**Position in Christ - BD03\_02**

We are not born with God’s viewpoint, but we find that by natural birth we have just the opposite. 1 Corinthians 2: 14 tells us that the natural man, that is the unsaved man,” receiveth not the things of the spirit of God **for they are foolishness unto him**, neither can he know them **because they are spiritually discerned**.” When an unbeliever is brought face to face with what God thinks, he can be a very intelligent, very discerning, very perceptive man, very educated man, having great skills, great abilities, great natural endowments, but when he comes up against what God thinks, it sounds foolish to him. In the case of the **Christian who is out of fellowship**, the Christian who the Bible **calls the** “**carnal Christian**,” the Christian who has negative volition toward what the Bible says, who has a questioning mind, who has reservations and doubts about what he’s told the Bible has to say, **that Christian has a hostile attitude toward the word of God**.

**1Co 2:14**  But the natural man receiveth **G1209** not the things of the Spirit of God: for they are foolishness

unto him: neither can he know**G1097** *them,* because they are spiritually discerned**G350**.

**G1209** - dechomai (dekh'-om-ahee): (Verb) Middle voice of a primary verb; to receive (in various applications, literally or figuratively): - accept, receive, take. Compare G2983.

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: second Aorist

Voice: Active

Mood: Infinitive

**G350** - anakrinō (an-ak-ree'-no): (Verb) From G303 and G2919; properly to scrutinize, that is, (by implication) investigate, interrogate, determine: - ask, question, discern, examine, judge, search.

Tense: Present

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Romans 8: 7 says, “Because the carnal mind is enmity, hostile, against God, for it is not subject to the Law or to the teachings of God, neither in Thee can be.” So then they that are in the flesh, that is carnal Christians living in unconfessed sin, cannot please God. Verse 6 says, “For to be carnally minded is death, to be separated, but to be spiritually minded is life and peace.” To be separated from blessing if you are carnal. To be united with blessing if you are spiritual.

**Rom 8:6**  For to be carnally **G4561** minded**G5427** *is* death; but to be spiritually minded **G5427** *is* life and peace.

**Rom 8:7**  Because the carnal **G4561** mind**G5427** *is* enmity**G2189** against God: for it is not subject to the law of God, neither indeed can**G1410** be.

**G4561** - sarx (sarx): (Noun) Probably from the base of G4563; flesh (as stripped of the skin), that is, (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred, or (by implication) human nature (with its frailties (physically or morally) and passions), or (specifically) a human being (as such): - carnal (-ly, + -ly minded), flesh ([-ly]).

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

Number: Singular

Gender: Feminine

**G5427** - phronēma (fron'-ay-mah): (Noun) From G5426; (mental) inclination or purpose: - (be, + be carnally, + be spiritually) mind (-ed).

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G2189** - echthra (ekh'-thrah): (Noun) Feminine of G2190; hostility; by implication a reason for opposition: - enmity, hatred.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G1410** - dunamai (doo'-nam-ahee): (Verb) Of uncertain affinity; to be able or possible: - be able, can (do, + -not), could, may, might, be possible, be of power.

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**So how do we get spiritual insights?** We are not born with them, but **we receive them as the result of somebody giving us some instruction**. So it is that 1 Corinthians chapter 4 Paul says in verse 7, “For who maketh thee to differ from another? And what hast thou that thou didst not receive? That thou didst receive it, why dost thou glory as if thou hast not received it?” And that is the position in which all of us are this morning. **None of us have anything except that which we have received from another.** This is God’s system of working. **It is our system to collect from every source, from every teacher, from every possibility of understanding, that which is indeed the truth concerning the Word of God**.

**1Co 4:7** For who maketh thee to differ **G1252***from another?* and what hast thou that thou didst not receive **G2983**? now if thou didst receive**G2983** *it,* why dost thou glory **G2744**, as if thou hadst **not** received **G2983** *it?*

**G1252** - diakrinō (dee-ak-ree'-no): (Verb) From G1223 and G2919; to separate thoroughly, that is, (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively to discriminate (by implication decide), or (reflexively) hesitate: - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you]

Number: Singular

**G2744** - kauchaomai (kow-khah'-om-ahee): (Verb) From some (obsolete) base akin to that of αὐχέω aucheō (to boast) and G2172; to vaunt (in a good or a bad sense): - (make) boast, glory, joy, rejoice.

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: second [you]

Number: Singular

Our modest little interest in the cassette tape ministry that we have here at Berean is an attempt to share, again, what we have learned from others, to share that in turn with somebody else. For you to take what you have learned from others, and thereby through the tapes to share with somebody else. But it is again sharing that which we have received so that you may share in turn.

**Our call before God is to make these spiritual things that we have received, our own**. We enter into them, and then we pass on God’s viewpoint in our own way and in our own place. Philippians 4:9, Paul says, “For those things which ye have both learned and received.” Now notice those two words, ”the things that you learned,” this is what you took with your mind. This is the understanding that you receive. In the Greek language, there is the word “gnosis” that this may be comparable to. That’s knowledge. But the next word says, “the things you learned and received.” The things you accepted, the things that you went positive toward. There’s another interesting Greek word that’s comparable to this and that’s called “epignosis.” “Epignosis” is “full, deep, grasped truth.” This is what you have down there in your human spirit. This is what you have up there in your mind.

Now Paul says, “Somebody’s going to teach you, and you’re going to receive from somebody else, that which you’re going to learn, and which you will then in turn receive, that’s what will do you some good. And heard,” and you hear it by sitting under instruction, “and you have seen in me, do, and the God of peace shall be with you.” **Here’s the key to happiness**. Those things which you have both learned, and then went positive toward, **receive**, and you learn them because **you heard them being taught**, and you have **seen them in practice**, these are **the things you should do**. The God of peace will be with you and blessing will be upon you. So we pray for this understanding. This is the thing we pursue. **This is the thing we seek, God’s viewpoint and our desire to share it.**

**Php 4:9**  Those things, which ye have both learned **G3129**, and received **G3880**, and heard **G191**, and seen **G3708** in me, do **G4238** : and the God of peace shall be with you.

**G3129** - manthanō (man-than'-o): (Verb) Prolonged from a primary verb, another form of which, μαθέω matheō, is used as an alternate in certain tenses; to learn (in any way): - learn, understand.

