**Redemption – The Wall between God and Man – BD01-01**

**The Garden of Eden**

There is a human need for reconciliation with God. The original condition of man was fellowship with God. Adam and Eve were in a perfect report with God. God met them on a regular basis. He taught them divine viewpoint, and they responded with positive volition (*The act of willing the act of determining choice*). So man and God were friends. They were not enemies. They had a complete openness toward one another, and this went on for some time in the Garden of Eden. Now everything was happy and right, just as well, between husband and his wife, between Adam and Eve. Because things were right in the relationship with God, everything was perfect happiness on a spirit, on a soul, and on a physical level between them, while they were in this state of innocence in the Garden of Eden.

**Sin**

However, the day came when alienation *(barrier)* arose between God and man. Man chose by disobedience, to the expressed will of God, to disobey Him. Genesis 2:17 told him what he could not do in the eating from a certain tree, and that death would follow if he did. Genesis 3:6 records for us the historical disobedience. Now, immediately, what happened was that between God and man, there arose a monstrous wall of separation.

**Gen 2:17**  But of the tree of the**G3588** *(definite article in Hebrew and Greek)* knowledge **H1847 or G1097** of good and evil, **thou shalt not eat of it**: for in the day that thou **eatest** thereof thou shalt surely die **H4191 H4191 or G2288 G599**.

*(Note: H4191 x2 may have regard to two deaths, a spiritual one immediately and a corporeal material body one later. (Adam did not fall physically dead after he originally sinned but did die physically at 930 years of age).*

**LXX - G3588** – ho (ho): The masculine, feminine (second) and neuter (third) forms, in all their inflections; **the definite article**; the (sometimes to be supplied, at others omitted, in English idiom): - the, this, that, one, he, she, it, etc.

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says.*

Number: Singular

Gender: Masculine

**H1847** (דַּעַת) – da’ath (dah‛ath): From H3045; knowledge: - cunning, [ig-] norantly, know(-ledge), [un-] awares (**wittingly**). *Note: Experiential Knowledge*

**LXX - G1097** - ginōskō (ghin-oce'-ko): (Verb) A prolonged form of a primary verb; to “know” (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed): - allow, be aware (of), feel, (have) known (-ledge), perceive, be resolved, can speak, be sure, understand. Note: Know by experience

**Tense**: Present - Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Mood**: Infinitive - The infinitive of result indicates the outcome produced by the controlling verb

***Note: LXX*** *Septuagint OT, is a Koine Greek translation of the Hebraic textual tradition by seventy Jewish scholars around the 3rd century BC.*

**H4191** - mûth (*mooth)*: A primitive root; to die (literally or figuratively); causatively to kill: -  X at all, X crying, (be) dead (body, man, one), (put to, worthy of) death, destroy (-er), (cause to, be like to, must) die, kill, necro [-mancer], X must needs, slay, X surely, X very suddenly, X in [no] wise.

*Note: Greek LXX OT uses two different Greek words which again points to two deaths.*

**G2288** – thanatos *(than'-at-os*): (Noun) From G2348; (properly an adjective used as a noun) death (literally or figuratively): - X deadly, (be . . .) death.

**G599** - apothnēskō (*ap-oth-nace'-ko)*: (Verb) From G575 and G2348; to die off (literally or figuratively): - be dead, death, die, lie a-dying, be slain (X with).

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

**Voice**: Middle - The subject of the verb is seen as acting upon itself

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: second

Number: Plural

This estrangement was immediately evident by the fact that the man and his wife tried to hide themselves from each other by creating fig leaf aprons, and from God by hiding behind the trees (Genesis 3:7-8). Now the great wall of separation was the result of the sin in the garden, and it erected a barrier between God and man. Sin is our failure to meet God's perfect righteousness--our failure in thought, word, and deed. **Sin actually exists in three types**.

**Gen 3:7**  And the eyes of them both were opened, and they knew **H3045 of G1097** that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

**H3045** (יָדַע) - yâda‛ (*yaw-dah'*): A primitive root; to know (properly to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively instruction, designation, punishment, etc.): - acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

**LXX G1097** - ginōskō (*ghin-oce'-ko*): (Verb) A prolonged form of a primary verb; to “know” (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed): - allow, be aware (of), feel, (have) known (-ledge), perceive, be resolved, can speak, be sure, understand.

**Tense**: Present - Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Infinitive - A form of the verb which merely names the action, and performs the office of a verbal noun.

**Gen 3:8**  And they heard **H8085 G191** 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.

**H8085** - שָׁמַע - shâma‛ (*shaw-mah'*): A primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively to tell, etc.)

**LXX G191** - akouō (*ak-oo'-o*): A primary verb; to hear (in various senses): - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Plural

**Barrier between God and Man**

1. **Imputed Sin**

The first type is imputed sin. This barrier is a problem that we all have between ourselves and God. This is because of imputed sin. In the eyes of God, we were unborn **in** Adam. When Adam sinned, he was acting as the federal head of the human race. When he sinned, we all sinned with him. Therefore, we are all guilty by the effect of Adam and Eve in the Garden. This federal headship is the same as when the United States takes an act, and all 50 states are affected and responsible for what that federal government does. If the United States declares war, all 50 states go to war. Whatever laws are passed, all 50 states are influenced by this. So Adam was our federal head. **We have his imputed sin**.

**Rom 5:12** Wherefore, as by one man sin entered **G1525** into the world, and death by sin; and so death passed **G1330** upon all men, for that **all** have sinned **G264**.

**G1525** - eiserchomai (ice-er'-khom-ahee): (Verb) From G1519 and G2064; to enter (literally or figuratively): - X arise, come (in, into), enter in (-to), go in (through).

**Tense**: second Aorist - Punctiliar action (the time can be past, present, or future but is generally past)*. (There is no difference between the functions of the first and second Aorist.)*  
**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

**G1330** – dierchomai (dee-er'-khom-ahee): (Verb) From G1223 and G2064; to traverse (literally): - come, depart, go (about, abroad, everywhere, over, through, throughout), **pass** (by, over, through, throughout), pierce through, travel, walk through.

**Tense**: second Aorist - Punctiliar action (the time can be past, present, or future but is generally past)*. (There is no difference between the functions of the first and second Aorist.)*  
**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G264** - hamartanō (*ham-ar-tan'-o*): (Verb) Perhaps from G1 (as a negative particle) and the base of G3313; properly **to miss the mark** (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin: - for your faults, offend, sin, trespass.

**Tense**: second Aorist - Punctiliar action (the time can be past, present, or future but is generally past). *(*There is no difference between the functions of the first and second Aorist.)

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: **Plural**

**Rom 5:13**  **(**For until the law sin was in the world: but sin is not **G3361** imputed **G1677** when there is no law.

