**Expiation – The Wall Between God and Man – BD01-02**

**The Word of God**

Matthew 4:4 reminds us of a statement made in the book of Deuteronomy repeated by the Lord.

**Mat 4:4**  But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth**G1607** out of the mouth of God.

**G1607** - (Verb) ekporeuomai (ek-por-yoo'-om-ahee): to make to go forth, to go forth (I depart from; I am voided, cast out; I proceed from, am spoken; I burst forth, flow out, am spread abroad.) Note: G1607 ekporeúomai (from G1537 /ek, "out from," intensifying G4198 /poreúomai, "take a particular passageway") – properly, go out from, emphasizing the outcome (end-impact) of going through a particular process or passage – i.e. the influence on the person (or thing) which comes forth. Note the force of the prefix G1537 (ek). G1607 /ekporeúomai ("come out from") Links the source to the outcome (influence) on the object (as specified by the individual context)

Tense: Present

Voice: middle or passive deponent

Mood: Participle

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

Number: Singular

Gender: Neuter

**Deu 8:3**  And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth **H4161** out of the mouth of the LORD doth man live.

**H4161** - (Noun Masculine) motsa (mo-tsaw'): a place or act of going forth, issue, export, source, spring (N‑msc)

It is our business in the local church ministry to remind people that they cannot take their spiritual lives and come to a certain point and say, “Now I have gone to a certain degree of maturity in my spiritual experience and I don’t have to worry about anything from here on out,” because unless you continue feeding the spiritual life on every word that proceeds from the mouth of God you will shrivel up and you will soon find yourself a spiritual derelict. The same thing holds true on a physical level, the same thing holds true on a spiritual level. We require for the spiritual life the daily intake of the Word of God if we are going to sustain a healthy spiritual level. Bible doctrine is the food that God has provided.

So to Timothy who was a young man in the ministry, the apostle Paul said in

**1Ti 4:6**  If thou put the brethren in remembrance**G5294** of these things (*the things of the Word of God*), thou shalt be a good minister of Jesus Christ, nourished up**G1789** in the words of faith and of good doctrine, whereunto thou hast attained.

**G5294** - (Verb) hupotithémi (hoop-ot-ith'-ay-mee): to place under, lay down, mid. to suggest (I put under, lay down, suggest to, put in mind.) Note: G5294 hypotíthēmi (from G5259 /hypó, "under" and G5087 /títhēmi, "place, set") – properly, place under, like sketching over an underlying pattern to make an outline ("paradigm"); (figuratively) leaving a positive pattern (model) for others to follow in the life of faith (LS).

Tense: Present

Voice: Middle

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1789** - (Verb) entrephó (en-tref'-o): to train up (I nourish (sustain) on, am educated in.) Note: G1789 entréphō (from G1722 /en "in," which intensifies G5142 /tréphō, "nourish") – properly, in the state (condition) of being nourished, i.e. trained by "continuous instruction in the area of skill and practical knowledge" (L & N, 1, 414, fn 45). This happens by receiving God's inworkings (gift) of faith which has lasting effects (note the prefix en, "in the state/condition of"). G1789 (entréphō) is only used in 1 Tim 4:6. See also G4102 /pístis ("the Lord's inbirthed persuasion").

Tense: Present

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

That’s a very dramatic statement. It sticks in the craw like a broken chicken bone of the professional preacher and of many congregations who have a stereotype of a minister. You see Paul didn’t say that you would be a good minister if you visit all the folks in your neighborhood and ask them if they would please come out to church.

I once sat in a meeting of pastors and the discussion was carried on as to how they should go about visitation and there were fantastic problems that they confronted about the time of the day and who was at home, who wasn’t at home, and you could see that this was an agonizing point of difficulties- the exhaustion of their energies, the consuming of their capacities and their time. So here there were professional preachers knocking around with one another on how to solve this problem. Now usually in groups like that I try not to say much because I don’t seem to make too much of a hit among professional preachers. But this time I finally listened to this for awhile and then I raised my hand and said, “I wonder if the question might be whether we should be visiting at all?” You never saw such a deathly silence unless you’ve been at a funeral and nobody said a thing. It just fell like a “bomb”, a lead balloon. Finally the moderator who was a seminary professor picked it up and carried it off someplace else, but it never even came up for discussion. This was such a bombshell of a shock that it was too traumatic to even consider that they were not going to be good ministers if they did not run around patting their members on the head, and on the back, and other places to encourage them to be faithful and cooperative and everything else that human gimmicks devise in order to draw spiritual results out of people and it never works.

We’re going to go into this doctrine a little more deeply in the future, but I sense that this bothers people— the whole idea of taking in the word of God through a pastor-teacher whose business is that and nothing else. His business is not all the other things that he might do even administratively that he ends up doing. His business is to see how many other people can finally end up running the church and how decentralized the church operation can be as God’s people interrelate among themselves and they just run the show. When those services come, he’s a good minister if he stands up there and he reminds them of the things that the word of God has laid out. This is the greatest thing that you can experience as a Christian— to be able to breathe in the word of God into your soul.

**Act 6:2**  Then the twelve called the multitude of the disciples *unto them,* and said, It is not reason that we should leave **G2641** the word of God, and serve tables.

**Act 6:3**  Wherefore, brethren, look ye out **G1980** among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business **G5532**.

**Act 6:4**  But we will give ourselves continually to prayer, and to the ministry of the word.

**G2641** - (Verb) kataleipó (kat-al-i'-po): To leave, leave behind (I leave behind, desert, abandon, forsake; I leave remaining, reserve.)

Tense: Aorist

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

**G1980** - (Verb) episkeptomai (ep-ee-skep'-tom-ahee): To inspect, to go to see (I look upon, visit, look out, select.)

Tense: Aorist

Voice: middle Deponent

Mood: Imperative

Person: second [you+]

Number: Plural

**G5532** - (Noun, Feminine) chreia (khri'-ah): need, business (need, necessity, business.)

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

Number: Plural

Gender: Feminine

**Bible Doctrine**

So Paul says,

**1Ti 4:6**  If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good **G2570** doctrine **G1319**, whereunto thou hast attained.