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G3708** - horaō (hor-ah'-o): (Verb) Properly to stare at (compare G3700), that is, (by implication) to discern clearly (physically or mentally); by extension to attend to; by Hebraism to experience; passively to appear: - behold, perceive, see, take heed.

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G4238** - prassō (pras'-so): (Verb) A primary verb; to “practise”, that is, perform repeatedly or habitually (thus differing from G4160, which properly refers to a single act); by implication to execute, accomplish, etc.; specifically to collect (dues), fare (personally): - commit, deeds, do, exact, keep, require, use arts.

Tense: Present

Voice: Active

Mood: Imperative

Person: second [you+]

Number: Plural

Shall we pray. “Our heavenly Father, we want to thank Thee for this Thy word, and asking Thee that the God the Holy Spirit may instruct us and make it clear to our hearts, and may we be receptive to it. For we pray in Jesus’ name, Amen.”

Now very briefly let’s review as we come now to the **final block** **in the** **great wall separating man and God**. The wall between God and man, number six in this series. The first block was sin. We were sold in the slave market of sin. God redeemed us, that removed the block. The second one was the penalty of sin which was spiritual death because of the sin which had been imputed to us from Adam. The solution that God provided was expiation which wipes out our sin. So the penalty is removed. The third block was physical birth which gave us an old sin nature. Therefore we were born spiritually dead, and God gave us regeneration, the new birth, and that removed that block. Then fourth we were confronted with the block of the character of God that stood in our way. The character of God consisted of His justice and of His righteousness. Justice was solved by propitiation. That is God’s justice was satisfied by the death of Christ. His righteousness was removed by imputation. The result of imputation was justification. Imputation means that we have received to our account all the righteousness of Jesus Christ. Therefore, God says we are just.

**Position in Adam**

Now we have one more problem. That’s this one here that we’re going to look at this morning, and that is that we are in Adam. How are we to remove the problem of our being born in the wrong place? **The block of man’s position in Adam**. So we begin with looking at Adam, the first Adam, in the Garden of Eden as the head of the human race. You see, God sees all of humanity in just representative man. As God looks upon humanity, He sees everybody under two heads. **One, is Adam**. **The other is Jesus Christ**. 1 Corinthians 15:22 tells you about this. “For as in Adam all die,” that’s one head, “even so, in Christ,” the second headship, “shall all be made alive.” Adam, as the head of a fallen and spiritually dead race whose destiny is hell. Some of you here this morning may be in God’s view in Adam. Jesus Christ, as the head of the new creation of redeemed, spiritually alive people. Their destiny is heaven.

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

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

**G2227** - zōopoieō (dzo-op-oy-eh'-o): (Verb) From the same as G2226 and G4160; to (re-) vitalize (literally or figuratively): - make alive, give life, quicken.

Tense: Future

Voice: Passive

Mood: Indicative

Person: third [they]

Number: Plural

Now everyone who is born into the human race begins in this position in Adam. So, consequently, he is separated from God by this particular block. Now the Bible always treats Adam as a historical character. It builds on the fact that he actually lived and he actually sinned. He is called, “the first Adam” in his role as the representative of the human race. That is, when he acted, God was looking upon him as the federal head who was acting for all of us, who were yet unborn, in Adam. Now Adam was created by God, you remember, as **a living soul** and **a** **living spirit**.

The origin of human life is given to us in Genesis, the very first chapter, in verse 26. This is always a fascinating subject. Where did life come from? Well here’s the answer. Genesis 1:26, “God said, ‘let us make man in our image and after our likeness.’ “That is God is immaterial. God’s likeness is that He is three persons, so we are three parts. “‘And let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’ So God created man in His own image. In the image of God, created He him, male and female, created He them.” Man created with a personality comparable to God’s. We are told of the details of this creation in Genesis 2:7. “And the Lord God formed man of the dust of the ground, and breathed into his nostril the breath of life,” or as it is in the Hebrew plural, “lives”, because he got soul life and spirit life, “and he became a living soul.”

**Gen 1:27**  So God created **H1254 (Conj‑w | V‑Qal‑ConsecImperf‑3ms 2)** man in his *own* image **H6754 (Prep‑b | N‑msc | 3ms)** in the image **H6754 (Prep‑b | N‑msc))** of God created **H1254 (V‑Qal‑Perf‑3ms)** he him; male and female created **H1254 )V‑Qal‑Perf‑3ms)** he them.

**H1254** - (בָּרָא) bârâ' (baw-raw'): A primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes): - choose, create (creator), cut down, dispatch, do, make (fat).

Conj‑w | V‑Qal‑ConsecImperf‑3ms

**H6754** - (צֶלֶם) tselem (tseh'-lem): From an unused root meaning to shade; a phantom, that is,

Prep‑b | N‑msc | 3ms

(figuratively) illusion, resemblance; hence a representative figure, especially an idol: - image, vain shew.

**Gen 2:7**  And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life **H2416 (Adj feminine singular)** ; and man became a living **H2416 (Noun masculine plural)** soul **H5315**.

**H3335** - (יָצַר) yâtsar (yaw-tsar') probably identical with H3334 (through the squeezing into shape); (compare H3331); to mould into a form; especially as a potter; figuratively to determine (that is, form a resolution): -    X earthen, fashion, form, frame, make (-r), potter, purpose.

**H2416** - (חַי) chay (khah'ee): From H2421; alive; hence raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively: -    + age, alive, appetite, (wild) beast, company, congregation, life (-time), live (-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

**H5315** - (נֶפֶשׁ) nephesh (neh'-fesh): From H5314; properly a breathing creature, that is, animal or (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): - any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortality, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

Now all of life originates with God. Human life, and as you check through this creation record, all other life. Life does not originate with this fraud called evolution. It is very difficult to look upon intelligent, educated, highly reputed scientists who stand up and speak of evolution as the answer to the origin of life. I find that Christians, I’ve had Christian kids, smart kids, but they were brainy and had a pretty good background in the Word. I’ve have had them raise questions to me that reflected in their thinking a wonderment if maybe the scientists weren’t right? How could these smart men be so completely wrong? How could they go for a fraud if that’s what evolution is? You see the problem is that evolution is totally lacking in scientific proof. It is difficult for us to remember that there is not one iota of what is called “scientific proof” for evolution. Secondly, evolution violates proven natural laws. We can’t go into that this morning. But some of the best scientists in this country have demonstrated that laws that are beyond any question, natural laws, are such that they preclude any possibility of the idea of one thing evolving into another form.