*Note****: Rom 5:12*** *Man is the subject for verse 13*

**G3361** - mē (may): A primary particle of qualified negation; (adverbially) **not**, (conjugationally) lest; also (as interrogative implying a negative answer [whereas G3756 expects an affirmative one]); whether: - any, but, (that), X forbear, + God forbid, + lack, lest, neither, never, no (X wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations.

**G1677** - ellogeō (el-log-eh'-o): (Verb) From G1722 and G3056 (in the sense of account); to reckon in, that is, attribute: - impute, put on account.

**Tense**: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Voice**: Passive - The passive voice presents the subject as receiving the action expressed by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**Rom 5:14**  Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude **G3667** of Adam's transgression, who is the figure **G5179** of him (*Christ the second Adam*) that was to come **G3195**.

**G3667** - homoiōma (*hom-oy'-o-mah*) : (Noun) From G3666; a form; abstractly resemblance: - **made like to**, likeness, shape, similitude.

**G5179** – tupos (*too'-pos*): (Noun) From G5180; a die (as struck), that is, (by implication) **a stamp** or scar; by analogy **a shape**, that is, a statue, (figuratively) style or resemblance; specifically a sampler (“type”), that is, a model (for imitation) or instance (for warning): - en- (ex-) ample, fashion, figure, form, manner, pattern, print.

**G3195** - mellō (*mel'-lo*): (Verb) A strengthened form of G3199 (through the idea of expectation); to intend, that is, be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): - about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.

**Tense**: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)

Case: Genitive - Placing the modifying noun in the genitive case is one way to indicate that two nouns are related

Number: Singular

Gender: Masculine

**Rom 5:15**  But not as the *(definite article in Greek)*  offence**G3900** *(the first sin of Adam)*, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and **the** *(definite article in Greek)* **gift by grace**, *which is* by one man, Jesus Christ, hath abounded unto many.

*ESV:* ***Rom 5:15*** *But God's free gift is not like Adam's sin. Many people died because of the sin of that one man. But the grace that people received from God was much greater. Many received God's gift of life by the grace of this other man, Jesus Christ*)

**G3900** - paraptōma (par-ap'-to-mah): (Noun) From G3895; a side slip (lapse or deviation), that is, (unintentional) error or (willful) transgression: - fall, fault, offence, sin, trespass.

**Rom 5:16**  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**G1347**.

*ESV:* ***Rom 5:16*** *After Adam sinned once, he was judged guilty. But the gift of God is different. His free gift came after many sins, and it makes people right with him.)*

**G1347** - dikaiōsis (dik-ah'-yo-sis): (Noun) From G1344; acquittal (for Christ’s sake): - justification.

**Rom 5:17**  For if by one man's offence **G3900** (*Noun “singular” sin of Adam*) death reigned by one; much more they which receive **G2983** abundance of grace and of *the**(definite article in Greek)* gift **G1431** of righteousness **G1343** shall reign in life by **G21223** one, Jesus Christ.**)**

*ESV****: Rom 5:17*** *For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*

**G3900** - paraptōma (*par-ap'-to-mah*): (Noun) From G3895; a side slip (lapse or deviation), that is, (unintentional) error or (willful) transgression: - fall, fault, offence, sin, trespass.

**G2983** - lambanō (*lam-ban'-o)* : (Verb) A prolonged form of a primary verb, which is used only as an alternate in certain tenses; **to take** (in very many applications, literally and figuratively [probably objective or active, **to get hold of**; whereas G1209 is rather subjective or passive, to have offered to one; while G138 is more violent, **to seize** or remove]): - **accept**, + be amazed, assay, attain, bring, X when I call, **catch**, come on (X unto), + forget, have, **hold, obtain, receive** (X after), take (away, up).

**Tense**: Present - Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)

**G1431** - dōrea (*do-reh-ah'*): (Noun singular) From G1435; a gratuity: - gift.

**G1343** - dikaiosunē: (Noun singular) From G1342; equity (of character or act); **specifically (Christian)** **justification**: - righteousness.

**G1223** – dia (*dee-ah'*): A primary preposition **denoting the channel of an act**; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

**Rom 5:18**  Therefore as by **the** offence **of one** *judgment came* upon all men to condemnation **G2631** ; even so by **the** righteousness **of one** *the free gift came* **upon all men** unto justification **G1347** of life.

**G2631** – katakrima (*kat-ak'-ree-mah)* : (Noun) From G2632; an adverse sentence (the verdict): - condemnation.

**G1347** - dikaiōsis: (Noun singular Case Accusative) From G1344; acquittal (for Christ’s sake): - justification.

**Rom 5:19**  For as by one man's disobedience **G3876** many were made **G2525** sinners **G268**, so by the obedience of one shall many **G4183** be made righteous.

**G3876** - parakoē (*par-ak-o-ay'*): From G3878; inattention, that is, (by implication) disobedience: - disobedience.

**G2525** - kathistēmi (kath-is'-tay-mee): (Verb) From G2596 and G2476; to place down (permanently), that is, (figuratively) to designate, constitute, convoy: - appoint, be, conduct, make, ordain, set.

**Tense:** Aorist- Punctiliar action (the time can be past, present, or future but is generally past)*.*

**Voice**: Passive - The passive voice presents the subject as receiving the action expressed by the verb.

Person: third

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Plural

**G268** - hamartōlos (ham-ar-to-los'): (Adjective) From G264; sinful, that is, a sinner: - sinful, sinner.

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says.*

Number: Plural

Gender: Masculine

**G4183** – polus (*pol-oos'*): (Adjective) Including the forms from the alternate “pollos”; (singular) much (in any respect) or **(plural)** many; neuter (singular) as adverb largely; neuter (plural) as adverb or noun often, mostly, largely: - abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly. Compare G4118, G4119

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says.*

Number: Plural

Gender: Masculine

1. **Inherited Sin**

We also have another problem because we have inherited sin. We refer to inherited sin as the old sin nature, or the flesh. We inherit this through our fathers. This is why Jesus Christ did not have inherited sin, because he was free from a human father. So, **inherited sin is received from our parents**.

**Rom 5:12** Wherefore, as by one man sin entered **G1525** into the world, and death by sin; and so death passed **G1330** upon all men, for that **all** have sinned **G264**.

**G1525** - eiserchomai (ice-er'-khom-ahee): (Verb) From G1519 and G2064; to enter (literally or figuratively): - X arise, come (in, into), enter in (-to), go in (through).

**Tense**: second Aorist - Punctiliar action (the time can be past, present, or future but is generally past)*. (There is no difference between the functions of the first and second Aorist.)*  
**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

**G1330** – dierchomai (dee-er'-khom-ahee): (Verb) From G1223 and G2064; to traverse (literally): - come, depart, go (about, abroad, everywhere, over, through, throughout), **pass** (by, over, through, throughout), pierce through, travel, walk through.