**G2570** - (Adjective) kalos (kal-os'): beautiful, good (beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, honorable, noble, and seen to be so.) Note: G2570 kalós – attractively good; good that inspires (motivates) others to embrace what is lovely (beautiful, praiseworthy); i.e. well done so as to be winsome (appealing).

**G1319** - (Noun, Feminine) didaskalia (did-as-kal-ee'-ah): the function or the information (instruction, teaching.) Note: Cognate: G1319 didaskalía (a feminine noun derived from G1321 /didáskō, "teach") – properly applied-teaching; Christian doctrine (teaching) as it especially extends to its necessary lifestyle (applications). See G1321 (didaskō)

Number: Singular

Gender: Feminine

“Dedgaskalia” is the Greek word and that means “teaching-good teaching unto which thou hast attained.”

So that’s our business this morning and in order to perform this function, I have to be under the control of God the Holy Spirit which means I have to have sin confessed so that there is no clogging up of the lines of communication. You have to be free of any known sin so that you too may be filled with the Spirit and thereby be able to take in the word of God. Shall we bow in a moment of prayer and if necessary, take advantage of the opportunity to confess sin to open up the lines of spiritual communication that you will not only understand, but you will be responsive to the word.

“Our Father, we thank you for the fact that Thou has given us a grace method by which we may receive the word of God apart from our human intelligence. We thank Thee that this system works automatically for every Christian who exercises positive volition toward the word of God. We pray that Thou shall help us to reach out this morning to this Thy word and receive it as that which will nourish our spiritual lives which will give us direction and purpose and happiness and joy such as Thou has designed for us. We pray in Jesus’ name- Amen.”

This series of studies on Basic Bible Doctrines is designed to concentrate on a few basic spiritual foods in order to nourish your spiritual life to the point where you have an edified soul. An edified soul is a subject in itself that we’re going to have to deal with one of these mornings. **What is it to have an edified soul?** Some of you have it, and some of you don’t. **That is the whole point of the Christian life**. **For out of an edified soul flows Gospel witnessing, flows all of the variety of the ministries of the church for the building up of the body of Christ. It’s the key to everything.**

**The Great Wall of Separation**

So let’s review what we have said thus far for we are now looking at the subject of the great wall of separation between God and man. We have in brief indicated that here is man, here is God, and there is a wall between us. This wall is made up of specific blocks. It is made up of the block of **our enslavement to sin** –

**Romans 3:23** is made up of the penalty of sin which is **spiritual death.**

**Rom 3:23**  For all have sinned, and come short **G5302** of the glory of God;

**G5302** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

Tense: Present

Voice: **Passive**

Mood: Indicative

Person: third [they]

**Romans 6:23** is made up of the fact that when we are born physically, we receive an **old sin nature.**

**Rom 6:23**  For the wages **G3800** of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

**G3800** - (Noun, Neuter) opsónion (op-so'-nee-on): provisions, wages (pay, wages, salary, reward.) Note: G3800 opsṓnion (from opson, "meat" and onemoai, "purchase") – properly, the purchase of meat (food); later, "ration-money paid to soldiers" (BAGD); hence, wages ("fitting compensation"). G3800 (opsōnion) is used figuratively for the eternal compensation (divine recompense) of the unrighteous, in keeping with their earthly deeds (Ro 6:23).

Number: Plural

Gender: Neuter

**Ephesians 2:1** is another block is the perfect character of God which means that God has absolute righteousness against our relative righteousness. God is absolute justice against our **sin penalty which is due us**

**Eph 2:1**  And you *hath he quickened,* *who were* **G1510** dead in trespasses and sins;

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) 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

Voice: Active

Mood: Participle

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

**Romans 3:12** the final block is we are all by birth, by natural birth, in a position where God sees us **in Adam**. So we **are guilty of the disobedience of Adam** in the garden

**Rom 3:12**  They are all gone out of the way**G1578**, they are together become unprofitable**G889**; there is none that doeth good, no, not one.

**G1578** - (Verb) ekklinó (ek-klee'-no): to deviate, to turn away (from someone or something) ((lit: I bend away from), I fall away from, turn away (from), deviate.) Note: G1578 ekklínō (from G1537 /ek, "out from and to" and G2827 /klínō, "bend") – properly, to bow out (turn away), with its inevitable outcome (out-come); exclude; fully avoid by deliberate, decisive rejection (turning away from).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

**G889** - (Verb) achreioó (akh-ri-o'-o): to make useless ((lit: I become sour, I turn, of milk), I am good for nothing, render useless; met: I become corrupt.) Note: Cognate: G889 axreióō (from G888 /axreíos, "without profit") – properly, to become useless (without utility), like when something turns "sour" and unprofitable (used only in Ro 3:12). See G890 (axrēstos).

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [they]

Number: Plural

**1 Corinthians 15:22** states there is no way through this wall- around it, over it, under, by man’s capacities alone. **It takes something on the part of God himself to remove the wall.**

**1Co 15:22**  For as in Adam all die **G599**, even so in Christ shall all be made alive **G2227**.

**G599** - (Verb) apothnéskó (ap-oth-nace'-ko): to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from 575 /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: Present

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

**G2227** - (Verb) zóopoieó (dzo-op-oy-eh'-o): to make alive ( I make that which was dead to live, cause to live, quicken.) Note: G2227 zōopoiéō (from G2221 /zōgréō, "alive" and G4160 /poiéō, "make") – properly, make alive (zōos); i.e. "quicken," vivify ("animate"); (figuratively) cause what is dead (inoperative) to have life; empower with divine life. G2227 /zōopoiéō ("make alive, enliven") is particularly used of God infusing His life in the believer. The Lord infuses eternal life (zōē) into us each time we receive (obey) faith from Him. This enables living with God – not just for Him (cf. Gal 2:20; Ro 8:28-30; 1 Jn 5:4). His self-existent, all-powerful life overcomes all the deadly effects of sin. (1 Cor 15:36,38) seed, come to life – The resurrection-body of the believer will be characterized by continuity with diversity – i.e. reflecting the physical-spiritual life we lived here on earth in a supra-physical fashion (Phil 3:11-21). Both of these aspects of glorification are illustrated in 1 Cor 15 by the metaphor of seeds.

