we shall also bear the image of the heavenly.”**

> **THE IMAGE-BEARING PURPOSE ADVANCES** The first Adam’s earthy condition → the last Adam’s life-giving work → the body raised in glory → the heavenly image borne. The One who supplies the life supplies the completed condition.

Quickening remains [10], zōopoieō, G2227; resurrection remains [37], anastasis, G386. The “spirit” in “quickening spirit” is not an automatic [6] label. Spiritual, G4152, and natural, G5591, remain adjectives describing the body.

5.2 The change and the victory over death

The next sentences state why a change is necessary and how the death-and-corruption problem is answered. Paul's mystery includes both people who have died and people who do not sleep. Both belong within the promised bodily completion.

1 Corinthians 15:50–54 — KJV

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"We shall not all sleep" prevents mortal death from becoming a compulsory work each person must perform to obtain the gift. **"We shall all be changed"** keeps the transformation necessary. The dead are raised incorruptible; the living are changed; mortality puts on immortality.

Paul's statement	Relationship preserved
"Flesh and blood cannot inherit"	The present corruptible condition does not supply the fitness for the kingdom.
"The dead shall be raised … we shall be changed"	Raising and transformation belong to the bodily answer, without an invented gap between them.
"When … then"	The saying about death's defeat is brought to pass when corruption and mortality are clothed with the promised condition.

Packet 12 also read the Lord's descent and the gathering in 1 Thessalonians 4:13–18. Its **"first," "then,"** and **"together"** remain part of the witness. Those words do not, by themselves, identify every gathering action with the distinct words Crossing Over, Translation, or Entering In.[2]

> **DEATH DOES NOT SUPPLY THE REMEDY** God's victory through Christ answers death. The promised change is not produced by the beneficiary's death or by endurance acting as an independent power.

"Changed" is allassō, G236; "raised" uses egeirō, G1453. Neither is silently substituted for the glory noun or the translation verb. The sequence words are retained where Paul actually supplies them.

6. The awaited Saviour changes the body

Philippians identifies the agent of the promised bodily change. Read the contrast in conduct before the heavenly-citizenship statement; the expectation of Christ's coming belongs to a life already directed toward Him.[7,10]

Philippians 3:17–21 — KJV

*17 Brethren, be followers together of me, and mark them which **[26] walk** so as ye have us for an ensample.*

*18 (For many **[26] walk**, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:*

*19 Whose end is destruction, whose God is their belly, and whose **[41] glory** is in their shame, who mind earthly things.)*

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

*21 Who shall change our vile body, that it may be fashioned like unto his **[41] glorious** body, according to the working whereby he is able even to subdue all things unto himself.*

The awaited Saviour is **the Lord Jesus Christ**. He changes the body, conforms it to His glorious body, and acts with the ability to subdue all things to Himself. The same Lord who rules over the enemies establishes the body's changed condition.

Colossians 3:1–4 — KJV

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

*4 When Christ, who is our life, shall appear, then shall ye also appear with him in **[41] glory**.*

The people's life is presently **"hid with Christ in God."** Its revealed glory is connected to **"when Christ … shall appear."** Life in Him now and appearing with Him then remain distinguishable. Seeking what is above does not remove the present duties of love and service that follow in the chapter.

> **ONE LORD, PRESENT LIFE AND REVEALED GLORY** Life hid with Christ now → His appearing → His people appearing with Him in glory. He changes the body through the same effective rule by which He subdues all things.

"Conversation," politeuma (G4175), concerns citizenship/commonwealth here. "Vile" belongs to the body's lowly condition (tapeinōsis, G5014), not a denial that God made the body. "Change" is metaschēmatizō, G3345; "fashioned like" is symmorphos, G4832—not the Translation verb G3179.

6.1 With Me: the prayer and the shared glory

The bodily promise does not stand apart from Jesus' desire for His people. Packet 5 read His prayer for unity and indwelling fellowship. Return now for the glory He gives and His desire that His people be with Him to behold His glory.[8]

John 17:20–24 — KJV

*20 Neither pray I for these alone, but for them also which shall **[1] believe** on me through their **[G] word**;*

*21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may **[1] believe** that thou hast sent me.*

*22 And the **[41] glory** which thou gavest me I have given them; that they may be one, even as we are one:*

*23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast **[30] loved** them, as thou hast **[30] loved** me.*

*24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my **[41] glory**, which thou hast given me: for thou **[30] lovedst** me before the foundation of the world.*

The prayer includes those who will believe through the disciples' word. Its direction is personal: **"I in them, and thou in me,"** and **"be with me where I am."** The Father's love for the Son and the Son's given glory ground the shared fellowship; the people do not acquire glory by seizing God's place.

The Spirit-given fellowship already read in Packet 5 remains the present-life connection: **"he hath given us of his [6] Spirit"** witnesses to dwelling in God and His dwelling in us (1 John 4:13). The prayer's shared life and love reach toward the fullness of being with Christ and beholding His glory.[8]

> **GIVEN GLORY, NOT INDEPENDENT DEITY** The Father gives to the Son → the Son gives to His people → unity, love, and witness → with Him to behold His glory. Communion with God does not turn the image-bearer into God.

This is the same purpose followed through the whole study. God forms a people for life with Him, not merely for a change of location. The coming city brings that communion into the permanent dwelling order.[1,7]

The glory noun is doxa, G1391. Its referent matters: the Son's glory, the glory He gives, and the glory His people behold are related in the prayer without erasing Father, Son, or recipients.