**Tense**: second Aorist - Punctiliar action (the time can be past, present, or future but is generally past)*. (There is no difference between the functions of the first and second Aorist.)*  
**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb  
**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G264** - hamartanō (*ham-ar-tan'-o*): (Verb) Perhaps from G1 (as a negative particle) and the base of G3313; properly **to miss the mark** (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin: - for your faults, offend, sin, trespass.

**Tense**: second Aorist - Punctiliar action (the time can be past, present, or future but is generally past). *(*There is no difference between the functions of the first and second Aorist.)

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: **Plural**

**Psa 51:5**  Behold, I was shapen in iniquity **H5771** ; and in sin did my mother conceive me.

**H5771** - ‛âvôn (aw-vone'): From H5753; perversity, that is, **(moral) evil**: - fault, iniquity, mischief, punishment (of iniquity), sin.

1. **Personal Sin**

We also have personal sins--those acts that we are responsible for against the will of God.

**Gal 5:19**  Now the works of the flesh are manifest **G5318**, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

*ESV -* ***Gal 5:19*** *Now the works of the flesh are evident: sexual immorality, impurity, sensuality,*

**G5318** - phaneros (fan-er-os'): (Adjective) From G5316; shining, that is, apparent (literally or figuratively); neuter (as adverb) publicly, externally: - abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly]).

**Gal 5:20**  Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

*ESV* ***Gal 5:20*** *idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,*

***G5318*** *- phaneros (fan-er-os'): (Adjective) From G5316; shining, that is, apparent (literally or figuratively); neuter (as adverb) publicly, externally: - abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly]).*

**Gal 5:21**  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 **G3756** inherit **G2816** the kingdom of God.

***Gal 5:21*** *envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.)*

***G3756*** *- ou (oo): (Negative Participle) A primary word; the absolutely negative (compare G3361) adverb; no or not: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet*

***G2816*** *- klēronomeō (klay-ron-om-eh'-o): (Verb) From G2818; to be an heir to (literally or figuratively): - be heir, (obtain by) inherit (-ance).*

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

*Person: third*

*Number: Plural*

***Note: Gal 5:22 is the Scripture’s definition of what the “Fruit or the Fruit of the Spirit” is. All are mental attitudes.***

*ESV -* ***Gal 5:22*** *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,*

***Gal 5:23*** *gentleness, self-control; against such things there is no law.)*

**The Penalty for Sin**

There is a penalty for sin (Ezekiel 18:4). All of us have this problem. All of us are guilty of sin in this respect. The penalty for sin is, first of all, spiritual death. This is what happened to Adam and Eve. The minute they ate of the fruit, they immediately died spiritually (Ephesians 2:1). They were dead. We are born dead in trespasses and sin. Every child is stillborn spiritually when he is born physically. The result of this spiritual death is physical death. In time, Adam and Eve also died physically (Genesis 5:5).

**Eze 18:4** Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul** that sinneth **H2398** **G264** it **shall die** **H4191 G599**.

**H2398** - חָטָא - châṭâ' (khaw-taw'): A primitive root; properly to miss; hence (figuratively and generally) to sin; by inference to forfeit, lack, expiate, repent, (causatively) lead astray, condemn: - bear the blame, cleanse, commit [sin], by fault, harm he hath done, loss, miss, (make) offend (-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin (-ful, -ness), trespassive

**LXX G264** - hamartanō (*ham-ar-tan'-o*): Perhaps from G1 (as a negative particle) and the base of G3313; properly to miss the mark (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin: - for your faults, offend, sin, trespass.

**H4191** - mûth (*mooth*): A primitive root; to die (literally or figuratively); causatively to kill: -  X at all, X crying, (be) dead (body, man, one), (put to, worthy of) death, destroy (-er), (cause to, be like to, must) die, kill, necro [-mancer], X must needs, slay, X surely, X very suddenly, X in [no] wise.

**LXX G599** - apothnēskō (*ap-oth-nace'-ko*): From G575 and G2348; **to die off** (literally or figuratively): - be dead, death, die, lie a-dying, be slain (X with).

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

**Voice**: Middle - The subject of the verb is seen as acting upon itself

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

**Eph 2:1**  And you *hath he quickened,* who were **G5607** dead **G3498** in trespasses and sins;

*ESV:* ***Eph 2:1*** *And you were dead in the trespasses and sins.)*

**G5607** - ōn (*oan*): (Verb) The feminine, the neuter and the present participle of G1510; being: - be, come, have.

Tense: Present - Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

Voice: no voice stated

Mood: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)

***Case****: Accusative - The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction"*

Number: Plural

Gender: Masculine

**G3498** - nekros (nek-ros'): (Adjective) From an apparently primary word νέκυς nekus (a corpse); dead (literally or figuratively; also as noun): - dead.

***Case****: Accusative - The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction"*

Number: Plural

Gender: Masculine

**Gen 5:5**  And all the days that Adam lived were nine hundred and thirty years: and he died **H4191**.

***Note:*** *Only one (mûth)**in this verse when Adam died as he had already died spiritually when he ate the fruit.*

**H4191** - mûth (*mooth*): A primitive root; to die (literally or figuratively); causatively to kill: -  X at all, X crying, (be) dead (body, man, one), (put to, worthy of) death, destroy (-er), (cause to, be like to, must) die, kill, necro [-mancer], X must needs, slay, X surely, X very suddenly, X in [no] wise.

**The Second Death**

There is another result--the second death. Sin brings death. The second death is the same as hell. (Revelation 20:11-15).

**Judgment before the Great White Throne**

**Rev 20:11**  And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away **G5343**; and there was found **G2147** no place for them.

**G5343** - pheugō (fyoo'-go): Apparently a primary verb; to run away (literally or figuratively); by implication to shun; by analogy to vanish: - escape, flee (away).

**Tense**: second Aorist Punctiliar action (the time can be past, present, or future but is generally past). *(*There is no difference between the functions of the first and second Aorist.)

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

**G2147** - heuriskō (hyoo-ris'-ko): (Verb) A prolonged form of a primary word εὕρω heurō; which (together with another cognate form, εὑρέω heureō) is used for it in all the tenses except the present and imperfect; to find (literally or figuratively): - find, get, obtain, perceive. See also G3364, G3372.

**Tense**: Aorist Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Passive - The passive voice presents the subject as receiving the action expressed by the verb.

Person: third

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

Middle significance

**Rev 20:12**  And I saw the dead, small and great, stand before God; and the books **G975** were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works **G2041**.

**G975** – biblion (*bib-lee'-on*): (Noun plural) A diminutive of G976; a roll: - bill, book, scroll, writing

**G2041** - ergon (*er'-gon*): (Noun) From ἔργω ergō (a primary but obsolete word; to work); toil (as an effort or occupation); by implication an act: - deed, doing, labour, work.