One very interesting confirmation of scriptural truth is the latest studies on the radioactive carbon method of dating. This method, the carbon 14 method, has been refined, and has been placed under extensive study. The latest scientific paper on it has indicated some amazing results. Because we’re more confirmation of the dates by which they knew, by which they can match up the system of dating by the radioactive carbon 14 technique, they have discovered of all things, that the oldest fossil life on earth is no farther back than 10,000 years. Which is exactly is keeping things well within the bounds of spiritual records.

**Note: Updated information**

**How Accurate is Carbon Dating?**

At least to the uninitiated, carbon dating is generally assumed to be a sure-fire way to predict the age of any organism that once lived on our planet.

At its most basic level, carbon dating is the method of determining the age of organic material by measuring the levels of carbon found in it. Specifically, there are two types of carbon found in organic materials: carbon 12 (C-12) and carbon 14 (C-14). It is imperative to remember that the material must have been alive at one point to absorb the carbon, meaning that carbon dating of rocks or other inorganic objects is nothing more than inaccurate guesswork.

All living things absorb both types of carbon; but once it dies, it will stop absorbing. The C-12 is a very stable element and will not change form after being absorbed; however, C-14 is highly unstable and in fact will immediately begin changing after absorption. Specifically, each nucleus will lose an electron, a process which is referred to as decay. This rate of decay, thankfully, is constant, and can be easily measured in terms of ‘half-life’.

Unfortunately, the believed amount of carbon present at the time of expiration is exactly that: a belief, an assumption, an estimate. It is very difficult for scientists to know how much carbon would have originally been present; one of the ways in which they have tried to overcome this difficulty was through using carbon equilibrium.

Essentially, this means that carbon dating, though a useful tool, is not 100% reliable. But that does not mean it is always wrong either.

**Radiocarbon dating doesn't work well on objects much older than twenty thousand years**, because such objects have so little C-14 left that their beta radiation is swamped out by the background radiation of cosmic rays and potassium-40 (K-40) decay. Younger objects can easily be dated, because they still emit plenty of beta radiation, enough to be measured after the background radiation has been subtracted out of the total beta radiation. However, in either case, the background beta radiation has to be compensated for, and, in the older objects, the amount of C-14 they have left is less than the margin of error in measuring background radiation.

**Other Modern dating methods**:

* Uranium–lead dating method
* Samarium–neodymium dating method
* Potassium–argon dating method
* Rubidium–strontium dating method
* Uranium–thorium dating method
* Fission track dating method
* Chlorine-36 dating method
* Luminescence dating methods

**Dating with decay products of short-lived extinct radionuclides**

Absolute radiometric dating requires a measurable fraction of parent nucleus to remain in the sample rock. For rocks dating back to the beginning of the solar system, this requires extremely long-lived parent isotopes, making measurement of such rocks' exact ages imprecise. To be able to distinguish the relative ages of rocks from such old material, and to get a better time resolution than that available from long-lived isotopes, short-lived isotopes that are no longer present in the rock can be used. [31]

At the beginning of the solar system, there were several relatively short-lived radionuclides like 26Al, 60Fe, 53Mn, and 129I present within the solar nebula. These radionuclides—possibly produced by the explosion of a supernova—are extinct today, but their decay products can be detected in very old material, such as that which constitutes meteorites. By measuring the decay products of extinct radionuclides with a mass spectrometer and using isochronplots, it is possible to determine relative ages of different events in the early history of the solar system. Dating methods based on extinct radionuclides can also be calibrated with the U-Pb method to give absolute ages. Thus both the approximate age and a high time resolution can be obtained. Generally a shorter half-life leads to a higher time resolution at the expense of timescale.

So Adam was created a mature human being. He was part of what God called, “His perfect creation.” Now when this man, Adam, began, he was viewed as the federal head. He was acting for all of us who were yet unborn. I want to show you how there is a divine principle how this operates if you’ll turn to the book of Hebrews, chapter seven. Hebrews 7 explains to us this principle by which God views humanity. Hebrews 7:9, “And as I may so say, Levi,” which was the head of the priests of that which became the priestly tribe from which Aaron and the Aaronic priesthood descended, “and as I may so say, Levi also who receiveth tithe, paid tithes in Abraham, for he was yet in the loins of his father when Melchizedek met him. Melchizedek, without going extensively into the story this morning, Melchizedek was a priest of God which predated the Aaronic priesthood of Moses and Aaron. Melchizedek met Abraham as Abraham had come back from a military expedition in which he had rescued his nephew Lot. Because of the victory that God gave him, Melchizedek was honored by Abraham by the paying of tithes to Melchizedek. Hebrews 5:10 “Called of God a high priest after the order of Melchizedek,” this speaking of Jesus Christ. The priesthood of Melchizedek was a type of the priesthood of Jesus Christ which was to come later. In other words, the priesthood of Christ was of the order of Melchizedek.

**Heb 7:9**  And as I may so say, Levi also, who receiveth **G2983** tithes, payed tithes**G1183** in**G1223**  Abraham.

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1183** - dekatoō (dek-at-o'-o): (Verb) From G1181; to tithe, that is, to give or take a tenth: - pay (receive) tithes.

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

**Heb 7:10**  For he was yet **G2089** in **G1223** the loins of his father, when Melchisedec met him.

**G2089** - eti (et'-ee): (Adverb) Perhaps akin to G2094; “yet”, still (of time or degree): - after that, also, ever, (any) further, (t-) henceforth (more), hereafter, (any) longer, (any) more (-one), now, still, yet.

**G1223** - dia (dee-ah') *See above*

Now when Abraham bowed down to Melchizedek and paid him his tithes, **he was indicating that Melchizedek was a priest and as God’s representative was the superior to Abraham, God’s servant**. Years later, out of the loins so to speak of Abraham, came the posterity of the Levitical priesthood. The writer of Hebrews says, “You Jews are very proud of your priesthood, of your Aaronic priesthood. But I want to tell you that the Aaronic priesthood is inferior to the priesthood of Jesus Christ because Jesus Christ is a priest after the order of Melchizedek. Long before any of you were born, every one of you bowed down in your father Abraham to the priesthood of Jesus Christ.” So don’t talk to me about the superiority of the Aaronic priesthood because that is number two priesthood with God. Number one, is the priesthood of Jesus Christ.