7. Open gates and no defiling entrance

The city of Revelation answers the hope of the sojourners with a concrete dwelling witness. Read its temple, light, nations, gates, and exclusion together. An open gate is not permission for defilement to return.[7]

Revelation 21:22–27 — KJV

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

*23 And the city had no need of the sun, neither of the moon, to shine in it: for the **[41] glory** of God did lighten it, and the Lamb is the light thereof.*

*24 And the nations of them which are **[18] saved** shall **[26] walk** in the light of it: and the kings of the earth do bring their **[41] glory** and honour into it.*

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

*26 And they shall bring the **[41] glory** and honour of the nations into it.*

*27 And there shall in no wise **[40] enter** into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

The Lord God Almighty and the Lamb are the temple. God's glory gives light, and the Lamb is its light. The nations walk in that light; the kings bring their glory and honour. The gates are not shut, yet **nothing defiling enters**. Both statements remain in the same description.

Genesis 3:24 — KJV

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Packet 1 ended the garden scene with the guarded way. Its return now identifies the change in the dwelling question: access is not obtained by bringing the unchanged defiling condition past the guard. God supplies the life and the condition appropriate to His presence.[9]

> **FROM THE GUARDED WAY TO PERMANENT DWELLING** The way to the tree guarded → the way through Christ supplied → His people made fit for life with God → open gates and no defiling entrance. The separate passages converge without becoming one ritual.

This final-city witness supplies the entrance and exclusion horizon. It does not describe a separate timed transport operation between resurrection and glorification. The full Revelation 21–22 setting, including life, face, Name, service, and reign, follows in Packet 14.

"Enter" in verse 27 is eiserchomai, G1525, under [40]. The negation and the object—anything that defiles—remain essential. The KJV's "saved" in verse 24 remains [18], not [36] Salvation.

8. Distinct witnesses, one completed purpose

The four headings give the reader four questions to keep in view. The answer remains one Christ, but passage, transfer, approach, and glory do not become interchangeable words.

Reader field	What the witness establishes
[38] Crossing Over	John 5:24 names passage from death unto life already true of the believing hearer. This is distinct from the coming resurrection described in 5:28–29.
[39] Translation	Colossians 1:13 names the Father's accomplished transfer of His people into the Son's kingdom. Present transfer remains present.
[40] Entering In / Access / Draw Near	Hebrews names present approach through blood and priesthood; Hebrews 11 points to the city God prepares; Revelation names the final city's open gates and exclusion of defilement.
[41] Glorification	Corinthians and Philippians name the body raised and changed into glory under Christ's rule; His prayer keeps that glory with fellowship in Him.

The completion display remains **[37] Resurrection → [38] Crossing Over → [39] Translation → [40] Entering In / Access / Draw Near → [41] Glorification**. These distinct subjects are brought together here without making Colossians' already-accomplished transfer or Hebrews' present approach into additional future events.

> **WHAT THE PASSAGES DO AND DO NOT TIME** Scripture expressly supplies Christ the firstfruits, His people at His coming, the raising and change, the reign until death's defeat, and the completed dwelling. The readings do not establish an extra universal timed crossing or translation between bodily resurrection and glory.

The larger crossing at **[1]–[22]** and the remaining life at **[23]–[34]** are therefore still in place. Faithful works express obedience, self-control, and love with what God supplies. They matter to His assessment and reward; they do not create the power that completes the body.[1,2]

> **THE INTENTION CONTINUES** GOD gives and sustains life In Christ → MAN lives faithfully In Him → GOD completes through the King → the image-bearers dwell, serve, and reign under God and the Lamb.

The numbers do not exhaust the purpose. The next reading returns to Genesis and follows Revelation 21–22 in its full setting: the image-bearing intention completed, inheritance in fullness, the servants' work, the face and Name, and life in God's permanent dwelling.

Next: Packet 14 — The Image-Bearing Purpose Completed.

Sources and further reading

Scripture supplies the primary witness. Superscript numbers identify the exact supporting study document, not an additional PPSG marker or a rating of evidence. Where reliable line locators are unavailable, use the stated page and section.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study, “PPSG Pattern Process Sequence to Glorification 9 30 26.” pp.5–6: recurring fields, remaining, and completion; p.8: God–man movement; pp.9–13: intention, In Christ, glory, and the King’s completion. Table locators use page + row; reliable prose line locators are unavailable here.

2. Packet 12 — Redemption, Salvation, and the Awaited Body. Same study. §§5–5.2, pp.10–12: resurrection, quickening, body, image, and “not all sleep”; §6, p.13: those asleep and the gathering; §§7–8, pp.14–15: service, completion, and the handoff.

3. PPSG_Transfer_Packet_2_Crossing_Over_Going_In_Rebuilt.docx. 16 September 2026. §§1–4, pp.3–5: rescue, dominion, and transfer; §§6–7, pp.6–7: blood-based approach and Spirit habitation; §§9–10, p.8: Christ’s directional work and the baptism witness. The transfer packet’s internal numbering is not this reader series. Reliable printed line locators are unavailable.

4. Pattern Process and Sequence of Glorification 5 30 22.docx. p.15: 1 John 3:14 and the service/love witness; pp.20–22: inheritance, heavenly image, Hebrews 9, and completion. Earlier numerical assignments and mixed source translations do not replace the current guide or KJV quotations. Reliable printed line locators are unavailable.