Number: Plural

Gender: Neuter

**Rev 20:13** And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

**Rev 20:14** And death and hell were cast into the lake of fire. This is the second death.

**Rev 20:15** And whosoever was not **G3756** found written in the book of life was cast**G906** into the lake of fire.

**G3756** - ou (*oo)*: (Negative Particle) Also οὐκ ouk ook used before a vowel and οὐχ ouch ookh before an aspirate.

A primary word; the absolutely negative (compare G3361) adverb; no or not: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also G3364, G3372.

**G906** - ballō (bal'-lo): (Verb) A primary verb; to throw (in various applications, more or less violent or intense): - arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare G4496.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Passive - The passive voice presents the subject as receiving the action expressed by the verb.

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

Middle significance

**The Wall of Separation**

Here's the problem that faces us: we have sin, and we have the penalty of death. The wall of separation has several blocks. The **first block** is enslavement to sin. The first problem that we have between ourselves and God **is sin**. The **second block** in the wall is the penalty for sin which **is spiritual death**. A **third block** in the wall separating us from God is our physical birth, through which we have an **old sin nature**. **So, we are spiritually dead**. The **forth block** is the **character of God**, particularly in two respects. **First**, the perfect righteousness of God. **Secondly** is the justice of God. **God is absolute righteousness**; **man is relative righteousness**--we're better than some people, and not as good as other people--but **nobody is as perfect as God**. Man has a perfect absolute justice to meet in respect to his sin. The perfect justice of God says that if we sin, we die, and there is no way around this. The **fifth block** is our position **in Adam**. The Bible says that those who are in Adam are guilty of his (Adam's) disobedience in the Adam. Adam acted as our federal head.

So we have a wall with **five basic blocks** in it, and there is no way for us to get to God, or for God to get to us. We can't go around it, we can't go over it, and we can't go under it. It is an impregnable barrier. Some people think that if they join a local church, they will get through this wall, but they will not. Some people think that if we are baptized with water, they will get through this wall, but they won't--even if they are sprinkled as an infant (which is ridiculous, and an empty hollow ritual of religion, and it is fanatically hung onto by people who are disoriented to Bible doctrine). Some people think that they can get through this wall if they will raise their hand in a service at the invitation of a preacher, but they will not. Some people think that if they feel sorry for their sins, they will get through this wall, but they will not.

Some people think that if they walk the aisle at the end of a sermon, and agonize at the altar, they will get through this wall, but they won't. Some people think that if they take the Lord's Supper, they will get through this wall, but they won't. That's a creepy experience. If you've ever been in a military chaplain service, where you know who is there, and you know them personally, and you know that they are ungodly men out of the family of God, and you see them go forward and kneel down and take the Lord's Supper, and you know what a monstrous travesty of delusion that Satan has impressed upon the minds of these men--that they're doing this because they think it will let them get through this wall that separates them from God. But they can't. Our good works, our promises, etc.--none of these things will work.

So, **we are in a position where this wall cannot be removed by our ethics, by our good resolve, or by any good effort**. **The situation is hopeless**. It takes something on the part of God to resolve this problem. And, that is exactly what Jesus Christ did. **He took each of these blocks, one by one, and removed them**. This wall no longer exists between God and man. It is completely removed for every human being who has ever lived, and who ever will live. This wall has now been removed. **The only wall that confronts us that now stand between us and God is the wall of the Cross of Jesus Christ**. This cross is a pathway from the penalty of death into the presence of God. The way God has done this is by the **doctrine of reconciliation**. This is the basis for the removal of this wall.

**Enslavement to Sin**

First of all is the block of the enslavement to sin. How did God remove this block first? Sin had placed man into a slave market, and the solution is for somebody to buy (or redeem) man out of this slave market. However, the buyer (the redeemer) must be a man himself, and this man must be free of the slave market. One sin slave cannot buy another sin slave, and he doesn't have the right to purchase another sin slave, nor the price to pay. Jesus is the first man since Adam who was free of the slave market of sin.

When Adam sinned, he entered the slave market of sin, and everyone who was ever born in the human race was into that slave market. Only Jesus Christ was born outside of that slave market because He had a virgin birth, He did not have a human father, so He didn't have an old sin nature, so he was not involved in the guilt of Adam's sin. So, Jesus Christ is referred to as the last Adam. He has purchased freedom by this act for everyone from the slave market of sin, and the only door out is by the cross through which He purchased this freedom. The cross is the door, and we can choose to walk out this door, or we can refuse to remove ourselves from this slave market.

There is a delusion upon people that they have something to offer God. In John 8:31, Jesus was speaking to believing Jews.

**Joh 8:31**  Then said Jesus to those Jews which believed on him, If **G1437** ye continue **G3306** in my word, *then* are ye my disciples indeed **G230** ;

**G1437** – ean (eh-an'): Conditional Particle) (From G1487 and G302; a conditional particle; in case that, provided, etc.; often used in connection with other particles to denote indefiniteness or uncertainty: - before, but, except, (and) if, (if) so, (what-, whither-) soever, though, when (-soever), whether (or), to whom, [who-] so (-ever). See G3361.

**G3306** - menō (men'-o): A primary verb; to stay (in a given place, state, relation or expectancy): - abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

***Mood***: Subjunctive ***-*** The subjunctive mood indicates probability or objective possibility.

Number: Plural

**G230**  - alēthōs (al-ay-thoce'): Adverb from G227; truly: - indeed, surely, of a surety, truly, of a (in) truth, verily, very.

When a person becomes a believer, he must continue daily in the Word of God **if** he's going to discover the divine answer that God has for his life.

**The Greek Word for “If”**

Now here's a very important word: "if." In the Greek Bible, there are four kinds (conditions / classes) for the word "**if**." The first class condition is the class of **reality**; "if" a certain thing is true, and it is. It can be translated with the word "**since**." The second class condition is the class of **unreality**. It can be translated with "**since... not**." The third class condition is called **probability**, and it is our classical *(English)* use of the word "if" where a certain thing **may or may not be true**. The fourth class condition is **possibility**, and it means one **wishes it were true, but it isn't;** e.g., "if one could only..."

**The 1st Class Condition of "If:"** Matthew 4:6, where Jesus is being tempted in the wilderness by Satan: "If you are the Son of God...;” i.e., "If you are the Son of God, and you are;" or, "Since you are the Son of God."

**The 2nd Class Condition of "If**: Matthew 4:9, "I will give you all of these things if you will fall down and worship me;” i.e. "...if you will fall down and worship, and you won't."

**The 3rd Class Condition of "If**:" 1 John 1:9, "If you confess your sins." You may or may not confess your sins.

**The 4th Class Condition of "If**:" 1 Peter 3:14: "If you suffer for righteousness sake..." Peter wishes it were true that you were suffering for righteousness sake, but it's not.