Tense: Future

Voice: **Passive**

Mood: Indicative

Person: third [they]

Number: Plural

**Redemption**

Last time, we very happily found that God took steps to remove these blocks. They are all interrelated, but for instructional purposes we are going to look at them one at a time. We found that God removed the block that deals with sin in one dramatic word. Anybody give me what that word is? How did God remove sin? It begins with the letter “r”- Redemption. We are in a slave market of sin and God crossed out- removed that block by the act of redemption itself. Man is born a slave- Romans 6:17.

**Rom 6:17**  But God be thanked, that ye were the servants **G1401** of sin, but ye have obeyed **G5219**

from the heart **G2588** that form **G5179** of doctrine **G1322** which was delivered you.

**G1401** - (Adjective; Noun, Feminine; Noun, Masculine) doulos (doo'-los): a slave ((a) (as adj.) enslaved, (b) (as noun) a (male) slave.) Note: G1401 doúlos (a masculine noun of uncertain derivation) – properly, someone who belongs to another; a bond-slave, without any ownership rights of their own. Ironically, 1401 /doúlos ("bond-slave") is used with the highest dignity in the NT – namely, of believers who willingly live under Christ's authority as His devoted followers.

**G5219 -** (Verb) hupakouó (hoop-ak-oo'-o): to listen, attend to (I listen, hearken to, obey, answer.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

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

Number: Singular

Gender: Feminine

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

Number: Singular

Gender: Masculine

**G1322** - (Noun, Feminine) didaché (did-akh-ay'): doctrine, teaching (teaching, doctrine, what is taught.) Note: Cognate: G1322 didax (from G1321 /didáskō, "to teach") – established teaching, especially a "summarized" body of respected teaching (viewed as reliable, time-honored). [The NT uses two feminine nouns (G1319 /didaskalía, G1322 /didaxḗ) from the same root. For more on this see G1319 /didaskalía ("applied-teaching, systematic theology").]

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

Number: Singular

Gender: Feminine

Jesus Christ came to redeem us out of this slave market. The redemption called for a price. The price was His death is 1 Peter 1: 18-19.

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

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

Number: Singular

Gender: Feminine

**1Pe 1:19**  But with the precious blood of Christ, as of a lamb without blemish **G299** and without spot:

**G299** - (Adjective) amomos (am'-o-mos): amomum (a fragrant plant of India) (blameless, without blemish, unblemished, faultless.) Note: G299 ámōmos (an adjective, derived from 1 /A "not" and G3470 /mṓmos, "blemish") – properly, unblemished, without spot or blot (blight); (figuratively) morally, spiritually blameless, unblemished from the marring effects of sin.

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

Number: Singular

Gender: Masculine

**Now the basis of this redemption is unlimited atonement**. “Unlimited atone” means that God covers the sin of everybody from Adam to the last person that will ever live- completely. In other words, all sins are forgiven. Therefore when you get out into eternity and you may not be a Christian, one thing that God will not bring up will be all of your sins because He’s forgiven all of those.

Somebody gave me a little tract the other day which in many respects is good. It’s called, “This was your life.” It’s a pictorial cartoon-like diagram form of a tract which is very impressive. It has one page, where a man in desperation says, “Why didn’t somebody warn me about all of this?” All around him are the listings of his sins, “hater of God, whisperer, theft, lies, disobedience of parents, hypocrisy, whoremonger,” and so on. That page is not right in this tract because it implies that a man is going to stand out in eternity and they’re going to read all of your sins against you- no. You can be the crummiest unsaved person that ever lived, but God will never bring up your sins. He has covered those through redemption. Redemption paid, and you are forgiven. **God is going to bring up one unforgivable sin and that is lack of faith in Jesus Christ.** **The sin of unbelief is the one sin that is not forgiven**. If you do not believe in Jesus Christ and receive Him as Savior, then you are doomed. The only issue between God and man is our willingness to accept the price and the solution that God by grace has made for us. All sins are forgiven. That’s the point. Redemption means paying a price- it’s been done. So sin is removed.

**The Penalty For Sin**

Now let’s look at this second block which is this penalty this morning. There was a penalty imposed when Adam and Eve were put in the Garden of Eden. They were given freedom of choice. **Volition is part of the soul**. **Acts 3:23 indicates that we can choose what we will do**.

Let’s look at that verse for a minute. Now here “will not” is negative. Now the opposite of that of course would be positive volition that means “he will”. Now the original test of volition was made in the Garden of Eden.

**Act 3:23**  And it shall come to pass, *that* every soul, which will not **G3361** hear that prophet (*Jesus Christ*), shall be destroyed **G1842** from among the people.

**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.]

**G1842** - (Verb) exolethreuó (ex-ol-oth-ryoo'-o): to destroy utterly (I destroy utterly, annihilate, exterminate, root out.) Note: G1842 eksolothreúō (from G1537 /ek, "completely out from," intensifying G3645 /olothreúō, "destroy, slay") – properly, totally destroy, referring to a complete loss of inheritance (reward).

Tense: Future

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

***OT:***

**Deu 18:18**  I will raise them up a Prophet (*Jesus Christ*) from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

**Deu 18:19**  And it shall come to pass, that whosoever will not **H3808** hearken unto my words which he shall speak in my name, I will require it**H1875** of him.