5. Packet 11 — Continuance, Suffering, Holiness, and Assurance. Same study. §§2–2.2, pp.4–6: Hebrews 10:19–39 in full; §6.1, p.13: promise, oath, and the High Priest; §8, p.15: remaining life and completion.

6. Packet 8 — Peace, Reconciliation, and Life Received. Same study. Ephesians 2:11–22 reading, p.5: nearness, reconciliation, access, household, and habitation through the Spirit.

7. PPSG_Transfer_Packet_6_Consummation_Revelation_Final_Validation_Rebuilt.docx. 17 September 2026. §§3–4, p.3: Spirit, body, resurrection and glory; §5, p.4: the King’s victory; §§7–10, pp.5–6: the final dwelling, open gates, face, Name, service, and reign. Reliable printed line locators are unavailable.

8. Packet 5 — The Granted Right and the Indwelling Spirit, revised. Same study. §10.1, p.15: John 17:20–23 and 1 John 4:13. The present return adds John 17:24’s being with Christ and beholding His glory to the already-read communion witness.

9. Packet 1 — The Image-Bearer, the Command, and the Breach. Same study. §4.2, p.8: Genesis 3:20–24, the living line and the guarded way.

10. Pattern Process and Sequence of Glorification 12 2025.docx. pp.30–32: the specific completion witnesses, including Philippians 3:21 and Colossians 3:4. The historical glossary and its old marker numbers remain separate. Reliable printed line locators are unavailable.

Further-study reference routes: Exodus / Red Sea / wilderness / Jordan; Atonement / Atoned; Heavenly Pattern / Christological Fulfillment; the temporal and lexical reference guide; and the deferred Called / Elect study. They are reference routes, not additional operations inserted into [38]–[41].

Passage locations and word distinctions

Reading	Location
Exodus 14:21–22	§1, p.3
John 5:24–29; 1 John 3:14	§2, p.4
Colossians 1:9–14	§3, p.5
Hebrews 10:19–25; Ephesians 2:18	§4, p.6
Hebrews 11:8–16	§4.1, p.7
Psalm 110:1; 1 Corinthians 15:20–28	§5, p.8
1 Corinthians 15:42–54	§§5.1–5.2, pp.9–10
Philippians 3:17–21; Colossians 3:1–4	§6, p.11
John 17:20–24	§6.1, p.12
Revelation 21:22–27; Genesis 3:24	§7, p.13

Crossing and transfer. [38] Metabainō (μεταβαίνω, G3327): pass from one place or condition to another; John 5:24 and 1 John 3:14 name death-to-life passage. **[39] Methistēmi** (μεθίστημι, G3179): remove or transfer; Colossians 1:13 names kingdom transfer. Rhyomai (G4506), rescue, is distinct and has no additional core number.

Approach and entry. [40] Eisodos (εἴσοδος, G1529), entry; eiserchomai (εἰσέρχομαι, G1525), enter; proserchomai (προσέρχομαι, G4334), approach/draw near; prosagōgē (προσαγωγή, G4318), access. The shared heading preserves a related function, not one interchangeable Greek word.

Glory and bodily change. [41] Doxa (δόξα, G1391), glory, and doxazō (δοξάζω, G1392), glorify, retain their noun/verb distinction. Allassō (G236), change, in 1 Corinthians 15 and metaschēmatizō (G3345), change/transform, in Philippians 3 are separate verbs. Symmorphos (G4832) identifies conformity to Christ's body. None becomes the kingdom-transfer verb.

Other recurring records. Faith (G4102) is [23]; believing (G4100), [1]; persuaded (G3982), [I]; confessed (G3670), [L]; faithful (G4103), [24]. "Heirs with him" uses synklēronomos (G4789), retained with [14]. "Inheritance" in Colossians 1:12 uses klēros (G2819), not G2817. "Dear" in 1:13 renders agapē (G26), love; its subject remains the Father's beloved Son.

Setting matters. John 5's condemnation/damnation (G2920) is not Romans 8:1's G2631; God's not being ashamed in Hebrews 11:16 is G1870, not G2617. Authority (G1849) and effective power (G1411) remain distinct. Colossians 1:11's final "power" is kratos (G2904). Spirit, the human spirit, and spiritual adjectives are not automatically one record.

Scripture and word verification. KJV chapter text and local Greek word records at Bible Hub: John 5 and 17; 1 John 3; Colossians 1 and 3; Hebrews 10–11; Philippians 3; 1 Corinthians 15; Revelation 21. Exodus 14 and Psalm 110 are retained Old Testament witnesses; no new Hebrew etymology supplies the sequence. Primary passage readings and the supporting study sources above supply the argument.

PPSG Pattern Process Sequence to Glorification 9 30 26

The Image-Bearing Purpose Completed

PACKET 14 OF 14

God completes the image-bearing purpose through Jesus Christ.

The study began with life, a place, a command, and a vocation given by God. The breach brought guilt, defilement, estrangement, and mortality. Christ's work has answered those obstacles throughout the reading. The final question is not simply how the image-bearer escapes death, but what the completed life with God is for.[1,2]

> **THE OPENING QUESTION** What does God bring to fullness when the people He has made new bear the heavenly image, receive the inheritance, and dwell with Him?

The reading movement

Design and breach → Grace and response → judicial acceptance → the Spirit and changed condition → family and restored relationship → lived faith and vocation → completion under the King → the image-bearing purpose completed.