Now here’s the principle. That this man was superior because he was met by Abraham and what Abraham did, he acted on behalf of all of the Jews who were to be descended from him. Hebrews 7:22, “By so much was Jesus made a surety of a better testament.” So the argument of this book is that what Jesus Christ has to offer as a priest is better than the Aaronic priesthood.

**Heb 7:22**  By so much was Jesus made **G1096** a surety **G1450** of a better**G2909** testament **G1242**.

**G1096** - ginomai (ghin'-om-ahee): (Verb) A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Tense: second Perfect

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1450** - egguos (eng'-goo-os): (Adjective) From G1722 and γυῖον guion (a limb); pledged (as if articulated by a member), that is, a bondsman: - surety.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2909** - kreittōn (krite'-tohn): (Adjective) Comparative of a derivative of G2904; stronger, that is, (figuratively) better, that is, nobler: - best, better.

**G1242** - diathēkē (dee-ath-ay'-kay): (Noun) From G1303; properly a disposition, that is, (specifically) a contract (especially a devisory will): - covenant, testament.

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

Number: Singular

Gender: Feminine

**Now the same principle applies with what Adam did in reference to sin.** His sin is imputed to the whole human race because all of us who were unborn in him were viewed by God as acting in Adam. So sometimes people say, “Well the reason I die is because of what happened in the Garden of Eden.” That’s right. They say, “Well that’s not fair, I wasn’t there.” Yes you were. Under God’s reckoning, you ate of the fruit. Everyone in this room bit it when Adam bit into it. He acted as our federal head. So we die spiritually because we are born with an old sin nature. You get that directly from your parents. The reason you are spiritually dead, is because of what you inherit from your parents. But the reason that you’re going to die physically someday, is because of what you did in the Garden of Eden with Adam. You inherit physical death directly from Adam. Without it going through your parents, it’s directly from Adam. But you inherit spiritual death through your parents from the old sin nature that they give you.

Romans 5:12 therefore says, “Wherefore as by one man, that is Adam, sin entered into the world, and death by sin, so death passed upon all men, for all have sinned.” Then he goes on in this passage and says what he means by, “for all have sinned.” You might say, “Well sure, everybody does something wrong.” But that isn’t what this means. Because he goes on in this passage and says, “I want you to notice that everybody dies- even infants. Incompetents, people who are mentally incompetent to know right from wrong, everybody dies because they sin.” Now they could not be an infant and can’t be accused of dying because of something he did wrong by a negative act of his volition. Why does an infant die? Because that baby sinned with Adam. Adam is our federal head.

**Rom 5:12**  Wherefore, as by **G1223** one man sin entered **G1525**into the world, and death by **G1223** sin; and so death passed **1330** upon**G1519** **all** men, for that **all** have sinned **G264**:

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

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1519** - eis (ice): A primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases.: - [abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for [intent, purpose], fore, + forth, in (among, at unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, -ward), (here-) until (-to), . . . ward, [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

This is what we mean when we say we’ve got a big problem this morning because we are born here in Adam. It is a hopeless position that will separate us from God. But, the other part of 1 Corinthians 15:22 declares that there in another headship. “And as in Adam all die, so in Christ shall all be made alive.” As in Adam all are spiritually dead, so in Christ, the last Adam, all are made physically alive and spiritually alive. 1 Corinthians 15:45, “For so it is written the first man Adam was made a living soul, the last Adam was made a life-giving spirit.” Be careful that you don’t call Jesus Christ the second Adam because “the second” leaves open the suggestion that there may be another Adam after Him. He is called the last Adam because the work is so completely done that there isn’t going to be anybody else following.

**1Co 15:45**  And so it is written, The first man Adam was made**G1096** a living**G2198** soul; the last Adam *was made* a quickening**G2227** spirit.

**1096** - ginomai (ghin'-om-ahee): (Verb) A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Tense: second Aorist

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2198** - zaō (dzah'-o): (Verb) A primary verb; to live (literally or figuratively): - life (-time), (a-) live (-ly), quick.

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Feminine

**G2227** - zōopoieō (dzo-op-oy-eh'-o): (Verb) From the same as G2226 and G4160; to (re-) vitalize (literally or figuratively): - make alive, give life, quicken.

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Neuter

There is the first Adam. That’s the federal head through whom all of us die. The last Adam is the federal head through whom we all live. Kind of an easy thing to slip into. Alright, so we’re born again by our spiritual regeneration**. This is the result of believing in Jesus Christ who redeemed us from sin’s slave market**. So God sees you and me in a new position. This thing is blocked out. How does He block it out? God gives you a new position. **He gives you a new position in Christ**. That is a very exciting solution.

Here is how it works. Let’s draw a big circle. This circle we call “**eternal fellowship**.” In it, **we enter by faith in Jesus Christ**. That’s what Acts 16:31 tells us. Now when you enter in this circle, this is a position. It is a position **in** Christ because that’s what the eternal fellowship circle amounts to. **You can never get out of that circle because you are His. You are what the Bible calls, “as in the Beloved.”** That’s a great relief to know. **On the other hand, there is an inner circle called, “temporal fellowship.”** This is our day by day walk. When you are born again, you are in that inner circle. When you sin, you come out of that circle. **When you confess, you come back into the inner circle**.

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

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

Tense: Aorist

Voice: Active

Mood: Imperative

Person: second [you]

Number: Singular

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

Tense: Future

Voice: Passive

Mood: Indicative

Person: second [you]

Number: Singular

**The inner circle is a place where God the Holy Spirit leads and blesses**. As long as you are out of this inner circle, you’re saved, you are going to Heaven, you can never leave that eternal fellowship, but God is nothing for your life. He gives you no direction. He gives you no leading. He gives you no understanding. He gives you no information. **If you are ignorant of the Word of God, you have a pretty hard time staying in the inner circle**. This is why the vast majority of Christendom, and I’m talking about genuinely born-again Christians, the vast majority of Christendom spend their entire lives here on Earth out here in the outer circle of fellowship. Only rarely do they come into the inner circle of blessing, mainly because they don’t know anything about it.