**H3808** - (Adverb) lo (lo): (Adverb) not {Adv‑Negative Particle}

**H1875** - (Verb) darash (daw-rash'): to resort to, seek {V‑Qal‑Imperf‑1cs}

**Volition**

Our volition has two poles to it. It has a **positive** pole and it has a **negative** pole. It is very important that you understand that God treats you in this way and that you have some decisions to make. There are some people who think they can go along in reference to Christianity and never make a decision and just float along. They’re not really against it, but they don’t want to make any decision. Jesus Christ already dealt with that crowd when on one occasion He says,

**Mat 12:30**  He that is **not****G3361** with **G3326** me is against me; and he that gathereth **G4863not G3361** with me scattereth abroad**G4650**.

**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.]

**G3326** - (Preposition) meta (met-ah'): with, among, after ((a) gen: with, in company with, (b) acc: (1) behind, beyond, after, of place, (2) after, of time, with nouns, neut. of adjectives.) Note: G3326 metá (a preposition) – properly, with ("after with"), implying "change afterward" (i.e. what results after the activity). As an active "with," G3326 (metá) looks towards the after-effect (change, result) which is only defined by the context. [G3326 (metá) before a vowel is written met (meth).]

**G4863** - (Verb) sunagó (soon-ag'-o): to lead together, bring together, come together (pass.), entertain (I gather together, collect, assemble, receive with hospitality, entertain.)

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G3361** – **See above**

**G4650** - (Verb) korpizó (skor-pid'-zo): to scatter (I disperse, scatter abroad (as of sheep); I dissipate, waste; I distribute alms.)

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

So to be neutral - and there’s a lot of that in Christianity today- neutralism is negative volition. Make no mistake about it. **You’re either positive or you’re negative in reference to the word of God**. Now the original test of volition required an alternative of choices on a specific issue and that’s exactly what God set up. Turn to Genesis chapter 2 for just a moment. You have this original test of volition set up from which all of the problems that have stemmed in reference to this great wall of separation between God and man. Now this is a basic doctrine. Once you are a Christian, you’ll be able to enter into all the other basic doctrinal foods that we’re going to be sharing here on these Sunday mornings in the future, but this one you have to square away first.

**The Penalty for Negative Volition**

God set up a specific issue on which to judge the volition of Adam and Eve.

**Gen 2:15**  And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Now this garden was perfect. All of the environment was perfect. The man and his wife were in a perfect relationship to one another and all he had to do was preoccupy himself with tending the garden and advancing this physical landscape to the greatest delights that his heart could find. Now the Lord commanded the man, this is a command. This is an express statement of the will of God and volition responds to commands negative or positive.

**Gen 1:28**  And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion **H7287** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

**H7287** - (Verb) radah (raw-daw'): to have dominion, rule, dominate {Conj‑w | V‑Qal‑Imp‑mp}

**Gen 2:17**  **But** of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die **H4191 H4191**. *Note: death twice.*

**H4191** - (Verb) muth (mooth): to die. {V‑Qal‑Imperf‑2ms}

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

**Death – Spiritual Death and Physical Death**

A man was innocent. The garden was perfect, he knew no evil. God’s test of obedience was this particular tree which was just an ordinary tree of some kind with some kind of fruit. There’s no effect of the fruit itself on man. It was just a testing point. **There was a penalty attached to negative volition in response to this test**. Now the penalty was spelled out very specifically. “Thou shall surely die.” Now the Hebrew is a little different. The Hebrew says, “dying thou shalt die.” It is very important that you notice that there are two deaths here. One, two. Dying thou shalt die. Here’s what this means: what God said to Adam was if you eat of this tree you will die in two ways. You will die first of all immediately, number one, spiritually. Romans 6:23 and Ephesians 2:1 speak of that spiritual death. “And thou shalt die” secondly a little later another way. That refers to physical death. So this was in this case spiritual death and this was physical death.

**Rom 6:23**  For the (*definite article*) wages**G3800** of sin *is* death**G2288**; but the gift of God *is* eternal life through Jesus Christ our Lord.

**G3800** - (Noun, Neuter) opsónion (op-so'-nee-on): provisions, wages ( pay, wages, salary, reward.) Note: G3800 opsṓnion (from opson, "meat" and onemoai, "purchase") – properly, the purchase of meat (food); later, "ration-money paid to soldiers" (BAGD); hence, wages ("fitting compensation"). G3800 (opsōnion) is used figuratively for the eternal compensation (divine recompense) of the unrighteous, in keeping with their earthly deeds (Ro 6:23).

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

**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: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

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

**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: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

Alright, it took a long time before the second one took place with Adam. He was 930 years old before he did die. Now what is death itself? What were they going to experience? What does the word “death” basically mean? You should learn **that the word “death” basically means “separation.”** Spiritual death is separation of the spirit and soul from God in time. When you are separated from God then your spirit and your soul- of course if you’re an unsaved person, your spirit is dead. **When you are separated from God in time, in this life, that’s spiritual death.** That’s one kind of death- spiritual. A second death of course if physical. **Physical death is separation of the spirit and soul from the body if you’re a Christian**. **If you’re not a Christian, it’s a separation of the soul from the body**. Then the Bible speaks of a third death which is called “**the second death**.” **This is eternal separation of spirit, soul, and body, from God, in the lake of fire.** Revelation 20:11-15 describe that. So Adam was told, “Dying, thou shalt die. If you eat of this fruit, if you go on negative signals in response to my specific commandment, then you will die spiritually. You will be separated from me in your spirit and soul. You will die spiritually.” That’s what happened to them. Their human spirits just died immediately. They were separated in soul from God. At 930 years of age, Adam died physically.

**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; and there was found no place for them.

**Rev 20:12**  And I saw the dead, small and great, stand before God; and the books 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.

**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 found written in the book of life was cast into the lake of fire.