**God’s Word**

John 8:31 illustrates the first class condition of "**if**:" Jesus said to the Jewish believers, "If you continue in My Word, then you are my disciples indeed." If they study the word of God daily, attend Bible study regularly, etc., then they are His disciples. Furthermore, they will not be His real disciples until they are in a regular intake of the Word of God under a teaching ministry of God's open assembly. Period. We kid ourselves if we think otherwise. However, if we do this, then we will learn to be a disciple of Jesus Christ; then we will have his viewpoint; then we will be able to operate on the basis of his divine assets.

Some Christians, because they do this, are able to live objectively, by God's viewpoint, without their emotions and rationalizations getting them off base. Some Christians do not continue. They resist the Word, and they become very angry at the preacher for telling them what the Word of God says. You can sit there in your perfect volition, and listen, and hear something that you reject, and you can just raise your eyes to God and beat your chest and say, "Oh, God, I thank you that I'm not as that stupid preacher who thinks that that thing is so." Your volition can go either way.

You don't have to listen to what the pastor teacher is telling you. All you have to do is listen and reject him. But if you reject the Word, and it is indeed the Word, and he happens to be telling you the truth, you will find yourself being descended upon by the miseries that you have induced upon your own being, and find the judgments of God upon you.

**Joh 8:32**  And ye shall know **G1097** the truth **G225**, and the truth **G225** shall make you free **G1659**.

This is not truth that you learn in school. This is divine viewpoint truth--Bible doctrine. Here it is specifically the truth of the operation of Christian life, and the truth is in Jesus Christ.

**G1097** - ginōskō (ghin-oce'-ko)" (Verb) A prolonged form of a primary verb; to “know” (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed): - allow, be aware (of), feel, (have) known (-ledge), perceive, be resolved, can speak, be sure, understand.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

***Voice****: middle Deponent - The middle voice verb form is used when the subject of the verb is seen as acting upon itself or for its own benefit.*

Person: second

Number: Plural

**G225** - alētheia (al-ay'-thi-a): (Noun) From G227; truth: - true, X truly, truth, verity.

**G1659** - eleutheroō (el-yoo-ther-o'-o): (Verb) From G1658; to liberate, that is, (figuratively) to exempt (from moral, ceremonial or mortal liability): - deliver, make free.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

Now, the religious crowd speaks up in verse 33. They're proud of their denominational background. They said, "We are Abraham's seed, we have a Jewish heritage, we have physical relation to Abraham, and we are descended to him. We were never in bondage to any man. How do you say we shall be made free?" These stupid foolish Pharisees stood right there and looked Jesus in the eye like people look preachers in the eye today and tell them things without batting an eyelash, and he knows plenty better that what they're saying is not so. These people said that they were never in bondage to anybody. However, they were in bondage to Rome, right when they're saying this. They were in bondage to the whole legal system of the Old Testament, right when they're saying this. They were in bondage to sin--that was the worst thing of all. They had this barrier between them and God that was holding them away from Jesus Christ.

**Joh 8:33**  They answered him, We be Abraham's seed **G4690**, and were never in bondage **G1398 G4455** to any man: how sayest thou, Ye shall be made free**G1658**?

**G4690** - sperma (sper'-mah): (Noun) From G4687; something sown, that is, seed (including the male “sperm”); by implication offspring; specifically a remnant (figuratively as if kept over for planting): - issue, seed.

**G1398** - douleuō (dool-yoo'-o)" (Verb) From G1401; to be a slave to (literally or figuratively, involuntarily or voluntarily): - be in bondage, (do) serve (-ice).

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: first

Number: Plural

**G4455** - pōpote (po'-pot-e): (Adverb) From G4452 and G4218; at any time, that is, (with negative particle) at no time: - at any time, + never (. . . to any man), + yet never man.

**G1658** - eleutheros (el-yoo'-ther-os): (Adjective) Probably from the alternate of G2064; unrestrained (to go at pleasure), that is, (as a citizen) *not a slave* (whether freeborn or manumitted), or (generally) exempt (from obligation or liability): - free (man, woman), at liberty.

So, they were blinded to what they were saying. However, Jesus didn't remind them of these things. He simply pressed upon them the gospel. I think it is foolish to hound people about sins. What people need is the solution of the gospel; otherwise, the sin problem just can't be dealt with at all.

Verse 34 says, "Whoever commits sin (*as a habit of life*) is the servant (*the slave*) of sin." So the Pharisees were wrong. They were not free men. They were slaves. Verse 35 says, "The slave doesn't abide in the house forever—the son abides in the house forever." The house here is an image of eternal life—heaven. The slave of sin is not in heaven, but Jesus Christ (the Son) is.

**Joh 8:34**  Jesus answered them, Verily, verily, I say unto you, Whosoever **G3956** committeth **G4160** sin is the servant of sin.

**Joh 8:35**  And the servant abideth **G3306** not in the house for ever: *but* the Son abideth **G3306** ever.

**G3956** - pas (pas): (Adjective) Including all the forms of declension; apparently a primary word; all, any, every, the whole: - all (manner of, means) alway (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X throughly, whatsoever, whole, whosoever.

**G4160** - poieō (poy-eh'-o): (Verb) Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare G4238.

**Tense**: Present - Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says.*

Number: Plural

Gender: Masculine

**G3306** - menō (men'-o): A primary verb; to stay (in a given place, state, relation or expectancy): - abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**Tense**: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Singular

**Redemption**

Verse 36 says, "If the Son, therefore, shall make you free, and you shall be free indeed." It is Jesus Christ who can make you free from that slave market of sin, and He alone. How did He do it? He provided redemption—a price that paid what you owe to God for your sin, so that you could be released from the slave market of sin.

**Joh 8:36**  If the Son therefore **G3767** shall make you free **G1659**, ye shall be free **G1659** indeed **G3689**.

**G3767** - oun (oon): Apparently a primary word; (adverbially) certainly, or (conjugationally) accordingly: - and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

**G1659** - εeleutheroō (el-yoo-ther-o'-o): (Verb) From G1658; to liberate, that is, (figuratively) to exempt (from moral, ceremonial or mortal liability): - deliver, make free.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

***Mood****:* Subjunctive *-* The subjunctive mood indicates probability or objective possibility.

Person: third

Number: Singular

**G3689** - ontōs (on'-toce): Adverb of the oblique cases of G5607; really: - certainly, clean, indeed, of a truth, verily.

This redemption solution is very fascinating. There is between us and God the barrier of sin. Sin has put us into a slave market. We have to be released from that slave market if we are ever to spend eternity with God. Therefore, God had to come and pay the price to get us out. That is the doctrine of redemption.

Redemption is spoken of in the Scriptures under several words. In Revelation 5:9, ("agorazo") means to pay a price--to purchase in a marketplace. But it stresses that fact that everybody is a slave of sin, and everybody requires a price. It simply says that redemption is the payment of a price. The price was the death of Christ on the cross, which covered your sins.