The most important verse in the life on an unsaved person, of an unbeliever is John 3:16. The most important verse in the life of a believer is 1 John 1:9. You make an interesting experiment. You just go around among Christians, especially Christians who have extensive backgrounds in church attendance. You ask them how important is 1 John 1:9 in the life of a Christian? What does it mean? Rarely will you find one that understands how crucial it is to all of eternal reward. Every reward you have in heaven, every reward, for services hung on your being in here. You don’t get one speck of reward for being out here in this outer circle- not one speck. Isn’t it sad to think of some man, some woman, some young person- you spend your whole life working away, raising a family, doing hard labor exercising your brain, saving, making plans, and all of it when you get to heaven you’re a pauper. They see you coming the fellow in charge up there presses the button to open the door to the poverty program. That’s all they have in heaven for you- the spiritual poverty program because you’ve frittered away your lifetime here in this circle.

**Joh 3:16**  For God so loved the world, that he gave his only begotten Son, that whosoever believeth **G4100** in**G1519**  him should not perish **G622 ,** but have **G2192** everlasting life.

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1519** - eis (ice): A primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases.: - [abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for [intent, purpose], fore, + forth, in (among, at unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, -ward), (here-) until (-to), . . . ward, [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively.

**G622** - apollumi (ap-ol'-loo-mee): (Verb) From G575 and the base of G3639; to destroy fully (reflexively to perish, or lose), literally or figuratively: - destroy, die, lose, mar, perish.

Tense: second Aorist

Voice: Middle

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G2192** - echō (ekh'-o): (Verb) A primary verb (including an alternate form σχέω scheō skheh'-o used in certain tenses only); to hold (used in very various applications, literally or figuratively, direct or remote; such as possession, ability, contiguity, relation or condition): - be (able, X hold, possessed with), accompany, + begin to amend, can (+ -not), X conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, X sick, take for, + tremble, + uncircumcised, use.

Tense: Present

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**1Jn 1:9**  If we confess**G3670** our sins, he is faithful**G4103** and just to forgive **G863** us *our* sins, and to cleanse**G2511** us from all unrighteousness.

**G3670** - homologeō (hom-ol-og-eh'-o): (Verb) From a compound of the base of G3674 and G3056; to assent, that is, covenant, acknowledge: - con- (pro-) fess, confession is made, give thanks, promise.

Tense: Present

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**G4103** - pistos (pis-tos'): (Adjective) From G3982; objectively trustworthy; subjectively trustful: - believe (-ing, -r), faithful (-ly), sure, true.

**G863** - aphiēmi (af-ee'-ay-mee): (Verb) From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G2511** - katharizō (kath-ar-id'-zo): (Verg) From G2513; *to cleanse* (literally or figuratively): - (make) clean (-se), purge, purify.

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

Now this is what we’re talking about. We have a position in Christ which is something fantastic as the solution to the problem of what separated us from God. **Every time God looks at you**, Ephesians 1:6 speaks about His Son as “the Beloved.” We are declared to be in Him, and therefore we are “**in the Beloved**.” **Christians are therefore accepted by God because they’re in Jesus Christ**. This is what we call “**positional truth**.” God views us as in Christ, so we’re no longer in Adam. You can be in the inner circle of this diagram. You can be outside of the inner circle, **but you will always be in the position of “in Christ**.” You enter into this position through the baptism of God the Holy Spirit.

**Eph 1:6**  To the praise of the glory of his grace, wherein he hath made us accepted**G5487** in**G1722** the (definite article) beloved **G25**.

**G5487** - charitoō (khar-ee-to'-o): (Verb) From G5485; to grace, that is, indue with special honor: - make accepted, be highly favoured.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1722** - en (en): A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), that is, a relation of rest (intermediate between G1519 and G1537); “in”, at, (up-) on, by, etc.: - about, after, against, + almost, X altogether, among, X as, at, before, between, (here-) by (+ all means), for (. . . sake of), + give self wholly to, (here-) in (-to, -wardly), X mightily, (because) of, (up-) on, [open-] ly, X outwardly, one, X quickly, X shortly, [speedi-] ly, X that, X there (-in, -on), through (-out), (un-) to(-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) prep.

**G25** - agapaō (ag-ap-ah'-o): (Verb) Perhaps from ἄγαν agan (much; or compare [H5689]); to love (in a social or moral sense): - (be-) love (-ed). Compare G5368.

Tense: Perfect

Voice: Passive

Mood: Participle

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

Number: Singular

Gender: Masculine

1 Corinthians 12:13 tells us how we get into this eternal fellowship circle. “For by one spirit were we all baptized into one body, whether we be Jews or Greeks, whether we be bound or free, and have all been made to drink into one spirit.” Now if you have read any of the book of 1 Corinthians you will find that it’s a book filled with sin. The Corinthian church was not a very nice church. It was a very carnal church, and yet here, Paul can say that all of us in this church here in Corinth have been baptized by God the Holy Spirit with the baptism of the Holy Spirit. Now we’re not going to deal with this doctrine this morning, but I want to warn you once more that there is an extensive college campus activity group in the nation now, which I’ve noticed in its recent literature, is making regular reports on how many people not only wanted to be saved, but how many people as the result of their student contacts and witness have requested to be baptized by the Spirit of God. Now this is the mistake of Pentecostalism. **Baptism of the Holy Spirit comes the moment you’re saved**. Some 30 odd things happen to you the moment you are born again. One of them, is this placement in Christ. It is the baptizing of the Holy Spirit that puts you in there. **He baptizes you into Christ and there is where you remain**.

**1Co 12:13**  For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond **G1401** or free**G1658**; and have been all made to drink **G4222** into one Spirit.

**G1401** - doulos (doo'-los): (Noun) From G1210; a slave (literally or figuratively, involuntarily or voluntarily; frequently therefore in a qualified sense of subjection or subserviency): - bond (-man), servant.

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

**G4222** - potizō (pot-id'-zo): (Verb) From a derivative of the alternate of G4095; to furnish drink, irrigate: - give (make) to drink, feed, water.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: first [we]

Number: Plural

So this is **the doctrine of positional truth**. We entered at salvation through the baptism of the Holy Spirit and it protects the believer from every kind of divine judgment possible. **It qualifies you to live with God forever because it gives you eternal life**. **It gives you the imputed righteousness of Christ**. You are made a new creature, and it guarantees you the security of heaven**. Why? Because you are in this circle**. I want to remind you something about positional truth. This is what your position is. Now some of you are sitting here and you are bothered by the fact that you don’t act up to your position. That’s right, here’s where you are supposed to live-in that inner circle. But **most of us are constantly popping out of that circle, and that’s bad, but it’s even worse when you don’t know how to get back in**. It’s even worse when you do know how to get back in, and you’re so stubborn, and you’re so negative, that you won’t confess and say, “God this is what I did,” and get yourself back into a place of usefulness and blessing.