Now if this problem of spiritual death had not been resolved before Adam’s 930th year when he died, then he would have entered the second death— which is eternal separation from God. So the penalty of which we are speaking this block here— the penalty that confronts us is this matter of spiritual death. The minute you’re born in that hospital you take your first breath and make that first cry, you’re stillborn spiritually. There’s upon you spiritual death and you are barred from God. There’s a wall between you and you are separated from Him completely. Now how are you going to resolve this? Well Adam and Eve had no solution. They died spiritually immediately and in time physically. They responded to the test with negative volition, so they were no longer able to have fellowship with God. Their human spirits were now dead and remember that it is your human spirit that is your point of contact with God. Your soul is your point of contact with man. Your body is contact through the senses with the world about you. Your spirit is your contact with God and **if your spirit is dead, then you have no contact with God**. You can go through all of your ritual. You can go through all of your malarkey and monkeyshines of religion, but **you have nothing to offer God**. God has no point of contact with you whatsoever and you delude yourself. Now their condition-the condition of Adam and Eve was evident immediately by the fact that they had **a sense of guilt**. It was real, moral guilt because they had gone on negative volition. This is the problem with unsaved people. They’re not able to grasp the fact that they have a real moral guilt with God. They have an actual real wall between themselves and God. They think they have some mistakes that need correcting and that they can resolve. But Adam and Eve saw themselves guilty so they tried to make fig leaf clothes for themselves to hide whatever it was they were missing. Apparently they had some kind of clothing perhaps in the form of light that surrounded them as God does.

**Guilt**

This guilt is universal. What Adam did in the Garden of Eden is imputed to everyone.

**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:

**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

Voice: Active

Mood: Indicative

Person: third [he/she/it]

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

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

This is imputed sin. God views Adam as our federal head and **when he sins**, **we sin with him**. Now some people might say, “Now that’s unfair! Why should God impute the sin- are you telling me that just because I’m born into the human race I’m already guilty before God?” That’s right friend. If you’d never committed a single sin, you’d be doomed to hell because of what you did in Eden. When you think that’s unfair, just remember that God also says,

**Rom 5:19**  For as by one man's disobedience **G3876** many were made sinners, so by the obedience**G5218** of one shall many 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.

Number: Singular

Gender: Feminine

**G5218** - (Noun, Feminine) hupakoé (hoop-ak-o-ay'): obedience (obedience, submissiveness, compliance.) Note: G5218 hypakoḗ (from G191 /akoúō, "to hear" and G5259 /hypó, "beneath") – i.e. obedience – literally, "submission to what is heard" (WS, 695), i.e. obedience as the response to someone speaking. This refers both to an earthly voice and the Lord's voice (see 2 Cor 10:5; 1 Pet 1:2).

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

Number: Singular

Gender: Feminine

Everything that Jesus Christ did covers all the human race too. That’s why sin is completely forgiven for everybody- even those who choose to go to hell. We are all born physically alive, but with dead human spirits, so we’re separated from God. That was the penalty imposed on us and we are helpless.

**Removing the Penalty For Sin**

Now how is the penalty removed? How are we going to get rid of this block separating us from God? Well the unsaved person expects to pay for this some way. He knows that because he’s done wrong, the average unsaved person says that, “I expect to pay something for my sins.” **He thinks that he can do it through some penance, some routine penance or good works. But since man is spiritually dead, he hasn’t got anything by which he can pay.** **There is nothing he can do**, he has no assets whatsoever with which to approach the problem. Ephesians 2:1, “and you have he made alive who were dead in your trespasses and sins”- this is what happens when we become Christians. We are made alive spiritually. So as Jesus Christ is the federal head of the new creation. He by His death on the cross, covered the need of our sin. 1 Corinthians 15:22, “He paid what we could not pay. For as in Adam all thy so in Christ shall all be made alive.”

**1Co 15:22**  For as in Adam all **G3956** die, even so in Christ shall all **G3956** be made alive**G2227**.

**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.]

**G2227** - (Verb) zóopoieó (dzo-op-oy-eh'-o): to make alive ( I make that which was dead to live, cause to live, quicken.) Note: G2227 zōopoiéō (from G2221 /zōgréō, "alive" and G4160 /poiéō, "make") – properly, make alive (zōos); i.e. "quicken," vivify ("animate"); (figuratively) cause what is dead (inoperative) to have life; empower with divine life. G2227 /zōopoiéō ("make alive, enliven") is particularly used of God infusing His life in the believer. The Lord infuses eternal life (zōē) into us each time we receive (obey) faith from Him. This enables living with God – not just for Him (cf. Gal 2:20; Ro 8:28-30; 1 Jn 5:4). His self-existent, all-powerful life overcomes all the deadly effects of sin. (1 Cor 15:36,38) seed, come to life – The resurrection-body of the believer will be characterized by continuity with diversity – i.e. reflecting the physical-spiritual life we lived here on earth in a supra-physical fashion (Phil 3:11-21). Both of these aspects of glorification are illustrated in 1 Cor 15 by the metaphor of seeds.

Tense: Future

Voice: **Passive**

Mood: Indicative

Person: third [they]

Number: Plural

**So here’s the price, it’s paid, it’s permanent, it’s done for, and there’s no problem between us and God.**

**Expiation**

Alright, what’s the issue? The solution is summed up in a word that we want you to get acquainted with. What God had to do concerning the penalty of sin was pay it. The word that we use for that is “**expiation**”. **Expiation has to do specifically with paying a price for something**, making amends, removing guilt by suffering punishment. When a policeman stops you for speeding and gives you a ticket, you go down and pay a fine which you have performed as an act of expiation. You paid the suffering in the way of a fine or the guilt that you had incurred. Now until the penalty of spiritual death is paid, we cannot pass through this wall separating us from God.

So how can it be done? God decided to treat mankind in **grace** so **God provided the solution and He provided it entirely by Himself**. God had to do it entirely by Himself so that it would be of grace. It is very important that you understand as Dr. Lewis Sperry Chaffer at Dallas Seminary used to tell us that, “grace means the work of God plus nothing.” **Grace is the work of God plus nothing**. Now here is a very hazardous line of thought. You find people today who say, “Well grace means Jesus Christ has removed my penalty, but I need water baptism. Jesus Christ has paid my penalty, but I need to confess my sins. Jesus Christ has paid my penalty, but I need to try to live a real good life. Jesus Christ has paid my penalty, but I need to go to church every Sunday. I need to do this….I need to do this….I need to do this.” **All of these things, you see, are the addition of works**.

