**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** - (Definite Article) ho, hé, to (ho): the (the, the definite article.)

***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 -** (Noun) daath (dah'-ath): knowledge. {Art | N‑feminane singular construct} ***Comment:******Experiential Knowledge***

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginṓskō = sexual intimacy) a man?']

**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 - 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** - (Verb) muth (mooth): to die. {V‑Qal‑Imperfect ‑2nd person masculine singular}

**H4191** - (Verb) muth (mooth): to die. {V‑Qal‑Infinitive Absolute}

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

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death ( death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Masculine

**G599** - (Verb) apothnéskó (ap-oth-nace'-ko) : to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from G575 /apó, "away from," which intensifies G2348 /thnḗskō, "to die") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)." G599 /apothnḗskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. G599 (apothnḗskō) stresses the ending of what is "former" – to bring what (naturally) follows**.**

**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 (you+)

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** - (Verb) yada (yaw-dah'): (Verb) to know {Conjunction‑wa | V‑Qal‑ Consecutive Imperfect‑3rd person masculine plural}

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**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** - (Verb) shama (shaw-mah'): to hear {Conj‑w | V‑Qal‑ Consecutive Imperfect‑3rd person masculine plural}

**LXX** G1097 - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**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** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**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** - (Verb) dierchomai (dee-er'-khom-ahee): to go through, go about, to spread (I pass through, spread (as a report).

**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** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like G266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

**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** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G1677** - (Verb) ellogeó (el-log-eh'-o): to charge to one's account, impute (Usage: I charge to, put to one's account, impute.)

**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** - (Noun, Neuter) homoióma (hom-oy'-o-mah): that which is made like (something) ((originally: a thing made like something else), a likeness, or rather: form; a similitude.) Note: G3667 homoíōma (a neuter noun derived from homos, "the same") – properly, the same as; likeness, similitude (resemblance). G3667 /homoíōma ("likeness, particular similarity") is a comparison used to increase understanding. G3667 /homoíōma ("resemblance") does not require one element of a comparison to be derived from the other; indeed, it can be wholly separate from it. Rather, G3667 (homoíōma) refers to a basic analogy (resemblance), not an exact copy**.**

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Neuter

**G5179** - (Noun, Masculine) tupos (too'-pos): typically ((originally: the mark of a blow, then a stamp struck by a die), (a) a figure; a copy, image, (b) a pattern, model, (c) a type, prefiguring something or somebody.) Note: G5179 týpos (from G5180 /týptō, "strike repeatedly") – properly, a model forged by repetition; (figuratively) the correct paradigm, based on reliable precedent for others to then follow, (i.e. the right example, a proper pattern). [In the papyri, G5179 (týpos) means "pattern" (P Ryl II. 75.8).G5179 (týpos) is also used of a judicial proceeding, "Let an inquiry be made into his means; only there is a principle according to which I have often judged" (MM, 645).]

**Case**: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G3195** - (Verb) lmelló (mel'-lo): to be about to (I intend, am about to; I delay, linger.) Note: G3195 méllō – properly, at the very point of acting; ready, "about to happen." G3195 (méllō) is used "in general of what is sure to happen" (J. Thayer).

**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** - (Noun, Neuter) paraptóma (par-ap'-to-mah): a false step, a trespass (a falling away, lapse, slip, false step, trespass, sin. Note: G3900 paráptōma (from G3895 /parapíptō, see there) – properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

**Case**: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**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** - (Noun, Feminine) dikaiósis (dik-ah'-yo-sis): the act of pronouncing righteous, acquittal (acquittal, justifying, justification, a process of absolution.) Note: Cognate: G1347 dikaíōsis (a feminine noun derived from G1344 /dikaióō, "to approve, justify") – justification (divine approval), emphasizing Christ's full payment of the debt for sin which liberates the believer from all divine condemnation. See G1343 (dikaiosynē). G1347 /dikaíōsis ("justification") is used only in Ro 4:25 and Ro 5:18. It focuses on the acquitted penalty by receiving Christ – i.e. as a person is moved from eternal "condemned" to "divinely pardoned" at conversion. G1347 (dikaíōsis) is the cognate in the dik- word-family which most closely aligns with the theological meaning of the term justification." [G1347 (dikaíōsis), in ancient secular Greek, is closely associated with the pressing need to be released from deserved punishment (Josephus, Ant 18:14; Plutarch (Art 14:3). Thuccydides (3.82.4) uses G1347 (dikaíōsis) as "justification, in our sense of the word" (C. Spicq, 1:345). G1347 (dikaiōsis) is only used once in the LXX (Lev 24:22).