The Three D's bridge kept the desired outcome with the Giver. The final vision contains both a completed dwelling and words addressed to those who still hear, respond, and await the Lord. The city, the warnings, the invitation, and the closing Grace are read together. No part of the ending is reduced to an isolated promise.[1,4,9]

Principal readings: Genesis 1:26–28; Genesis 2 in context, with 2:7–10,15–17 quoted; 1 Corinthians 15:24–28,49; Ephesians 3:6–12,14–21; Revelation 21–22 in full.

Scripture quotations: King James Version. This final packet returns to earlier passages for the purpose now reaching its completed setting.

Contents and reading guide

Reading	Page
1. Return to the intention	3
2. The King completes the human purpose	4
3. God's purpose made known in Christ	5
3.1 Fullness received, glory returned to God	6
4. Covenant of Peace and permanent dwelling	7
5. God with His people; all things new	8
5.1 The bride, the names, and the foundations	9
5.2 The city shown in its fullness	10
5.3 Open gates, light, and no defiling entrance	11
6. River, tree, face, Name, service, and reign	12
6.2 Worship God; the coming assessment	13
6.3 The witness, invitation, warning, and Grace	14
7. The image-bearing purpose completed	15
Sources and continuing-study references	16
Passage locations and word distinctions	17

The purpose is not another numbered operation

[10] Renewed / New / Anew / Born Again / Regeneration / Made Alive / Quicken / Quickened / Quickening / New Creation returns in the final creation setting. **[14] Heirs / Inheritance** reaches fullness; **[30] Serve / Love** remains a vocation; **[37] Resurrection** and **[41] Glorification** retain the completed bodily horizon.[1]

The Work (future) is a main-body subsection on page 12. God's Purpose, Covenant of Peace, and Fulfillment of the Old Testament remain connected subjects, not extra numbers added after [41].

1. Return to the intention

Return to the beginning now that the received life, faithful course, and bodily hope have been traced. Genesis shows an image-bearer before it shows a sinner. God creates and gives the vocation; the later remedy answers a damaged life rather than replacing the original purpose with escape alone.[2]

Genesis 1:26–28 — KJV

*26 And God said, Let us make man **in our image**, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

*27 **So God created man in his own image**, in the image of God created he him; male and female created he them.*

*28 And **God blessed them**, and God said unto them, **Be fruitful, and multiply**, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Genesis 2:7–10 — KJV

*7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a **living soul**.*

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

*9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the **tree of life** also in the midst of the garden, and the tree of knowledge of good and evil.*

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Genesis 2:15–17 — KJV

*15 And the LORD God took the man, and put him into the garden of Eden **to dress it and to keep it**.*

*16 And the LORD God **[A] commanded** the man, saying, Of every tree of the garden thou mayest **freely eat**:*

*17 But of the tree of the knowledge of good and evil, **thou shalt not eat of it**: for in the day that thou eatest thereof **thou shalt surely die**.*

Read these selections within **Genesis 2 as a whole**: God's rest, His forming and providing, the garden and rivers, the appointed work and command, and the human relationship. The end of PPSG returns to **life received, God-given place, relationship, and work under Him**. The breach has not made these gifts irrelevant.[1,2]

2. The King completes the human purpose

The last packet read Christ's reign beside bodily change. Return now for the outcome of that rule. The Creator's intention is not fulfilled by a creature becoming an independent source of life or authority. The Son brings the kingdom's victory to its appointed end.[1,3,4,6]

1 Corinthians 15:24–28 — KJV

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

*25 For **he must reign**, till he hath put all enemies under his feet.*

*26 The last enemy that shall be destroyed is **death**.*

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

*28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, **that God may be all in all**.*

The reign has a stated direction: enemies are put under His feet, and **the last enemy is death**. Paul does not place the Father among the things subjected to the Son. He expressly preserves the One who puts all things under Him. The kingdom is delivered to God, even the Father, "that God may be all in all."

> **THE OBSTACLE IS ANSWERED** Death does not become the image-bearer's final master. The King's work reaches the enemy the image-bearer cannot defeat. The final condition is God-established through Christ.[4]

1 Corinthians 15:49 — KJV

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The same argument says both **"we have borne"** and **"we shall also bear."** The heavenly image belongs to the bodily hope already read in the raising-and-change passage. The completed image-bearer does not merely acquire a new label while remaining subject to the old mortality.[3]

God gives the original life → the breach brings mortality and exclusion → Christ defeats death → His people bear the heavenly image. The final dwelling will show what that life is for.

3. God's purpose made known in Christ

The opening introduced **intention and obstacle**. Ephesians now returns as the explanation of the intention carried through Christ. Read the nations, the body, the promise, ministry, wisdom, and purpose in one movement. The people do not appear at the end as unrelated survivors.[1,5]

Ephesians 3:6–9 — KJV

*6 That the Gentiles should be **[14] fellowheirs**, and of the same body, and partakers of his **[F] promise** in Christ by the **[G] gospel**:*

*7 Whereof I was made a **[30] minister**, according to the gift of the **[D] grace** of God given unto me by the effectual working of his **[21] power**.*

*8 Unto me, who am less than the least of all saints, is this **[D] grace** given, that I should preach among the Gentiles the unsearchable riches of Christ;*

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Ephesians 3:10–12 — KJV

*10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the **manifold wisdom of God**,*

*11 According to the **eternal purpose** which he purposed **in Christ Jesus our Lord**:*

*12 In whom we have boldness and **[40] access** with confidence by the **[23] faith** of him.*

The Gentiles are **fellowheirs**, of the same body, and partakers of the promise **in Christ by the gospel**. Paul's ministry is received through Grace and God's working. It makes known the riches of Christ and the mystery that had been hidden. The church is named in the disclosure of God's manifold wisdom.