**Grace**

I want to show you something that Romans 4 says.

**Rom 4:4**  Now to him that worketh **G2038** is the reward **not** reckoned **G3049** of grace, but of debt **G3783**.

**Rom 4:5**  But to him that worketh **G2038** **not**, but believeth **G4100** on him that justifieth **G1344** the ungodly, his faith is counted **G3049** for righteousness.

**G2038** - (Verb) ergazomai (er-gad'-zom-ahee): to search, examine (I work, trade, perform, do, practice, commit, acquire by labor.) Note: Cognate: G2038 ergázomai (from G2041 /érgon, "work") – to work (accomplish). See G2041 (ergon).

Tense: Present

Voice: middle or passive deponent

Mood: Participle

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

Number: Singular

Gender: Masculine

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3783** - (Noun, Neuter) opheiléma (of-i'-lay-mah): that which is owed, a debt (a debt, offense, sin.) Note: Cognate: G3783 opheílēma (a neuter noun) – the result of having a debt, focusing on the after-effect of the obligation (note the -ma suffix).

Number: Singular

Gender: Neuter

**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: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

Tense: Present

Voice: middle or passive depoNent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Now here is a very sobering statement in the word of God. To him that works not, but believeth on Him is justified, the ungodly his faith is counted for righteous. But in verse 4, the person who works, then he gets his pay as a reward, he deserves. **This is not grace, this is debt**. So this raises the serious question whether it is possible for a person to say, “I believe in Jesus Christ as savior, but I’m going to have water baptism added to it. I believe in Jesus Christ as savior, but I’m going to add trying to live a good life to it.” This raises the serious question of whether that person is really saved at all. I’m not sure by this verse whether we are not confronted with something that is mutually exclusive. If you don’t come to God and say, “God, I have nothing to offer and I’m not going to even try to offer something. I’m simply going to walk in and accept what You have done and thank You for it.” If you refuse to do that, but **you add a work, then, it is no longer grace**. You have violated God’s condition of coming to Him because there is no other way to come to Him except on the work of Christ plus nothing.

So you might want to think it through again whether you may have yourself in a very hazardous position if you think that you believe in Christ, but **you’ve added something to it in order that you feel that you’ve made sure**. **Then it is no longer grace**. For what God needed was some human being who was spiritually alive and thus able to experience spiritual death as a substitute for mankind. You see, we’ve got the problem of spiritual death. How are we going to get rid of spiritual death? Well that’s our penalty for our sin. If somebody else pays the penalty, we come to life spiritually. So God said, “I need a man. I need a human being who is spiritually alive.” Nobody’s been spiritually alive since Adam’s sin.

**Jesus Christ**

And so along came, in the counsels of God, the decision that God the son would come to this earth, born as a human being, through a special act of God in that He would be given a body that did not have a human father. The birth would be a virgin birth therefore, not having a human father, He would not have transmitted to him the old sin nature, nor would he have Adam’s guilt transmitted to Him. Consequently, Jesus Christ came along. When He was born, He was the first baby born since Adam, since Adam’s creation born spiritually alive. He never sinned in the way of personal sins. He never did anything wrong in thought, word, or deed. Nor was He guilty of the old sin nature. So consequently**, He was free of spiritual death and qualified to die for us spiritually**. A lot of people don’t understand that the reason that you sit here this morning as a Christian with your sins, **the penalty of sins expiated, rubbed out, removed, is because of the fact that Jesus Christ died spiritually**. Most everybody recognizes He died physically. They attribute His salvation to His physical death- not so. His salvation- your salvation is the result of the fact that Jesus Christ died twice on the cross. **He died first spiritually, and when He was through with that, He then died physically**. He followed the same pattern as the last Adam that the first Adam followed. The first Adam died spiritually and then in time, as a result of that spiritual death, he died physically. Jesus Christ did the same thing.

Turn please to Matthew 27. Look at verse 45. Here is Jesus Christ upon the cross. It’s an intense dark hour between noon and three o’clock in the afternoon. The earth is covered in darkness some have suggested so that the agonies of Jesus Christ in this moment of spiritual death would not be viewed by sinful humanity itself. But here is the situation: Christ is on the cross, the earth is covered with darkness, and verse 45 says,

**Mat 27:45**  Now from the **sixth hour** (*noon*) there was darkness over all the land unto the ninth hour.

**Mat 27:46**  And about the **ninth hour** (*3pm*) Jesus cried**G310** with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

**G310** - (Verb) anaboaó (an-ab-o-ah'-o): to cry out (I shout upwards, cry out, raise my voice.) Note: G310 anaboáō (from 303 /aná, "up to the high-point," intensifying G994 /boáō "cry out") – properly, intensely cry out; loudly (urgently) summoning for help, i.e. with a vehement cry that is emotionally charged (deeply heartfelt). [G310 (anaboáō) is an intensified form of boaō/"to cry out." The prefix (ana) adds the idea, "up to the maximum (limit)."]

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Now why would He say, “My God, my God, why hast thou forsaken me?” Because this is exactly what God did and that’s why He said it. In this moment, all of the sins of the world were placed upon Jesus Christ. When He took our sin, our guilt, then in that moment, God the Father and God the Holy Spirit turned from Him. The son, in His humanity, was separated from the other two persons of the God head and found Himself alone in that agonizing hour of having the filth and the degradation of the sins of the world upon Him. How He felt is indicated here by the Greek word that’s used when it says He cried out, this is “anaboaō”. Anaboaō **G310** which means “to cry out in anguish”- it is literally a scream of horror. Jesus Christ cried out in agonies and in screams upon that cross. He who had been silent all the while that He had been beaten and bruised and spit upon and knocked to a pulp of a human being- silence. Now, when in this moment He is separated from God, He screams in the horror and the agony of realizing what it is to be separated in His humanity from God. He died spiritually because spiritual death is separation-separation of spirit and soul from God. In a loud voice He cried in agony, in a loud voice amplifies the intensity of the anguish of His being separated from God in His humanity. After the spiritual death of Jesus Christ verse 50 declares that He died physically. Jesus, when He had cried again with a loud voice, yielded up the spirit. The fact that expiation was completed was indicated by the words, “It is finished!”