**G1345 (dikaíōma) however is common in the LXX.]**

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

Number: Singular

Gender: Neuter

**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** - (Noun, Neuter) paraptóma (par-ap'-to-mah): a false step, a trespass (a falling away, lapse, slip, false step, trespass, sin. Note: G3900 paráptōma (from G3895 /parapíptō, see there) – properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

**Case**: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Neuter

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**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 - (Noun, Feminine) dórea (do-reh-ah'): a gift (a (free) gift, a gift (without repayment)) Note: G1431 dōreá (a feminine noun, derived from G1325 /dídōmi) – a gift, freely given and hence not acquired by merit or "entitlement." G1431 /dōreá (a feminine noun) expresses a brand of giving that highlights the beneficent desire of the giver.

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes**.**

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G1223 -** (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**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** - (Noun, Neuter) katakrima (kat-ak'-ree-mah): penalty (punishment following condemnation, penal servitude, penalty.) Note: Cognate: G2631 katákrima (from G2596 /katá, "down, according to," intensifying G2917 /kríma, "the results of judgment") – properly, the exact sentence of condemnation handed down after due process (establishing guilt).See G2632 (katakrinō).

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

Number: Singular

Gender: Neuter

**G1347 -** (Noun, Feminine) dikaiósis (dik-ah'-yo-sis): the act of pronouncing righteous, acquittal (acquittal, justifying, justification, a process of absolution.) Note: Cognate: G1347 dikaíōsis (a feminine noun derived from G1344 /dikaióō, "to approve, justify") – justification (divine approval), emphasizing Christ's full payment of the debt for sin which liberates the believer from all divine condemnation. See G1343 (dikaiosynē). G1347 /dikaíōsis ("justification") is used only in Ro 4:25 and Ro 5:18. It focuses on the acquitted penalty by receiving Christ – i.e. as a person is moved from eternal "condemned" to "divinely pardoned" at conversion. G1347 (dikaíōsis) is the cognate in the dik- word-family which most closely aligns with the theological meaning of the term justification." [G1347 (dikaíōsis), in ancient secular Greek, is closely associated with the pressing need to be released from deserved punishment (Josephus, Ant 18:14; Plutarch (Art 14:3). Thuccydides (3.82.4) uses G1347 (dikaíōsis) as "justification, in our sense of the word" (C. Spicq, 1:345). G1347 (dikaiōsis) is only used once in the LXX (Lev 24:22). G1345 (dikaíōma) however is common in the LXX.]

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

Number: Singular

Gender: Feminine

**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** - (Noun, Feminine) parakoé (par-ak-o-ay'): a hearing amiss, by implication disobedience (disobedience, imperfect hearing.) Note: G3876 parakoḗ (from G3844 /pará, "contrary by close comparison" and G191 /akoúō, "hear") – properly, contrary-hearing, i.e. disobedience which springs from a negative (opposing) attitude, i.e. the refusal to listen properly. This "hearing" has the attitude of refusing to take heed and therefore is inattentive ("hearing" that will not comply). G3876 /parakoḗ reflects the attitude that chooses to disobey because of disinterest.

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G2525** - (Verb) kathistémi (kath-is'-tay-mee): to set in order, appoint (I set down, bring down to a place; I set in order, appoint, make, constitute.) Note: G2525 kathístēmi (from G2596 /katá, "down" and G2476 /hístēmi, "to stand") – properly, set down (in place), i.e. "put in charge," give standing (authority, status) which enables someone to rule (exercise decisive force).

**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 - (Adjective) hamartólos (ham-ar-to-los'): sinful (sinning, sinful, depraved, detestable.) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant sinner. ) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant 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** - (Adjective) polus (pol-oos'): much, many (much, many; often.) Note: G4183 polýs – many (high in number); multitudinous, plenteous, "much"; "great" in amount (extent). G4183 /polýs ("much in number") emphasizes the quantity involved. G4183 (polýs) "signifies 'many, numerous'; . . . with the article it is said of a multitude as being numerous" (Vine, Unger, White, NT, 113,114) – i.e. great in amount.