I’ll remind you of certain characteristics of positional truth. One, it is not an experience. To be in Christ has no emotion, has no feeling, has no ecstatics. It’s just something that God does for us and you believe it because He tells you He does this. Secondly, it’s not progressive. You can’t improve on your position in Christ. You don’t get a better position. You don’t keep jockeying around for a better standing with Him. Third, this **position is not related to any human good or merit**. Nothing that your old sin nature can do is involved with this position- either getting you in, or taking you out. This position is eternal in nature- you can’t change it, neither can an angel. Not even God Himself, because He has committed Himself to keep you secure in this circle. **Positional truth is only known from the Word of God**. You wouldn’t know the security you have except by the Word. You obtain it at the moment of birth.

Now here is a couple of marvelous things that take place because of our position. The results of positional truth, **one**- is that we have received adoption into the family of God. Please turn to Galatians 4:4, verses 4 and 5. Paul says, “But when the fullness of time was come, God sent forth His son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.” Now this word “adoption” in the Greek is “hiothesia.” This word means “to be placed as a son.” Now it does not mean what we usually mean by the word “adoption.” When we speak about somebody that is adopted, we mean somebody that is not tied to a certain person by blood ties, is made a legal heir of that individual. Now the Bible sometimes speaks of that relationship, but this is not the meaning “adoption.” As a result of our position in Christ, we are adopted into the family of God. We are placed into the family of God in a certain position.

**Gal 4:4**  But when the fulness of the time was come**G2064**, God sent forth his Son, made **G1096**

of a woman, made **G1096** under the law,

**G2064** - erchomai (er'-khom-ahee): (Verb) Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] word, ἐλεύθομαι eleuthomai or ἔλθω elthō; which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively): - accompany, appear, bring, come enter, fall out, go, grow, X light, X next, pass, resort, be set.

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1096** - ginomai (ghin'-om-ahee): (Verb) A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Tense: second Aorist

Voice: middle Deponent

Mood: Participle

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

Number: Singular

Gender: Masculine

**Gal 4:5**  To redeem **G1805** them that were under the law, that we might receive **G618** the adoption of sons **G5206**.

**Gal 4:6**  And because ye are sons, God hath sent forth**G1821** the Spirit of his Son into **G1519** your hearts, crying **G2896** , Abba, Father.

**Gal 4:7**  Wherefore thou art no more **G3765**  a servant, but a son; and if a son, then an heir of God through Christ.

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

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G618** - apolambanō (ap-ol-am-ban'-o): (Verb) From G575 and G2983; to receive (specifically in full, or as a host); also to take aside: - receive, take.

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**G5206** - uihothesia (hwee-oth-es-ee'-ah): (Noun) From a presumed compound of G5207 and a derivative of G5087; the placing as a son, that is, adoption (figuratively Christian sonship in respect to God): - adoption (of children, of sons).

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

Number: Singular

Gender: Feminine

**G1821** - exapostellō (ex-ap-os-tel'-lo): (Verb) From G1537 and G649; to send away forth, that is, (on a mission) to despatch, or (peremptorily) to dismiss: - send (away, forth, out).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1519** - eis (ice): A primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases.: - [abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for [intent, purpose], fore, + forth, in (among, at unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, -ward), (here-) until (-to), . . . ward, [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively.

**G2896** - krazō (krad'-zo): (Verb) A primary verb; properly to “croak” (as a raven) or scream, that is, (generally) to call aloud (shriek, exclaim, intreat): - cry (out).

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Neuter

**G3765** - ouketi (ook-et'-ee): (Adverb) Also (separately) οὐκ ἔτι ouk eti ook et'-ee From G3756 and G2089; not yet, no longer: - after that (not), (not) any more, henceforth (hereafter), not, no longer (more), not as yet (now), now no more (not), yet (not).

In the ancient world, a son, a boy was not called his father’s son or heir until he came to a certain age. Then, the father performed a certain legal ceremony called the “hiothesia.” As a result of this ceremony, this boy was now declared to be an adult in the family. Once he was an adult in the family, he got the keys to the chariot, and he got freedom of access of certain privileges that he had not had until then. He was placed in a certain position of independence, and he was treated with adult privileges and honors. Up to then, he was treated like a servant. The Bible says, “He was told where to go, when he could go, where to come.” He was checked in and checked out. The time came when he became officially the heir.

Now this is what God has done to us. We are born into the family of God by the new birth, but at the same time, God declares something about us. Immediately**, He declares us to be full adult sons with full privileges shared with Jesus Christ, His son**. So **we become as it were the “brothers of Christ**.” This is the only brotherhood the Bible knows anything about. This is the only fatherhood that the Bible knows anything about. It is a very bad thing for us to go along with the idea that everybody in the world is brothers. I don’t take it too fondly when people who are non-Christians call me “brother.” The world likes to use this word loosely.

Now we are only brothers by the fact that we are all descended from Adam, and we don’t want to make too much of that because it’s not too good a heritage. But the brotherhood that the Bible recognizes is this one. Yet every now and then we have famous men in religious influence who receive a “Brotherhood award” from the organization of Christians and Jews who love to give “brotherhood awards” to people who promote “brotherhood” under the “fatherhood of God.” This is a denial you see of the Word of God to even condone such an idea.

Now God the Holy Spirit gives us an assurance. Galatians 4:6 tells us that the Spirit of God gives us assurance that we are in this position. “And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying ‘Abba Father’, wherefore thou art no more a servant, but a son. And if a son, then an heir of God through Jesus Christ.” Now the full manifestation Romans 8:23 says that the full significance of this position is going to be shown when we are resurrected and we experience fully what He has done for us. Romans 8:14 you have the contrast of these two positions. Romans 8: 14, “For as many as are led by the Spirit of God, they are the sons of God.” This is the word “huios.” It’s a word for the Christian and his position of adult standing. Verse 15 says, “For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, ‘Abba father.’“ There’s the position of adult sons.

**Rom 8:23**  And not only *they,* but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for **G553** the adoption, *to wit,* the redemption **G629** of our body **G4983**.