**Mat 27:50**  Jesus, when he had cried**G2896** again**G3825** with a loud**G3173** voice, yielded up**G863** the ghost**G4151**.

**G2896** - (Verb) krazó (krad'-zo): to scream, cry out (I cry aloud, shriek.) Note: G2896 krázō – an onomatopoetic term for a raven's piercing cry ("caw"); (figuratively) cry out loudly with an urgent scream or shriek, using "inarticulate shouts that express deep emotion" (WS, 708). ["Properly onomatopoetic of the raven, G2896 (krázō) means to croak; hence, generally used of inarticulate cries, to scream, cry out (Aesch., etc.)" (Abbott-Smith).]

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

**G3825** - (Adverb) palin (pal'-in): back (of place), again (of time), further (again, back, once more, further, on the other hand.)

**G3173** - (Adjective; Adverb, Comparative) megas (meg'-as): great (large, great, in the widest sense.)

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

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

Number: Singular

Gender: Neuter

God says,” I have to have somebody who will die for you spiritually. That’s the only way that I can remove what My justice and My righteousness demands in penalty against you.” **Jesus Christ was qualified to do it and that’s what He did**. So, this block has been removed by that act. Psalm 22 was written a thousand years before. It describes this same situation. This identical event on the cross and incidentally this Psalm is one of the most dramatic evidences of the supernatural origin of the Bible. In this Psalm you have the description of something that is to take place a thousand years in the future given in details that could not have been known except by direct revelation from God. Here is one of the most dramatic passages in scripture to anybody who doubts that the Bible is not a book written simply by men. A thousand years before, you have the very words of Jesus Christ on the cross related.

**Psa 22:1**  My God, my God, why hast thou forsaken **H5800, G5302** me? *why art thou so* far from helping me, *and from* the words of my roaring **H7581**?

**H5800** - (Verb) azab (aw-zab'): to leave, forsake, loose { V‑Qal‑Perf‑2ms | 1cs}

**XXX-G5302** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**H7581** - (Noun Feminine) sheagah (sheh-aw-gaw'): a roaring {N‑fsc | 1cs)

Why “my God, my God”? He was separated from the other two persons of the trinity. The first “my God” is speaking to the Father, the second “my God” is speaking to God the Holy Spirit. “Why hast thou forsaken me?” Again, you have the description of the two persons of the Trinity turning away from the loathsome sight of the son of God covered with the sins of humanity. “Why are thou far from me and from the words of my roaring?” Here again the agonies of Jesus Christ is evidenced because the Hebrew word “roaring” means “groaning”. Groaning over what? **Groaning over His God having forsaken Him**. Here is something to move you to tears when you realize what it cost Jesus Christ to remove the penalty against our sins. This was a fantastically nightmarish experience for someone who is spiritually alive. Because you and I are born spiritually dead, it is difficult for us to enter into what He experienced who never knew spiritual death until that moment.

**Imputation**

Why did God turn from Him? Verse 3 “but thou *(GOD)* are **Holy**, thou who inhabits the praises of His people.” Because God is holy, He had to turn away from the son. Now in this moment, when God turned from His son, and Jesus Christ cried out in this agony, 2 Corinthians 5:21, that precious verse, was fulfilled. Here’s where it was historically fulfilled when He cried this. 2 Corinthians 5:21, “For He hath made Him, Jesus Christ who knew no sin, to be sin for us that we might be made the righteousness of God in Him.” We shall see that one of the things that happens in the removal of the blocks in the wall.

**2Co 5:21**  For he hath made**G4160** him *to be* sin for us, who knew no sin; that we might be made **G1096** the righteousness of God in him.

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. 1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with 1510 /eimí (1511 /eínai, 2258 /ēn).

Tense: Present

Voice: Middle or **Passive** deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

Not only is our sin forgiven us, that block was removed, but we have imputed to us the righteousness of Jesus Christ. We are made absolutely perfect in God’s sight because we have Christ’s perfection to our account.

**Psa 22:6**  But I *am* a worm **H8438**, and no man; a reproach of men, and despised of the people.

**H8438** - (Noun Masculine) tola (to-law'): worm, scarlet stuff {N‑fsc}

This word for “worm” in the Hebrew is a rather fascinating word. There are several words in Hebrew for “worm”. This word which was used of a unique species of worm which was taken and crushed. They would take these worms, crush them, mash them up, and out of them would ooze a red dye- an intensive deep beautiful red dye which was used for dying of royal garments. This is a fitting picture for Jesus to say, “I am a worm, who in this moment of being crushed under the sins of the world, am producing a red dye which will cover you who believe in me with royal garments. For now you are the kings, the princes and princesses of God. You too are royalty.” So grace found a way through this wall. First He removed sin by redemption. He removed the penalty by expiation. Grace found a way.

**Col 2:14**  Blotting out **G1813** the handwriting of ordinances**G1378** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

**G1813** - (Verb) exaleiphó (ex-al-i'-fo): To wipe out, erase, obliterate (I plaster, wash over; I wipe off, wipe out, obliterate.) Note: G1813 eksaleíphō (from 1537 /ek, "wholly out from," intensifying 218 /aleíphō, "smear") – properly, to rub (smear) out, i.e. completely remove (wipe away); obliterate; remove totally from a previous state with the outcome of being blotted out (erased). [G1813 (eksaleíphō) originally meant, "to plaster, rub smooth, or whitewash." Later it referred to "wiping out" in the sense of "to cancel" (rubbing out a writing or seal impression left on a wax tablet). Thus G1813 (eksaleíphō) was used for canceling obligations or entitlements (extended benefits or liabilities).]