***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** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**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** - (Verb) dierchomai (dee-er'-khom-ahee): to go through, go about, to spread (I pass through, spread (as a report).

**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** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like 266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

**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** - (Noun, Masculine) machah (maw-khaw'): to wipe, wipe out

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** - (Adjective) phaneros (fan-er-os'): visible, manifest (apparent, clear, visible, manifest; adv: clearly.)

**Case**: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

**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,*

**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.

*ESV* ***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** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

G2816 - (Verb) kléronomeó (klay-ron-om-eh'-o): to inherit (I inherit, obtain (possess) by inheritance, acquire.) Note: Cognate: G2816 klēronoméō (from G2818 /klēronómos, "a specific allotment of inheritance, apportioned by casting lots") – properly, to assign inheritance (inherit) by lot. See G2818 (klēronomos) for more discussion on sonship and inheritance. G2816 /klēronoméō ("to assign inheritance by lot-casting") is used in relation to believers claiming their earthly inheritance assigned (alloted) by the Lord. [The believer receives their opportunity and reward for inheritance by divine-lot (cf. Eph 1:11, Gk text), which apportions the possessions of the Father for their gift of inheritance.]

**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* **G1510** *no law.)*

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.0 Note: Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**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.

**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 sinnth **H2398** **G264** it **shall die** **H4191 G599**.

**H2398** - (Verb) chata (khaw-taw'): to miss, go wrong, sin {Art | V‑Qal‑Participle‑fs}

**LXX G264** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.)

**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 (subject; predicate nominative)

Number: Singular

Gender: Neuter

**H4191** - (Verb) muth (mooth): to die {V‑Qal‑Imperfect‑3rd Person feminine singular}

**LXX G599** - (Verb) apothnéskó (ap-oth-nace'-ko): to die (I am dying, am about to die, wither, decay.)

**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 **G1510** dead **G3498** in trespasses and sins;

***ESV****:* ***Eph 2:1*** *And you being* **G1510** *dead* **G3498** *in the trespasses and sins.)*

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 andG2962 /kýrios ("Lord").

**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**: 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** - (Adjective) nekros (nek-ros'): dead ((a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse.) Note: G3498 nekrós (an adjective, derived from nekys, "a corpse, a dead body") – dead; literally, "what lacks life"; dead; (figuratively) not able to respond to impulses, or perform functions ("unable, ineffective, dead, powerless," L & N, 1, 74.28); unresponsive to life-giving influences (opportunities); inoperative to the things of God. G3498 /nekrós ("corpse-like") is used as a noun in certain contexts ("the dead"), especially when accompanied by the Greek definite article. The phrase, ek nekron ("from the dead"), lacks the Greek article to give the sense "from what is of death."

**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** - (Verb) muth (mooth): to die (Conj‑w | V‑Qal‑ConsecImperf‑3ms)

**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** - (Verb) pheugó (fyoo'-go): to flee (I flee, escape, shun.)

**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** - (Verb) heuriskó (hyoo-ris'-ko,): to find (I find, learn, discover, especially after searching.)

**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

**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** - (Noun, Neuter) biblion (bib-lee'-on): a paper, book (a papyrus roll.)

**Case:** Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

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

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** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G906** - (Verb) balló (bal'-lo): to throw, cast ((a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.)

**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

**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** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: (Third Class Conditional “if”= Volition) G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

**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** - (Adverb) aléthós (al-ay-thoce'): truly (truly, really, certainly, surely.) Note: Cognate: G230 alēthṓs – truly (an adverb); in accord with fact, i.e. demonstrably valid and therefore genuine (reflecting true reality). See G225/alētheia ("truth").

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. *Note: the “if” in this verse is a third class if.*

**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.

**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;

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: (*Third Class Conditional “if”= Volition*) G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

**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

Person: second [you+]

Number: Plural

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** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**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** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

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

Number: Singular

Gender: Feminine

**G1659** - (Verb) eleutheroó (el-yoo-ther-o'-o): to make free, to exempt (from liability) (I free, set free, liberate.) Note: Cognate: G1659 eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). See G1658 (eleutheros). Jn 8:36: "So if the Son makes you free (G1659 /eleutheróō), you will be free (G1658 /eleútheros) indeed" (NASU).