**Rom 8:14**  For as many as are led **G71** by the Spirit of God, they are the sons of God.

**G553** - apekdechomai (p-ek-dekh'-om-ahee): (Verb) From G575 and G1551; to expect fully: - look (wait) for.

Tense: Present

Voice: middle or passive deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G629** - apolutrōsis (p-ol-oo'-tro-sis): (Noun) From a compound of G575 and G3083; (the act) ransom in full, that is, (figuratively) riddance, or (specifically) Christian salvation: - deliverance, redemption.

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

Number: Singular

Gender: Feminine

**G4983** - sōma (so'-mah): (Noun) From G4982; the body (as a sound whole), used in a very wide application, literally or figuratively: - bodily, body, slave.

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

Number: Singular

Gender: Neuter

**G71** - agō (ag'-o): (Verb) A primary verb; properly to lead; by implication to bring, drive, (reflexively) go, (specifically) pass (time), or (figuratively) induce: - be, bring (forth), carry, (let) go, keep, lead away, be open.

Tense: Present

Voice: Passive

Mood: Indicative

Person: third [they]

Number: Plural

Now the Spirit Himself in verse 16 bears witness with our spirit that we are the “children of God.” This is a different Greek word. This is the Greek word “???” which means “to be born, one who is born into a family.” Verse 17 says, “and if we are children, then heirs, heirs of God, joint heirs of Christ, so be that we suffer with Him that we may also be glorified together.” We have experienced because of this position, the work of adoption. You have full claims and privileges in the family of God as a spiritual Christian. Therefore, don’t let any man come along and impose legalism on you. Don’t let anybody come along with their taboos and say, “Here you are Christian, you can’t do this and you can’t do that. Do you want to please God? Then do this and don’t do that.” But on the other hand, don’t think that grace gives you the freedom to do what is wrong. Grace only gives you freedom to do what is right. But as an adult son, God says, “You are a priest, you exercise your own priesthood, but if you abuse it, and use my grace to do what is wrong, I’ll deal with you. If necessary, I’ll take your life and I’ll take you to heaven, but I’ll deal with you.” It’s a great thing to be an adult son as well as a child of God.

**Rom 8:16**  The Spirit itself beareth witness with **G4828** our spirit, that we are the children **G5043** of God:

**Rom 8:17**  And if children **G5043**, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified together.

**G4828** - summartureō (soom-mar-too-reh'-o): (Verb) From G4862 and G3140; to testify jointly, that is, corroborate by (concurrent) evidence: - testify unto, (also) bear witness (with).

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5043** - teknon (tek'-non): (Noun) From the base of G5098; a child (as produced): - child, daughter, son.

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

There’s another thing we experience, and that is sanctification. This is a word that is abused. Very briefly, it doesn’t mean a lot of things that people implied it means. It simply means “to set apart.” The word “sanctification” or “holy” means “to set apart to God.” It’s used of things, it’s used of people. When it’s used of things, it has no moral implications. The things are just special because they are devoted to divine use. When it’s used of people it has three meanings that are important. You have this morning three sanctifications. One is in position. You have positional sanctification. Hebrews 10:10 tells you that you have a permanent position of being set apart to God. “By which will we are sanctified through the offering of the body of Jesus Christ, once for all.” You are forever set apart from the point of believing. Now this doesn’t imply that you are absolutely holy and right in all that you do in your practice.

**Heb 10:10**  By the which will we are sanctified **G37** through the offering of the body of Jesus Christ once **G2178** *for all.*

**G37** - hagiazō (hag-ee-ad'-zo): (Verb) From G40; to make holy, that is, (ceremonially) purify or consecrate; (mentally) to venerate: - hallow, be holy, sanctify.

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G2178** - ephapax (ef-ap'-ax): (Adverb) From G1909 and G530; upon one occasion (only): - (at) once (for all).

You see again we speak of the Corinthian church, in the very first chapter of the book of Corinthians. 1 Corinthians 1:2 “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus.” He’s speaking to a church body and he calls them, “sanctified, set apart to God.” Now take a look at what kind of people they were. Beginning later in the book he describes the things that they did, and as you run your eye through this book, you’re appalled, and you’re almost embarrassed to think that these were Christians, and the things that they were doing all in the Lord’s name. Yet God says that this carnal church is sanctified. They are set apart.

**1Co 1:2**  Unto the church of God which is at Corinth, to them that are sanctified **G37**in Christ Jesus, called *to be* saints **G40**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

**G37** – See **Heb 10:10** above

**G40** - hagios (hag'-ee-os): (Adjective) From ἅγος hagos (an awful thing) compare G53, [H2282]; sacred (physically pure, morally blameless or religious, ceremonially consecrated): - (most) holy (one, thing), saint.

There’s another experiential sanctification. This is your daily walk. In Romans 6:13 tells us that you can walk in a way that you yield your life to the Lord’s use. “Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness to God.” So your daily experience you can more and more come to the position where you control sin, where you are free of it, never completely. You can find that you have a positive reaction to the will of God. You can find a certain freedom from sin. God wants you to have fellowship with Himself. You maintain confession, and the fellowship is there. You can’t say that you don’t have a sin nature. You can’t say that you don’t sin. The book of 1 John tells us. By taking in the Word of God, you can grow spiritually. All of these things will advance you in your experience to living more and more the way God wants you.

**Rom 6:13**  Neither yield **G3696** ye your members *as* instruments **G3696** of unrighteousness unto sin: but yield **G3696** yourselves unto God, as those that are alive **G2198**from the dead, and your members *as* instruments **G3696** of righteousness unto God.

**G3696** - hoplon (hop'-lon): (Verb) Probably from the primary word ἕπω hepō(to be busy about); an implement or utensil or tool (literally or figuratively, especially offensive for war): - armour, instrument, weapon.

Tense: Aorist

Voice: Active

Mood: Imperative

Person: second [you+]

Number: Plural

**G2198** - zaō (dzah'-o): (Verb): (Verb) A primary verb; to live (literally or figuratively): - life (-time), (a-) live (-ly), quick.

Tense: Present

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

Finally, the third part of sanctification is ultimate which is going to be when we are directly together in the Lord’s presence. Ephesians 5:27 tells us about this complete sanctification. So this morning, we conclude this series on the wall of separation between us and God. The only thing that stands between you and God this morning is Jesus Christ. The issue is what will you do with Him? Sin is no longer any issue because every one of these blocks has been removed. The removal in Scripture is called “reconciliation.” This is what we’ve been talking about all along. This is the work of reconciliation, the removal of this wall. You and I have now been reconciled to God. All we have to do is cross over the line. We have been potentially reconciled to God now we have to accept this and to be willing to be reconciled, He has made us savable. Dr. Lewis Sperry Chaffer used to delight in the fact that he discovered the word “savable” as the word to describe the condition of reconciliation. You are now savable. There is nothing that stands in your way.