**Rev 5:9**  And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain G4969 , and hast redeemed G59 us to God by thy blood out of every kindred, and tongue, and people, and nation;

**G4969** - sphazō (sfad'-zo): A primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): - kill, slay, wound.

**Tense**: second Aorist - Punctiliar action (the time can be past, present, or future but is generally past)*. (There is no difference between the functions of the first and second aorist.)*

**Voice**: Passive - The passive voice presents the subject as receiving the action expressed by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: second

Number: Singular

**G59** - agorazō (*ag-or-ad'-zo*): (Verb) From G58; properly to go to market, that is, (by implication) to purchase; specifically to redeem: - buy, redeem.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: second

Number: Singular

Then, in Galatians 3:13, ("exagorazo") means out of the slave market. So it says that Christ not only paid the price of what you owed God, but He also **brought you out of the slave market**. You don't have to stay there anymore. You can walk out. You don't have to remain a slave to sin.

**Gal 3:13**  Christ hath redeemed **G1805** us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

**G1805** - exagorazō (*ex-ag-or-ad'-zo*): (Verb) From G1537 and G59; to buy up, that is, ransom; figuratively to rescue from loss (improve opportunity): - redeem.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**Deu 21:23**  His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is **accursed** **H7045** **G2672** of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

**H7045** - ( קְלָלָה) qelâlâh (*kel-aw-law'*): From H7043; vilification: - (ac-) curse (-d, -ing).

**LXX G2672** – kataraomai (*kat-ar-ah'-om-ahee*): (Verb) Middle voice from G2671; to execrate; by analogy to doom: - curse.

**Tense**: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Voice**: middle or passive depoNent - The Greek middle/passive form presents the subject as receiving or benefiting from the action expressed by the verb.

**Mood**: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)

***Case****: Accusative - The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction"*

Number: Plural

Gender: Masculine

Furthermore, Luke 1:68 uses the word "redeem" ("lutroo") again.

**Luk 1:68**  Blessed *be* the Lord God of Israel; for he hath visited **G1980** and redeemed **G3085** his people,

**G1980** - episkeptomai (ep-ee-skep'-tom-ahee): (Verb) Middle voice from G1909 and the base of G4649; to inspect, that is, (by implication) to select; by extension to go to see, relieve: - look out, visit.

**Tense**: Aorist - Relating to or denoting a past tense of a verb, which does not contain any reference to duration or completion of the action.

***Voice****: middle Deponent - The middle voice verb form is used when the subject of the verb is seen as acting upon itself or for its own benefit*.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G3085** - lutrōsis (*loo'-tro-sis*): (Noun) From G3084; a ransoming (figuratively): - + redeemed, redemption.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

This means that you set a person free. You go into the slave market, you pay the price, you take the ex-slave by the hand, and you lead him out of the slave market, and then you set him free. You tell him that he's a free man, and you turn him loose.

That's what God did for you. You sit here in the magnificent condition of an absolutely free personality. You have no indebtedness and no obligation to Satan. You have no indebtedness to God--**all of this is grace**. You have nothing to repay God for. You have nothing that God demands of you in return. He simply came in out of love and did this for you. That's what it means to redeem. In this way, He took care of the problem of sin.

In 1 Peter 1:18 says, "How did he do this (pay the price)?"

**1Pe 1:18**  Forasmuch as ye know G1492 that ye were not redeemed G3084 with corruptible things G5349, *as* silver and gold, from your vain conversation G391 *received* by tradition from your fathers G3970;

**1Pe 1:19**  But with the precious blood of Christ, as of a lamb without blemish and without spot:

**G1492** - eidō (i'-do): A primary verb; used only in certain past tenses, the others being borrowed from the equivalent, G3700 and G3708; properly to see (literally or figuratively); by implication (in the perfect only) to know: - be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot. Compare G3700.

***Tense****: Perfect - Expresses perfective action. Perfective action involves a present state which has resulted from a past action. The present state is a continuing state; the past action is a completed action.*

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Participle - Indicates the purpose of the action of the finite verb (a principle fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning.)

Case: Nominative

Number: Plural

Gender: Masculine

**G3084** - lutroō (loo-tro'-o): (Verb) From G3083; to ransom (literally or figuratively): - redeem.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Passive - The passive voice presents the subject as receiving the action expressed by the verb.

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: second

Number: Plural

**G5349** - phthartos (fthar-tos'): (Adjective) From G5351; decayed, that is, (by implication) perishable: - corruptible.

**G391** - anastrophē (an-as-trof-ay'): (Noun) From G390; behavior: - conversation.

**G3970** - patroparadotos (pat-rop-ar-ad'-ot-os): (Adjective) From G3962 and a derivative of G3860 (in the sense of handing over or down); traditionary: - received by tradition from fathers.

**Case**: Genitive - Possession, "of"; also origin or separation "from"

Number: Singular

Gender: Feminine

**G5093** - timios (*tim'-ee-os*): (Adjective) Including the comparative τίμιώτερος timiōteros and the superlative τίμιώτατος timiōtatos; from G5092; valuable, that is, (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved: - dear, honourable, (more, most) precious, had in reputation.

This is that perfect sense in Greek, so that something that you attained in the past, and you have it right up to the present time. To continue, "You know that you were not redeemed with corruptible things like silver and gold from your vain manner of life received by traditions from your fathers." You're not bought with money out of the slave market from that old way of life that God has rejected. Verse 19 says, "But you are bought with the precious blood of Christ, as of a lamb without blemish and without spot." This was often pictured in the Old Testament sacrifices. A man would confess his sins over an animal that the priest then killed, and whose blood was then poured out, symbolic of the spiritual death of Jesus Christ.

**Lev 1:4**  And he *(any man of Israel))* shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement **H3722** for him.

**H3722** - (כָּפַר) kâphar (*kaw-far'*): A primitive root; to cover (specifically with bitumen); figuratively to expiate or condone, to placate or cancel: - appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).

How do you receive this release? You receive it in the way Acts 16:31 tells you.