> **GOD'S PURPOSE** The promise shared in Christ → a people of the same body → God's manifold wisdom made known → the eternal purpose in Christ Jesus → access in Him.[1,4]

The earlier covenant witnesses are not discarded, and their differences are not erased. Abraham's promise, priestly cleansing and approach, family placement, and inheritance answer distinct questions. Their convergence in Christ is the study's accumulated testimony, not a claim that every passage describes the same procedure.[4,5]

Fulfillment of the Old Testament therefore remains part of the ending: the purpose announced and prepared is brought to its fullness through Jesus. The Covenant of Peace reading follows before the final dwelling is shown.

3.1 Fullness received, glory returned to God

Paul's prayer shows the purpose at work within the people. The Father gives; the Spirit strengthens; Christ dwells; the people are rooted in love. Return to the prayer for its completed direction, not as a second beginning of the process.[1]

Ephesians 3:14–21 — KJV

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

*16 That he would grant you, according to the riches of his glory, to be strengthened with **[21] might** by his **[6] Spirit** in the inner man;*

*17 That **Christ may dwell in your hearts** by **[23] faith**; that ye, being rooted and grounded in **[30] love**,*

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

*19 And to know the **[30] love of Christ**, which passeth knowledge, that ye might be **filled with all the fulness of God**.*

*20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the **[21] power** that worketh in us,*

*21 Unto him be **glory in the church by Christ Jesus** throughout all ages, world without end. Amen.*

Ephesians 3:19 belongs at the center of this purpose: knowing Christ's love and being filled with the fullness of God. Verse 21 directs glory to God in the church by Christ Jesus. God's glory and the people's fullness are not rival aims.

John 17:22–23 — KJV

*22 And the **[41] glory** which thou gavest me I have given them; that they may be one, even as we are one:*

*23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast **[30] loved** them, as thou hast **[30] loved** me.*

Jesus connects the glory given with unity, His indwelling, the Father's love, and the world's recognition that He was sent. **Shared glory is received fellowship and life, not the creature becoming God.** This is the relationship the final dwelling brings into view.[1,7]

> **THE GLORY RETURNS TO THE GIVER** The Father gives → the Spirit works within → Christ dwells → His people know His love → glory to God through Jesus Christ.

4. Covenant of Peace and permanent dwelling

The **Covenant of Peace** belongs beside God's purpose and the final dwelling. Ezekiel names one king and shepherd, the land given to Jacob, an everlasting covenant, the sanctuary, and God's people. Keep that Israel-and-covenant setting while following the dwelling promise.[5]

Ezekiel 37:24–28 — KJV

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

The sequence joins the shepherd-king, covenant walk, everlasting peace, and God's sanctuary in their midst. **"I will be their God, and they shall be my people"** gives the promise a relational center. The nations' recognition also remains: they know the LORD who sanctifies Israel. The final Revelation reading will again name God's dwelling with His people.

Isaiah 54:9–10 — KJV

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Isaiah compares the pledge with Noah's waters and places God's kindness beside His covenant of peace. These are not words of an absent or forgetful Giver. The promised permanence rests in the One who speaks and shows mercy.[5]

> **DISTINCT WITNESSES, A CONNECTED PURPOSE** The priestly covenant in Numbers 25, Isaiah's pledge, and Ezekiel's shepherd-and-sanctuary promise keep their own settings. They are not one interchangeable covenant sentence. Together they preserve the study's peace, faithfulness, and dwelling horizon.[5]

5. God with His people; all things new

Revelation 21–22 now remains in the main reading in full. The vision answers the long dwelling question: God with His people, the former things gone, and life given by the One on the throne. Begin with both the promise and the distinction that follows it.[4,11]

Revelation 21:1–8 — KJV

*1 And I saw a **[10] new** heaven and a **[10] new** earth: for the first heaven and the first earth were passed away; and there was no more sea.*

*2 And I John saw the holy city, **[10] new** Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

*3 And I **[H] heard** a great voice out of heaven saying, Behold, the **tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

*4 And God shall wipe away all tears from their eyes; and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more pain: for the **former things are passed away**.*

*5 And he that sat upon the throne said, Behold, I make all things **[10] new**. And he said unto me, Write: for these **[G] words** are true and **[24] faithful**.*

*6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. **I will give** unto him that is athirst of the fountain of the water of life **freely**.*

*7 He that overcometh shall **[14] inherit** all things; and I will be his God, and he shall be my **[13] son**.*

*8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the **second death**.*

The new Jerusalem comes **from God**. The announcement is not only that people have reached a better place: **God dwells with them**. Tears, death, sorrow, crying, and pain belong to the former things. The enthroned Speaker gives the water of life freely and names the overcomer's inheritance and filial belonging.

> **THE INHERITANCE IN FULLNESS** "He that overcometh shall inherit all things" joins possession, God's belonging to His people, and their belonging to Him. This is more than the earnest received earlier. The outcome remains the gift of the One who says, "I will give."[1,4]

Verse 8 is not removed from the promise. Its contrast preserves the distinction between the completed dwelling and the conduct associated with the second death. **"No more sea"** also remains exactly as written; this reading does not turn every biblical sea into the same symbol.[4]

5.1 The bride, the names, and the foundations

The angel now shows John what he calls **“the bride, the Lamb’s wife.”** Read what John is shown, where it comes from, and whose names belong to its gates and foundations. The account supplies these details rather than leaving the promised community anonymous.