Tense: **Aorist**

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1378** - (Noun, Neuter) dogma (dog'-mah): an opinion, (a public) decree (a decree, edict, ordinance.)

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

Number: Plural

Gender: Neuter

Our debt for sin was spiritual death. This is paid once and for all- forever. The word “blotting out” here in Greek is in the **aorist tense**. “Blotting out”- that’s aorist. **Thereby by that very tense and the grammar we know that this is saying that it was done once and for all because that’s what aorist means**. Anytime this tense is used, it’s describing something that was done once and never done again. God never has to blot out your sin again. **It is finished**. The problem is removed. The handwriting is the record of the debt we owe God and it says that He took it out of the way. I have to tell you something about this too. “He took it”- that’s in the Greek perfect tense. The Greek perfect tense means that something has happened in the past and the results continue forever. So God has forever taken your sin.

Paul says in,

**Rom 8:35**  Who**G5101** shall separate**G5563** us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

**G5101** - (Interrogative Pronoun) tis (tis): who? which? what? (who, which, what, why.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G5563** - (Verb) chórizó (kho-rid'-zo): to separate, divide ((a) I separate, put apart, (b) mid. or pass: I separate myself, depart, withdraw.) Note: G5563 xōrízō (from G5561 /xṓra, "open, vacated space") – properly, separate, divide ("put asunder"), i.e. depart, vacate; create "space" (which can be very undesirable or unjustified). G5563 /xōrízō ("vacate"), as in the papyri, refers to divorcing a marriage partner who vacates the relationship in soul or body (cf. Moulton-Milligan, 69

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Rom 8:38**  For I am persuaded **G3982**, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**Rom 8:39**  Nor height, nor depth, nor any other creature, shall be able**G1410** to separate**G5563** us from the love of God, which is in Christ Jesus our Lord.

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

**G5563** - (Verb) chórizó (kho-rid'-zo): to separate, divide ((a) I separate, put apart, (b) mid. or pass: I separate myself, depart, withdraw.) Note: G5563 xōrízō (from G5561 /xṓra, "open, vacated space") – properly, separate, divide ("put asunder"), i.e. depart, vacate; create "space" (which can be very undesirable or unjustified). G5563 /xōrízō ("vacate"), as in the papyri, refers to divorcing a marriage partner who vacates the relationship in soul or body (cf. Moulton-Milligan, 69

Tense: Aorist

Voice: Active

Mood: Infinitive

He names this long list of things and the answer is **nothing**. Because He has taken everything that was written against you, everything that was on your record, **He took** it and He **blotted out all of our sins**. It was done permanently. The results will continue forever. So this block— the block having to do with the penalty of sin- our spiritual death has been removed forever from this wall which separates us from God.

**Heb 10:17**  And their sins and iniquities will I remember **G3415** no**G3361** more **G2089**.

**G3415** - (Verb) mnaomai (mnah'-om-ahee): be mindful, remember (I remember, recollect.) Note: G3415 mnáomai (a primitive verb, NAS dictionary) – to recall (bring to mind); remember, recollect, be mindful of. See also G3403 /mimnḗskō ("actively bring to mind").

Tense: Aorist

Voice: Passive

Mood: Subjunctive

Person: first [I]

Number: Singular

**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.]

**G2089** - (Adverb) eti (et'-ee): still, yet ((a) of time: still, yet, even now, (b) of degree: even, further, more, in addition.) Note: G2089 éti (an adverb) – properly, continue (remain).

I don’t know how that makes you feel, but it’s a delight to my heart that God will remember my sins and my iniquities no more. That spiritual death has been removed from me as a penalty. I could never have paid this debt and Jesus Christ came along. He paid it. Because He died spiritually for us, we may live spiritually now.

You may be sitting here with a dead human spirit. Because you are outside the family of God, your human spirit is dead. Jesus Christ says that **He’s willing to make it alive** in a moment of time **by your simple act of your faith and your trust** **in Him**. Believe on the Lord Jesus Christ, and thou shall be saved. It’s as simple as that. To question it, to doubt it, is to place yourself in the position of having a debt in eternity which is absolutely impossible to pay. You will find that you will be on this side of the wall and God will be on the other side of the wall. If you go out into eternity on negative volition signals, you will find that you will not only die physically, in eternity you will experience a second death- which is eternal separation from God. **If you are a Christian, you need to know this doctrine**, having it thoroughly implanted in your mind, in your understanding, so that it colors all of your thinking and all of your acting, **so that your relationship to God is grace oriented**.

**Works**

If you don’t understand this, you will be tempted to please God by some gimmicks and something you do. You will listen to some well meaning person who will come up to you and say something like, “If you’ll give so much money, if you’ll tithe out of your offering every Sunday, God will really bless your business.” That’s malarkey. **Grace does not deal on the basis of anything you do or don’t do**. Now maybe God does want you to give ten percent of your income, and if you don’t, He may discipline you. But **His blessings are not contingent upon your paying or gaining His favor**. You are 100% in His standing. That’s what it means to be grace oriented. Unfortunately, the average Christian sits around totally ignorant of what it is to be under the grace of God.

**Grace**

Here’s why grace works. **God has removed all of the obstacles**. Now we’ve got three more big blocks to deal with and each one gets more fantastic almost than the one before in what God did to remove it. **So what do you have to fear? What do you have to be concerned about?** **Nothing**. **Just one thing**. **Your negative volition**. That will hurt you bad. This will hurt you as a Christian. If you think that you don’t have to take in the word of God on a daily basis. If you think you have to sit in a congregation with a pastor-teacher instructing the word as Ephesians chapter 4 lays out, then you’re mistaken. You are going negative and you will pay a grievous price in your spiritual life. Which way will you switch this morning? God has already removed the wall. If you are oriented to grace as a Christian, you will praise and thank Him for it. If you’re not a Christian, you will say, “I accept it. This is for me.”

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.