**Act 16:31**  And they said, Believe G4100 on the Lord Jesus Christ, and thou shalt be saved G4982, and thy house.

**G4100** - pisteuō (*pist-yoo'-o*): (Verb) From G4102; to have faith (in, upon, or with respect to, a person or thing), that is, credit; by implication to entrust (especially one’s spiritual well-being to Christ): - believe (-r), commit (to trust), put in trust with.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

***Mood****: Imperative- The imperative mood is a command or instruction given to the hearer, charging the hearer to carry out or perform a certain action.*

Person: second

Number: Singular

***Note****: The word “****believe****” was first translated into English from the original Greek by William Tyndale in 1526 which at that time was an action verb as it is in the Greek (pisteuō). At that time if you believed something you would fight anyone to the death that challenged or hindered your belief or practice of it. Today, the word has been degraded though the centuries to simply having a mental agreement about an issue and not one in which you would commit your life.*

**G4982** - sōzō (*sode'-zo*): (Verb) From a primary word σῶς sōs̄ (contraction for the obsolete σάος saos, “safe”); to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

**Voice**: Passive - The passive voice presents the subject as receiving the action expressed by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: second

Number: Singular

This block has been removed. It's no longer standing between you and God. You can choose to stay in this slave market of sin. You can push God's hand away when he wants to lead you to freedom and turn you loose. But Acts 16:31 says, "Believe on the Lord Jesus Christ, and you shall be saved." If you believe this—accept it—**and the issue is faith**, then you will be free. It's not an experience. I still find people who are uncomfortable about their salvation because they didn't have the same experience that somebody else had--very joyful, very emotional--especially kids that grow up in a Christian home. They begin thinking about themselves and they know that there never was a time when they were really running around in sin. There never was a time when their life was really black, and now here I am and I see the contrast. They just grew up in the things of God. It's not a matter of your experience. It's who you have believed (as Paul said) that gives you your persuasion as to where you're going.

**(Merriam-Webster)** Definition of **Faith**

1 a : allegiance to duty or a person : loyalty

b (1) : fidelity to one's promises

(2) : sincerity of intentions, acted in good faith

2 a (1) : belief and trust in and loyalty to God

(2) : belief in the traditional doctrines of a religion

b (1) : firm belief in something for which there is no proof

(2) : complete trust

3 : something that is believed especially with strong conviction; especially : a system of religious beliefs

***Billy Graham comment on Faith:***

*Faith simply means believing that something is true, and then committing our lives to it. In the Bible, “faith” means believing in God, and in what Christ has done for us to make our salvation possible–and then committing ourselves to Him.*

*In other words, faith has two parts to it, both are equally important. The first part is* ***belief*** *– belief that God exists, and that He loves us and sent His Son into the world to save us. Faith isn’t a vague hope that God might exist; it is a definite belief that what the Bible says about Him is true. The Bible says, “Without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him” (Hebrews 11:6).*

**Heb 11:6**  But without G5565 faithG4102 *it is* impossible to please *him:* for he that cometh to God must believe G4100 that he is, and *that* he is a rewarder G3406 of them that diligently seek him.

**G5565** - chōris (kho-rece'): Adverb from G5561; at a space, that is, separately or apart from (often as preposition): - beside, by itself, without.

**G4102** - pistis (pis'-tis): Noun) From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity.

**Case: Genitive** - Possession, "of"; also origin or separation "from"

Number: Singular

Gender: Feminine

**G3406** - misthapodotēs (mis-thap-od-ot'-ace): (Noun) From G3409 and G591; a remunerator: - rewarder.

***Case****: Nominative - The nominative case is used for the subject of the verb, i.e. the word which denotes who/what does what the verb says.*

Number: Singular

Gender: Masculine

*The second part of faith is* ***commitment****–a definite decision not only to believe in our minds that Christ can save us, but to put our lives into His hands and trust Him alone for our salvation. True faith not only believes Christ can save us, but actually trusts Him to do it. The Bible says, “For it is by grace you have been saved, through faith” (Ephesians 2:8).*

**Eph 2:8**  For **by grace** are ye saved through **G1223** faith **G4102**; and that not **G3756** of yourselves: *it is* the gift of God:

**Eph 2:9**  Not of works, lest **G2443 G3361** any man should boast.

**G1223** - dia (dee-ah'): A primary preposition denoting the channel of an act; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

**G4102** - pistis (pis'-tis): (Noun) From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity.

**Case: Genitive** - Possession, "of"; also origin or separation "from"

Number: Singular

Gender: Feminine

**G3756** - ou (oo): (Negative Particle) Also οὐκ ouk ook used before a vowel and οὐχ ouch ookh before an aspirate. A primary word; the absolutely negative (compare G3361) adverb; no or not: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also G3364, G3372.

**G2443** - hina (hin'-ah)" Probably from the same as the former part of G1438 (through the demonstrative idea; compare G3588); in order that (denoting the purpose or the result): - albeit, because, to the intent (that), lest, so as, (so) that, (for) to. Compare G3363.

**G3361** - mē (may): A primary particle of qualified negation (whereas G3756 expresses an absolute denial); (adverbially) not, (conjugationally) lest; also (as interrogative implying a negative answer [whereas G3756 expects an affirmative one]); whether: - any, but, (that), X forbear, + God forbid, + lack, lest, neither, never, no (X wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations. See also G3362, G3363, G3364, G3372, G3373, G3375, G3378.

**Note**: I some translations reference Strong number (**G3363** - hina mē (hin'-ah may): That is, G2443 and G3361; in order (or so) that not: - albeit not, lest, that no (-t, [-thing]).) which is just a combination for ease of reference but does not change the meaning.

*Faith is a complete trust or confidence in something. Faith involves intellectual assent (****positive volition****) to a set of facts and trust in those facts. For example, we have faith in Jesus Christ. This means we completely trust Jesus for our eternal destiny. We give intellectual assent to the facts of His substitutionary death and bodily resurrection, and we then trust in His death and resurrection for our salvation.*

**Unlimited Atonement**

Now the reason this is true—that redemption is available to everybody—is because of unlimited atonement. How far did Jesus Christ's sacrifice go in covering peoples' sins? Well, it went all the way. It covered everybody's who ever lived or whoever will live. The sins of everybody who is, this moment, in the torments of Hades, has his sins completely paid for. He is not in Hades because of his sins. God will never bring his sins up to him, any more than he will to a Christian. A person is in Hades because of only one serious fracture of his life, and that is **unbelief in the Gospel of Jesus Christ**.

God brings up only one sin, **the sin of unbelief**. That's the one thing Christ did not die for. If you reject what He has done for you (and the covering was unlimited for everybody), then there is no hope for you. There is no way out. There is none other name given among men whereby we must be saved.

**2Co 5:14**  For the love of Christ constraineth **G4912** us; because we thus judge, that if **G1487** one died for all, then were all dead:

**G4912 -** sunechō (*soon-ekh'-o*): (Verb) From G4862 and G2192; to hold together, that is, to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively to compel, perplex, afflict, preoccupy: - constrain, hold, keep in, press, lie sick of, stop, be in a strait, straiten, be taken with, throng.

**Tense**: Present – Greek present tense conveys a focus on the ongoing action, not on the beginning or end of the process.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G1487** - ei (*i*): A primary particle of conditionality; if, whether, that, etc.: - forasmuch as, if, that, ([al-]) though, whether. Often used in connection or composition with other particles, especially as in G1489, G1490, G1499, G1508, G1509, G1512, G1513, G1536, and G1537. See also G1437.

This "**if**" is a **first class condition if**: If one died, and He did--he died for every human being, then all were sinners, and that's why he needed to die for everybody. **Christ died for all**.