Revelation 21:9–14 — KJV

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

*11 Having the **[41] glory** of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;*

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

John sees the holy Jerusalem descending from God, **having the glory of God**. The city is presented in relation to the Lamb. Its gates bear the names of the twelve tribes of Israel, and its foundations bear the names of the Lamb’s twelve apostles. Neither testimony is erased to make the final people an undefined group.

Ephesians has already named the Gentiles as fellowheirs in Christ and members of the same body. Revelation does not ask the reader to forget the promise’s history: Israel, the apostolic witness, the Lamb, and the nations all remain in the final description. The passage is allowed to show their places without making the gate names a new test of bodily descent.[1,4]

> **THE SOURCE REMAINS GOD** The city descends from God and bears His glory. The people’s completed belonging is not self-naming, self-made holiness, or an independent kingdom alongside His.

The dimensions and materials follow next. They remain part of the full reading; they are not converted here into a new numerical timetable or a hidden list of PPSG stages.

5.2 The city shown in its fullness

The account continues from names and foundations into measured dimensions, walls, gates, and the city's street. Read the whole description before the next statement about the temple and light. Its detail belongs to the vision, not to an added theory about how the reader must complete the process.

Revelation 21:15–21 — KJV

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

The measuring reed, the equal dimensions, and the named stones are all retained. John describes the wall, foundations, gates, and street; the following verses will identify what gives the city its light. The account does not supply a separate spiritual meaning for every stone in this paragraph.

> **A PREPARED DWELLING** The promised end has a described setting. It is not reduced to a disembodied feeling, and it is not supplied by the image-bearer's ability to construct permanence. The narrative has already identified the city as coming from God.[4]

The earlier study looked for the city whose builder and maker is God (Hebrews 11:10,16). That witness remains a useful recognition point here. The focus is the Giver and the dwelling He prepares, not speculation beyond the measurements John reports.[1]

5.3 Open gates, light, and no defiling entrance

The earlier entrance reading used these verses for access. Their return now locates that access within the whole final city. The temple, light, nations, kings, gates, and exclusion of defilement belong in the same paragraph.[4,12]

Revelation 21:22–27 — KJV

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

*23 And the city had no need of the sun, neither of the moon, to shine in it: for the **[41] glory** of God did lighten it, and the Lamb is the light thereof.*

*24 And the nations of them which are **[18] saved** shall **[26] walk** in the light of it: and the kings of the earth do bring their **[41] glory** and honour into it.*

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

*26 And they shall bring the **[41] glory** and honour of the nations into it.*

*27 And there shall in no wise **[40] enter** into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

John sees no temple therein: **the Lord God Almighty and the Lamb are its temple**. God's glory lightens it, and the Lamb is its light. The nations walk in that light and bring their glory and honour into the city. Their presence does not replace the One from whom its light comes.

Remember the guarded way in Genesis 3:24. Here the gates are not shut, yet **nothing defiling enters**. The two statements are not opposites. The full description holds open access and unpolluted dwelling together. The reader has followed cleansing, forgiveness, priestly provision, and approach toward this end.[2,4]

> **REMOVAL AND DWELLING CONVERGE** The earlier removal witness moved from sins borne away toward exclusion of what corrupts God's dwelling. Its completed direction is **borne → removed → excluded → never returns**. This does not postpone present forgiveness or make every removal image one disposal event.[4]

The final-city setting also explains why the study cannot end at a changed verdict alone. **Life with God, in a dwelling no longer admitting defilement, is the goal toward which the received benefits point.** The next verses show what the servants do there.

6. River, tree, face, Name, service, and reign

Genesis placed a river and the tree of life in the garden. Revelation brings the reader to the river from the throne and the tree of life in the completed city. The life is still supplied, and its service remains Godward.[2,4]

Revelation 22:1–7 — KJV

*1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the **throne of God and of the Lamb**.*

*2 In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of **[28] fruits**, and yielded her **[28] fruit** every month: and the leaves of the tree were for the **healing of the nations**.*

*3 And there shall be **no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall **[30] serve** him:*

*4 And they shall **see his face**; and **his name** shall be in their foreheads.*

*5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall **reign for ever and ever**.*

*6 And he said unto me, These **[G] sayings** are **[24] faithful** and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

*7 Behold, I come quickly: blessed is he that **[15] keepeth** the **[G] sayings** of the prophecy of this book.*

6.1 The Work (future)

"His servants shall serve him" is work, not idle survival. They see His face, bear His Name, receive His light, and reign for ever. Their reign is under the throne of God and the Lamb. The curse is gone; the vocation is not. This is the completed relationship for which God has fitted His people.[4,5]

1 Peter 2:5 — KJV

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Peter names the present spiritual house and priestly service **acceptable to God by Jesus Christ**. Revelation names the continuing service before the throne. The present preparation and future work belong together without making believers equal to the unique High Priest or inventing a list of future occupations.[5,8]

The tree's fruit is literal imagery within the vision, not a second list of spiritual gifts. The shared fruit word does not erase the different subject. The river, face, Name, and reign are final-purpose themes, not new PPSG numbers.

6.2 Worship God; the coming assessment

The vision now returns to John's response and the words of the messenger. Read the warning against misdirected worship, the coming reward, the tree-of-life access, and the stated exclusion. The address to the hearer is not a second account of defilement entering the completed city.