**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** - (Noun, Neuter) sperma (sper'-mah): that which is sown, seed ((a) seed, commonly of cereals, (b) offspring, descendents.)

**Case**: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G1398** - (Verb) douleuó (dool-yoo'-o): to be a slave, to serve (I am a slave, am subject to, obey, am devoted.) Note: Cognate: G1398 douleúō (from G1401 /doúlos) – properly, to serve as a slave, having all personal ownership-rights assigned to the owner; (figuratively) to willingly give over the prerogative to be self-governing. See G1401 (doulos). ***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** - (Adverb) pópote (po'-pot-e): ever yet (at any time, ever.)

**G1658** - (Adjective) eleutheros (el-yoo'-ther-os): free, not a slave or not under restraint (Usage: free, delivered from obligation.) Note: G1658 eleútheros (an adjective) – properly, free (liberated), unbound (unshackled); (figuratively) free to realize one's destiny in Christ.

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** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**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** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

**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 **G1437** the Son therefore **G3767** shall make you free **G1659**, ye shall be free **G1659** indeed **G3689**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: (*Third Class Conditional “if”= Volition*) G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid

**G3767** - (Conjunction) oun (oon): therefore, then, (and) so (therefore, then.) Note: G3767 oún (a conjunction) – therefore, now then, accordingly so. G3767 (oún) occurs 526 times in the NT and is typically translated "therefore" which means, "By extension, here's how the dots connect."

**G1659** - (Verb) eleutheroó (el-yoo-ther-o'-o): to make free, to exempt (from liability) (I free, set free, liberate.) Note: Cognate: G1659 eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). See G1658 (eleutheros). Jn 8:36: "So if the Son makes you free (G1659 /eleutheróō), you will be free (G1658 /eleútheros) indeed" (NASU).

**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** - (Adverb) ontós (on'-toce): really, truly (really, truly, actually.) Note: G3689 óntōs (the adverbial form of G1510 /eimí, "to be") – properly, exist; really be (exist, as reality). G3689 /óntōs ("substance as reality") is usually translated "indeed" and refers to what is genuinely important ("real")

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** - (Verb) sphazó (sfad'-zo): to slay, slaughter (I slay, kill by violence, slaughter, wound mortally.)

**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** - (Verb) agorazó (ag-or-ad'-zo): to buy in the marketplace, purchase (I buy.) Note: G59 agorázō (from G58 /agorá, "the ancient marketplace, town-center") – properly, to make purchases in the marketplace ("agora"), i.e. as ownership transfers from seller to buyer. G59 /agorázō ("acquire by purchasing") stresses transfer – i.e. where something becomes another's belonging (possession). In salvation-contexts, G59 (agorázō) is not redeeming ("buying back"), but rather focuses on how the believer now belongs to the Lord as His unique possession (J. Thayer). Indeed, Christ purchases all the privileges and responsibilities that go with belonging to Him (being in Christ). [See also the intensified, compound (G1805 /eksagorázō).]

**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** - (Verb) exagorazó (ex-ag-or-ad'-zo): to buy up, ransom, to rescue from loss (I buy out, buy away from, ransom; mid: I purchase out, buy, redeem, choose.) Note: Cognate: G1850 eksousiázō (from G1849 /eksousía, "delegated power," see there) – having authority to act; "empowered because authorized." See G1849 (eksousia).

**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** - (Noun, Feminine) qelalah (kel-aw-law'): a curse { N‑fsc}

**LXX G267** - (Adjective) amarturos (am-ar'-too-ros): without witness (without witness, untestified to.)

**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** - (Verb) episkeptomai (ep-ee-skep'-tom-ahee): to inspect, to go to see (Usage: I look upon, visit, look out, select.)

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

***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** - (Noun, Feminine) lutrósis (loo'-tro-sis): a ransoming, a redemption ((in the Old Testament: ransoming from imprisonment for debt, or from slavery, release from national misfortune, etc.), liberation, deliverance, release.) Note: Cognate: G3085 lýtrōsis (a feminine noun) – properly, the payment of the full ransom-price to free a slave – particularly the redemption of an individual. See also the neuter noun (G3083 /lýtron, "full ransom-price").