This means that His death was a covering for everybody, and that includes the rejecters. Some people say that Christ died only for those who accept him, but this is not so.

**2Pe 2:1**  But there were false prophets also among the people, even as there shall be false teachers **G5572** among you, who privily shall bring in **G3919** damnable heresies, even denying the Lord that bought **G59** them, and bring upon themselves swift destruction.

**G5578** - pseudoprophētēs (psyoo-dop-rof-ay'-tace): (Noun) From G5571 and G4396; a spurious prophet, that is, pretended foreteller or religious impostor: - false prophet.

**G3919** - pareisagō (par-ice-ag'-o): (Verb) From G3844 and G1521; to lead in aside, that is, introduce surreptitiously: - privily bring in.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Plural

**G59** - agorazō (*ag-or-ad'-zo*): (Verb) From G58; properly to go to market, that is, (by implication) to purchase; specifically to redeem: - buy, redeem.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: second

Number: Singular

Here are false teachers who are headed to hell, and they even deny Christ who removed the sin block from the wall that separated them from God. 1 John 2:2 conveys the same fact.

**1Jn 2:2**  And he is the propitiation **G2434** for our sins: and not for ours only, but **also** for *the sins of* the whole **G3650**

world.

**G2434** - hilasmos (*hil-as-mos'*): (Noun) atonement, that is, (concretely) an expiator: - propitiation.

**G3650** - holos (*hol'-os*): (Adjective) A primary word; “whole” or “all”, that is, complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: - all, altogether, every whit, + throughout, whole.

**Case**: Genitive - Possession, "of"; also origin or separation "from"

Number: Singular

Gender: Masculine

**The atonement is unlimited**. "He is the propitiation (satisfaction) to (the justice of) God, and not for ours (Christians) only, but also for the sins of the **whole (unsaved) world**. So the sins of the world, in a moment of time were placed upon Jesus Christ on the cross, just as if He had committed them Himself. So, all sins, from Adam to the last person that will ever live, have already been covered by Jesus Christ.

**The Great White Throne**

Revelation 20:11 (the Great White Throne judgment before which all unbelievers will someday stand for their final judgment) says, "I saw a Great White Throne and Him who sat upon it, from whose face the earth and the heaven flood away, and there was found no place for them." All of these people were trying to hide, with no place to go. Verse 12 says, "And I saw the (unsaved) dead, small and great, stand before God, and the books were opened."

**The Book of Life**

Now, notice that there were two books. "And another book was opened--a book of a different kind (from the other one) which is the book of life." There are two books. One is the book of life in which all of the names of all believers is recorded. God blots names out of the book of life. When a person is born into the human race, his name is entered into the book of life. When he has come to the point where he has exercised **negative volition** toward his God-consciousness and toward the gospel which has been presented to him—he constantly exercised negative volition, and finally dies in that condition, then God blots his name out of the book of life, which could have remained there.

**Exo\_32:32**  Yet now, if thou wilt forgive their sin; and if not, blot **H4229 G1813** me, I pray thee, out of thy book which thou hast written.

**H4229** - (מָחָה) mâchâh (*maw-khaw'*): A primitive root; properly to stroke or rub; by implication to erase; also to smooth (as if with oil), that is, grease or make fat; also to touch, that is, reach to: - abolish, blot out, destroy, full of marrow, put out, reach unto, X utterly, wipe (away, out).

**LXX G1813** - exaleiphō (*ex-al-i'-fo*): (Verb) From G1537 and G218; to smear out, that is, obliterate (erase tears, figuratively pardon sin): - blot out, wipe away.

**Tense**: Future - The Greek future tense verb form conveys expectation of an action or event that will take place in the future.

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb

**Mood**: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: first

Number: Singular

**The Book of Works**

Then there is another book under this same person's name which lists his works. "And the dead were judged out of those things which were written in the books, according to their works." Now, these were not their evil deeds, because, as we have already said, Jesus Christ has removed this block. Through unlimited atonement and the act of redemption, he has paid and removed that block so that nobody's sins can ever be held against any single person.

So, this is not a book of your bad deeds. This is a book of your good deeds. The unbeliever's good deeds are all added up and then matched against the perfect standard of God's righteousness. And, that unbeliever missed out. He may have been the kind of a guy who lived a really wild life. Maybe after he made himself a good wad of money, he decided to settle down and make up for things. So, he did a lot of wonderful good works and built a vast array of good records in this book. However, he can never match the righteous absolute standard of God. **So he is still short**.

God doesn't come to this man and tell him that He wants to talk to him about the stealing, fornicating, and mental attitude sins that he used to do. He doesn't mention any sin at all. God only deals with the fact that **you rejected** what Christ did in removing this block from the wall that separated the two of you.

So, here's the condition which is very sad indeed. The book of life has that man's name blotted out, and the records in the book of works is not enough. So, the alternative for us is either John 3:16 ("For God so loved the world that He gave His only begotten son, that whosoever believes in Him shall not perish, but shall have everlasting life."); or, it is Revelation 20:15 ("And whoever was not found written in the book of life was cast into the lake of fire").

**Salvation**

The way you get into the family of God is found in 1 Corinthians 15:3-4 where the apostle Paul spells out the gospel in its simplest form.

**1Co 15:3**  For I delivered **G3860** unto you first of all that which I also received, **G3880** how that Christ died for our sins according to the scriptures;

**1Co 15:4**  And that he was buried, and that he rose again the third day according to the scriptures:

**G3860** - paradidōmi (par-ad-id'-o-mee): (Verb) From G3844 and G1325; to surrender, that is, yield up, intrust, transmit: - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**Tense**: Aorist - Punctiliar action (the time can be past, present, or future but is generally past).

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: first

Number: Singular

**G3880** - paralambanō (par-al-am-ban'-o): (Verb) From G3844 and G2983; to receive near, that is, associate with oneself (in any familiar or intimate act or relation); by analogy to assume an office; figuratively to learn: - receive, take (unto, with).

**Tense**: second Aorist

**Voice**: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

**Mood**: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: first

Number: Singular

There is a wall between God and man. It has been removed. We have looked at the first block only. We are going to see what God has done about each of the other blocks. But I hope that it's a delight to your heart to know that, while you were born a slave in the market of sin, that God has not only paid the price that was against you, but he also led you by the hand out of it, and after you got out, He set you free.

Now He asks you to make yourself a bond slave, through divine viewpoint (DVP), to Jesus Christ, and to what He has in His plans for you. God will never face you with your sins, but he will face you with the fact that He removed the wall and you refused to walk across on the cross that He laid between you and Himself and the gulf that once separated you. If you have never done that, we encourage you that it is the time to do it.

John E. Danish, 1971

Annotated Hebrew and Greek words and morphology by Robert Jameson (pupil of Berean Memorial Christian School and member of Berean Memorial Church).