Revelation 22:8–15 — KJV

*8 And I John saw these things, and **[H] heard** them. And when I had **[H] heard** and seen, I fell down to worship before the feet of the angel which shewed me these things.*

*9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which **[15] keep** the **[G] sayings** of this book: worship God.*

*10 And he saith unto me, **[15] Seal** not the **[G] sayings** of the prophecy of this book: for the time is at hand.*

*11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is **righteous**, let him be **righteous** still: and he that is **holy**, let him be **holy** still.*

*12 And, behold, I come quickly; and **my reward** is with me, to give every man **according as his work shall be**.*

13 I am Alpha and Omega, the beginning and the end, the first and the last.

*14 Blessed are they that do his **[A] commandments**, that they may have **[5] right** to the **tree of life**, and may **[40] enter in** through the gates into the city.*

*15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever **[30] loveth** and maketh a lie.*

John is told **"worship God."** The messenger is a fellowservant, not the source of the promised life. The coming Lord speaks of His reward and each person's work. The text retains commandments, right to the tree of life, entrance, and those without. These statements belong beside the free water, not in place of it.

The study has already explained what faithful works are for: **obedience, self-control, and loving service express what God has given**. The Lord's assessment and reward matter. Those works do not create Grace or make the believer an independent giver of life.[8,10]

The repeated righteous and holy wording in verse 11 remains in its KJV form. It is not assigned a new sequence position here or used to settle an additional timing claim about justification or consecration.

6.3 The witness, invitation, warning, and Grace

The ending is not detached from the hearer. Jesus identifies His witness; the Spirit and bride say "Come"; the thirsty are invited; and the words must not be altered. Keep the invitation, warning, and closing prayer together.

Revelation 22:16–21 — KJV

*16 I Jesus have sent mine angel to **[G] testify** unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

*17 And the **[6] Spirit** and the bride say, Come. And let him that **[H] heareth** say, Come. And let him that is athirst come. And whosoever will, let him **[J] take** the water of life **freely**.*

*18 For I **[G] testify** unto every man that **[H] heareth** the **[G] words** of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*

*19 And if any man shall take away from the **[G] words** of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

*20 He which **[G] testifieth** these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

*21 The **[D] grace** of our Lord Jesus Christ be with you all. Amen.*

The invitation names **the Spirit, the bride, the one who hears, the thirsty person, and whosoever will**. The water is taken **freely**. The chapter does not end by making the life purchasable or by giving the hearer permission to replace its terms.

The warning about adding and taking away concerns the words of this prophecy. Its stated consequences remain in the reading, including the KJV's **"book of life"** in verse 19. The testimony then returns to the Lord's coming and the answering prayer: **"Even so, come, Lord Jesus."**

> **GRACE REMAINS AT THE END** The study began with God's intention and followed His gracious provision. Revelation closes with the Grace of the Lord Jesus Christ. The image-bearing purpose is completed through Him; its recipients do not become their own source.[1,4]

The same Lord who announces the completed city addresses those who hear now. The final vision strengthens hope, worship, faithful service, and truthful response during the remaining course. It does not make the present vocation disposable.

7. The image-bearing purpose completed

The beginning and ending can now be read together. Genesis names the life, place, provision, and work God gives. The intervening readings explain the breach and the distinct answers supplied through Christ. Revelation shows the completed relationship rather than an unrelated ending.[1,2,4]

The intention and obstacle	The completed witness
Life given; mortality follows the breach.	The heavenly image; death gone; the water and tree of life. **1 Corinthians 15:49; Revelation 21:4; 22:1–2.**
God-given place; the way to life is guarded.	God dwells with His people; open gates without defiling entrance. **Genesis 3:24; Revelation 21:3,25–27.**
Real work becomes toil under the curse.	No more curse; **[30] Serve / Love** retains its Godward vocation. **Genesis 2:15; 3:17–19; Revelation 22:3.**
Image-bearing rule is given, not seized.	The King defeats death; the servants reign under God and the Lamb. **Genesis 1:26–28; 1 Corinthians 15:24–28; Revelation 22:5.**
Promise, family standing, and earnest point forward.	**[14] Inheritance** in fullness; God's people belong to Him. **Ephesians 1:13–14; Revelation 21:7.**
Estrangement interrupts fellowship.	His servants see His face and bear His Name. **Revelation 22:4.**

GOD creates and appoints → MAN breaches → GOD provides and makes known → MAN responds → GOD establishes and works within → MAN lives the received life → GOD completes through the King.[1]

The permanent relation continues: **His people serve and reign under Him; God dwells with His people.** This does not discard their real response or give them autonomous power. The completed image-bearer receives life, expresses God's will, and shares the glory given through Jesus.

> **THE INTENTION FULFILLED** God's purpose reaches its appointed fullness in Christ: **life with God, a people bearing His Name, service before His throne, and reign beneath His rule—to His glory.**[1,4]

Sources and continuing-study references

Scripture supplies the primary witness. Superscript numbers identify supporting source documents, not new PPSG markers or evidence-strength ratings. Page and section locators are given below; where reliable printed line locators are unavailable, no line numbers are invented.

1. Opening — Complete PPSG Guide, Bookmark, and Introduction. Same study, “PPSG Pattern Process Sequence to Glorification 9 30 26.” p.8: God–man action and response; pp.9–13: intention, In Christ, Ephesians 3:19, given glory, and final dwelling. Table references use page + row; prose line locators unavailable.