**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**G5093** blood of Christ, as of a lamb without blemish and without spot:

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

***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** - (Verb) lutroó (loo-tro'-o): to release by paying a ransom, to redeem (I release on receipt of ransom; mid: I redeem, release by paying ransom, liberate.) Note: G3084 lytróō (cognate with G3083/lytron, "a ransom-price") – properly, to release (set free) by paying the full ransom; "to release, on receipt of ransom" (Vine); (figuratively) to restore "something back, into the possession of its rightful owner – i.e. rescuing from the power and possession of an alien possessor" (Wm. Barclay).

**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** - (Adjective) phthartos (fthar-tos'): perishable, corruptible (corruptible, perishable.) Note: Cognate: G5349 phthartós (an adjective, derived from G5351 /phtheírō) – perishable, what easily perishes disintegrates (corrupts) – like the break-down of the physical body during our natural lifetime. See G5351 (phteírō).

**G391** - (Noun, Feminine) anastrophé (an-as-trof-ay'): behavior, conduct (dealing with other men, conduct, life, behavior, manner of life.) Note: G391 anastrophḗ (from G303 /aná, "down to up" and G4762 /stréphō, "turn") – properly, up-turning; (figuratively) change of outward behavior from an "up-turn" of inner beliefs (presuppositions, etc.).

**Case**: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G3970** - (Adjective) patroparadotos (pat-rop-ar-ad'-ot-os): handed down from one's fathers (handed down by (from) one's ancestors, inherited.) Note: G3970 patroparádotos (from G3962 /patḗr, "father" and G3860 /paradídōmi, "pass something on") – properly, tradition, handed down from forefathers; the "traditional" way of doing something, i.e. as passed down from ancestors**.**

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

Number: Singular

Gender: Feminine

**G5093** - (Adjective) timios (tim'-ee-os): valued, precious (of great price, precious, honored.) Note: Cognate: G5093 tímios (an adjective) – properly, valuable as having recognized value in the eyes of the beholder. See G5092 (timē).

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** - (Verb) kaphar (kaw-far'): to cover over, pacify, make propitiation {Prep‑l | V‑Piel‑ Infinitive Construct}

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** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**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** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**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** faith**G4102** *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** - (Adverb) chóris (kho-rece'): separately, separate from (apart from, separately from; without.) Note: G5565 xōrís (a preposition, also used as an adverb which is probably derived from G5561 /xṓra, "an open or detached space") – properly, apart from, separated ("without"); (figuratively) detached, rendering something invalid or valid.

**G4102** - (Noun) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness. Is always a gift from God, and never something that can be produced by people.) Note: G4102 pístis (from 3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] 1. The root of G4102/pistis ("faith") is 3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23gentleness, self-control; against such things there is no law." 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see 2307/thelçma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/thelçma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (2307/thelçma) of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (2307/thelçma) of God" (NASU). 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36For you have need of endurance, so that when you have done the will (2307/thelçma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH(G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin). 1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b ) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't In Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief!. Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text). In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner). "Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the divinely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F. F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale). "We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

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

Number: Singular

Gender: Feminine

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from 4102 /pístis, "faith," derived from 3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

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

**G3406** - (Noun, Masculine) misthapodotés (mis-thap-od-ot'-ace): one who pays wages (Usage: a rewarder.) Note: Cognate: 3406 misthapodótēs (from 3408misthos, "reward" and 591 /apodídōmi, "give from") – properly, someone "paying what is due; a rewarder" (Abbott-Smith); a paymaster (A. T. Robertson), giving rewards in keeping with his own values. 3406 /misthapodótēs is only used in Heb 11:6. See also 3408 (misthós). [Note the prefix (apo) emphasizing what the Lord personally values and hence the basis of determining rewards.]

**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** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G4102** - (See above)

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

Number: Singular

Gender: Feminine

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.

**G2443** - (Conjunction) hina (hin'-ah): in order that, that, so that (in order that, so that.) Note: G2443 hína (a subordinating conjunction) – for the purpose that (in order that), looking to the aim (intended result) of the verbal idea. G2443 /hína ("for the purpose that") is "the semantically marked (dramatic) way of expressing purpose in Greek (as compared for example to the plain infinitive)" (G. Archer). [H2443 9hina) answers to lemaʽan in Hebrew.]