2. Packet 1 — The Image-Bearer, the Command, and the Breach. Same study. §1, p.3: Genesis 1:26–28 and 2:7; §2, p.4: command and vocation; §§4–4.2, pp.7–8: judgment, provision, and the guarded way. Reused readings here focus on their completed-purpose horizon.

3. Packet 12 — Redemption, Salvation, and the Awaited Body. Same study. §§5–5.2, pp.10–12: resurrection, image, and bodily change; §7, p.14: victory and present service; §8, p.15: present possession and awaited fullness.

4. PPSG_Transfer_Packet_6_Consummation_Revelation_Final_Validation_Rebuilt.docx. 17 September 2026. §§3–5, pp.3–4: body and reign; §§7–10, pp.5–6: final dwelling, open gates, river, tree, face, Name, service, and reign; §12, p.7: manifold wisdom; §15, p.9: capstone routes. Its internal packet numbers remain separate. Reliable printed line locators unavailable.

5. Pattern Process and Sequence of Glorification 5 30 22.docx. pp.21–23: The Work, God’s Purpose, Fulfillment of the Old Testament, Covenant of Peace, and New Heaven / New Earth / New Jerusalem. Earlier numbers and mixed translations are not used as the current marker guide or KJV wording. Reliable printed line locators unavailable.

6. Pattern Process and Sequence of Glorification 12 2025.docx. pp.31–32: inheritance, bodily glory, dwelling, and continuing service/reign. The historical numerical inventory is not imported. Reliable printed line locators unavailable.

7. Packet 5 — The Granted Right and the Indwelling Spirit, revised. Same study. §10.1, p.15: John 17:20–23 and the Spirit-given fellowship witness. Shared glory remains received communion, not a claim that the creature becomes God.

8. Packet 10A — Fruit, Gifts, and Service in Love. Same study. §6, p.12: received gifts, supplied ability, service, and inheritance; §7, p.13: service shaped by Jesus’ example and a neighbor’s need. The future work keeps that dependent vocation.

9. The Three D’s — Bridge Between Packets 11 and 12. Same study. §§2–3, pp.2–3: contentment, confidence, continuance, legitimate petition, and waiting for bodily redemption. Desire for the inheritance remains under the Giver and His means.

10. Packet 11 — Continuance, Suffering, Holiness, and Assurance. Same study. §2.2, p.6: confidence, patience, work, and promised outcome; §§6–8, pp.12–15: life in the Son, the faithful Giver, and the remaining course.

11. King James Version, passage text. Full Revelation 21–22; Genesis 2:7–10; Ephesians 3:6–12; Ezekiel 37:24–28; Isaiah 54:9–10; 1 Peter 2:5. Exact KJV text was compared at Bible Gateway. Verse references locate the text; the supporting study documents above supply the inherited interpretation.

12. Packet 13 — Final Entrance and Glorification under the King. Same study. §7, p.13: Revelation 21:22–27 and the guarded-way return. This packet’s repeat restores those verses to the full Revelation 21–22 reading, not a new transfer timetable.

Passage locations and word distinctions

Reading	Location
Genesis 1:26–28; Genesis 2:7–10,15–17 (whole chapter context retained)	§1, p.3
1 Corinthians 15:24–28,49	§2, p.4
Ephesians 3:6–12,14–21; John 17:22–23	§§3–3.1, pp.5–6
Ezekiel 37:24–28; Isaiah 54:9–10	§4, p.7
Revelation 21:1–8,9–14,15–21,22–27 — entire chapter	§§5–5.3, pp.8–11
Revelation 22:1–7,8–15,16–21 — entire chapter	§§6–6.3, pp.12–14
1 Peter 2:5; The Work (future)	§6.1, p.12

New, image, and bodily fullness. The existing [10] new-life family remains distinct from [37] Resurrection and [41] Glorification. Kainos, G2537, carries the new wording; doxa, G1391, identifies glory. Revelation's new heaven, new earth, and new Jerusalem concern the final creation setting, not a second initial conversion. The first-created life in Genesis 2:7 is not silently renamed regeneration.

Inheritance and service. Klēronomeō, G2816, "inherit," retains [14]; synklēronomos, G4789, "fellowheirs," is related but distinct. Latreuō, G3000, "serve," remains under [30]; it is not the love noun agapē, G26. The same reader family does not make ministry, love, and sacred service one Greek word.

Right, commandments, and entrance. Exousia, G1849, is [5] Right / Authority; entolē, G1785, belongs to [A] Command; eiserchomai, G1525, carries [40] Entering In. Revelation 22:14 keeps the KJV "do his commandments" wording. These words do not introduce a second set of numbered stages.

The local subject stays visible. Karpos, G2590, under [28] describes the tree's fruit in Revelation 22:2; it is not another fruit-of-the-Spirit inventory. Tēreō, G5083, keeping sayings, and sphragizō, G4972, sealing a book, retain their different objects under [15]. Love directed toward a lie in 22:15 is not commended service. God's glory, the city's light, and the nations' glory retain their own referents.

Words not forced into new identities. The righteous/holy repetitions in Revelation 22:11 retain the exact KJV wording without treating the repeated English words as interchangeable Greek records. The final vision's face, Name, throne, life, and reign are explained in their context without new PPSG numbers. This passage-level boundary does not change the keyword guide.

Continuing references. The temporal/lexical guide; Justify / Justified / Justification — Forms and Time Profiles; Atonement / Atoned; Called / Elect; Covenant of Peace; and the separate inheritance, Jubilee/refuge, and heavenly-pattern studies retain their own fuller treatments. This capstone is not a replacement for those sources.