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

***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** - (Verb) sunechó (soon-ekh'-o): to hold together, to hold fast, pass. to be seized (by illness) ((a) I press together, close, (b) I press on every side, confine, (c) I hold fast, (d) I urge, impel, (e) pass: I am afflicted with (sickness).)

**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** - (Conditional Particle or Conjunction) { ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual). {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 - (Noun, Masculine) pseudoprophétés (psyoo-dop-rof-ay'-tace): a false prophet (a false prophet; **one who in God's name teaches what is false**.) Note: G5578 pseudoprophḗtēs (from G5571 /pseudḗs, "false" and 4396 /prophḗtēs, "a prophet") – properly, a false prophet; someone pretending to speak the word of the Lord (prophesy) but in fact is phony (an imposter), acting as a wolf in sheep's clothing. G5578 /pseudoprophḗtēs ("a false prophet") specializes in "the art of misimpression," like about how they were "commissioned" by the Lord to touch the world with their message. But when in fact, they operate by self and for self so they must be exposed for what they are – and are not!

**Case**: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G3919** - (Verb) pareisagó (par-ice-ag'-o): to introduce, to bring in secretly (I bring in secretly, am at hand.) Note: G3919 pareiságō (from G3844 /pará, "from close beside" and G1521 /eiságō, "introduce") – properly, introduce from close beside, i.e. enter by stealth.

**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** - (Verb) agorazó (ag-or-ad'-zo): to buy in the marketplace, purchase (I buy.) Note: G59 agorázō (from G58 /agorá, "the ancient marketplace, town-center") – properly, to make purchases in the marketplace ("agora"), i.e. as ownership transfers from seller to buyer. G59 /agorázō ("acquire by purchasing") stresses transfer – i.e. where something becomes another's belonging (possession). In salvation-contexts, G59 (agorázō) is not redeeming ("buying back"), but rather focuses on how the believer now belongs to the Lord as His unique possession (J. Thayer). Indeed, Christ purchases all the privileges and responsibilities that go with belonging to Him (being in Christ). [See also the intensified, compound (G1805 /eksagorázō).]

**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** - (Noun, Masculine) hilasmos (hil-as-mos'): propitiation (a propitiation (of an angry god), atoning sacrifice.) Note: G2434 hilasmós – properly, propitiation; an offering to appease (satisfy) an angry, offended party. G2434 (hilasmós) is only used twice (1 Jn 2:2, 4:10) – both times of Christ's atoning blood that appeases God's wrath, on all confessed sin. By the sacrifice of Himself, Jesus Christ provided the ultimate G2434 /hilasmós ("propitiation").

**Case**: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G3650** - (Adjective) holos (hol'-os): whole, complete (all, the whole, entire, complete.) Note: G3650 hólos (a primitive adjective and the root of the English term "whole") – properly, wholly, where all the parts are present and working as a whole – i.e. as the total, which is greater than the mere sum of the parts. This factor is especially significant in metaphorical contexts or those focusing on the spiritual plane.

**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** - (Verb) machah (maw-khaw'): to wipe, wipe out { V‑Qal‑Imp‑ms | 1cs}

**LXX G1813** - (Verb) exaleiphó (ex-al-i'-fo): to wipe out, erase, obliterate (Usage: I plaster, wash over; I wipe off, wipe out, obliterate.) Note: G1830 eksereunáō (from G1537 /ek, "wholly out from," intensifying 2045 /ereunáō, "search") – properly, search out with all diligence (effort); "search carefully" (A-S), in an investigative manner (inquiring after facts); to "examine carefully (minutely)" (Souter). G1830 /eksereunáō ("diligently search") is used only in 1 Pet 1:10. Here it focuses on the end-result of the searching, i.e. the fulfillment of salvation (unique glorification) in a believer's life (cf. 1 Pet 3:9). ["The ek in composition has the force of out, searched out, and is rendered by diligently" (WS, 302).]

**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** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**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** - (Verb) paralambanó (par-al-am-ban'-o): to receive from (I take from, receive from, or: I take to, receive (apparently not used of money), admit, acknowledge; I take with me.)) Note: G3880 paralambánō (from G3844 /pará, "from close-alongside" and G2983 /lambánō, "aggressively take") – to take (receive) by showing strong personal initiative**.**

**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: 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 a pupil of Berean Memorial Christian School and member of Berean Memorial Church).