**Eph 5:27**  That he might present **G3936** it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be **G5600** holy and without blemish.

**G3936** - paristēmi (par-is'-tay-mee): (Verb) From G3488 and G2476; to stand beside, that is, (transitively) to exhibit, proffer, (specifically) recommend, (figuratively) substantiate; or (intransitively) to be at hand (or ready), aid: - assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G5600** - ō (o): (Verb) Including the oblique forms, as well as ἦς ēs ace; ἦ ē ay, etc.; the subjunctive of G1510; (may, might, can, could, would, must, etc.; also with G1487 and its compounds, as well as with other particles) be: - + appear, are, (may, might, should) be, X have, is, + pass the flower of her age, should stand, were.

Tense: Present

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

So let’s summarize this doctrine of reconciliation that we’ve been looking at for several weeks by turning to 2 Corinthians 5:14. We’ve been coming back and forth from here. Let’s read it through once more as we close and see if you understand a little better what he’s talking about now in reconciliation. 2 Corinthians 5:14 “For the love of Christ constraineth us,” that is it presses in upon us, “because we thus judge that if one died for all, then were all sinners.”Since Jesus Christ has died for every human being, it follows **that every human being was spiritually dead**. Verse 15, “And that He died for all, that they who lived should not henceforth live unto themselves.” You Christians, He died for all. You who are Christians, henceforth, are not called to live unto yourselves. You now have a purpose in life. The person who lives unto himself, is the poor, sad Christian who ends up floating around here in this circle of fellowship and never staying in the inner circle. You have been called to a purpose in life. “But unto Him, not to live unto themselves, but unto Him who died for them and rose again, **to live unto the Lord Jesus Christ**.” Verse 16, “But wherefore, henceforth knowing no man after the flesh,” we no longer look at people in the way that we used to look at them.

**2Co 5:14**  For the love of Christ constraineth **G4912** us; because we thus judge **G2919**, that if one **G1520** died**G599 (a)** for **all**, then were **all** dead **G599 (b)**:

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

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2919** - krinō (kree'-no): (Verb) Properly to distinguish, that is, decide (mentally or judicially); by implication to try, condemn, punish: - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Tense: Aorist

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

**G1520** - heis (hice): (Adjective) (Including the neuter [etc.] ἕν hen); a primary numeral; one: - a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also G1527, G3367, G3391, G3762.

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

(**a**) Number: Singular

(**b**) Number: Plural

**2Co 5:15**  And *that* he died for all, that they which live **G2198** should not henceforth live unto themselves, but unto him which died for them, and rose again **G1453**.

**G2198** - zaō (zah'-o): (Verb) A primary verb; to live (literally or figuratively): - life (-time), (a-) live (-ly), quick.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G1453** - egeirō (eg-i'-ro): (Verb) Probably akin to the base of G58 (through the idea of collecting one’s faculties); to waken (transitively or intransitively), that is, rouse (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Tense: Aorist

Voice: Passive

Mood: Participle

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

Number: Singular

Gender: Masculine

**2Co 5:16**  Wherefore henceforth know **G1492** we no man after the flesh: yea, though we have known **G1097(a)** Christ after the flesh, yet now henceforth know **G1097(b)** we *him* no more.

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

Tense: Perfect

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

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

(a) Tense: Perfect

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

(b) Tense: Present

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**Every human being you ever see now, divine viewpoint tells you to look at him from the point of reconciliation**. Here is a human being for whom all of this wall has been removed. You don’t look at people with all the rottenness and with all their contemptuousness, and with all their sin, but you look at them as people whom God has reconciled potentially to Himself**.** “We know no man after the flesh, yea though we have known Christ after the flesh.” We don’t even look at Him the same way. Now we look at Jesus Christ as someone that we are **co-heirs with**. “Yet now henceforth, we know Him no more. Therefore,” verse 17, here’s that famous verse, “if any man be in Christ,” and **that’s the position of which we are speaking of** this morning. When we are in Adam, we are separated from God. In Christ, we have been brought to Him. “He is a new creation, old things are passed away.”

**2Co 5:17**  Therefore if any man *be* in **G1722** Christ, *he is* a new creature: old things are passed away **G3928**; behold, all things are become **G1096** new.

**G1722** - en (en): A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), that is, a relation of rest (intermediate between G1519 and G1537); “in”, at, (up-) on, by, etc.: - about, after, against, + almost, X altogether, among, X as, at, before, between, (here-) by (+ all means), for (. . . sake of), + give self wholly to, (here-) in (-to, -wardly), X mightily, (because) of, (up-) on, [open-] ly, X outwardly, one, X quickly, X shortly, [speedi-] ly, X that, X there (-in, -on), through (-out), (un-) to(-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) prep.

**G3928** - parerchomai (par-er'-khom-ahee): (Verb) From G3844 and G2064; to come near or aside, that is, to approach (arrive), go by (or away), (figuratively) perish or neglect, (causatively) avert: - come (forth), go, pass (away, by, over), past, transgress.

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1096** - ginomai (ghin'-om-ahee): (Verb) A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Tense: second Perfect

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

What are the old things? Are they not your bad habits? Ever since I’ve been a child, I’ve been taught this verse means that “old things are passed away” are your bad habits. So here’s some fellow that keeps on smoking, and he’s a Christian and somebody says that this is kind of a sign that he’s not a Christian because the old things have not passed away. I used to explain this to people very carefully. Every time I’d find something funny about them, I’d explain that the old things should have passed away and something was wrong. These are not the old things, these are the old things of the old sin nature you see. **The things of the old sin nature go right on with you**. All of your bad habits go right on with you as a Christian. You can control them, you can remove them, **but what he’s talking about as “old things” is this**. **Sin, the slave market, penalty, spiritual death, the old sin nature because of physical birth, the character of God is unsatisfied justice and righteousness, position in Adam, these are the old things.** These have been done away. “Behold all things have become new.” And **the new thing is that new position in Adam**. “The old has passed away.” **“Passed away” is the aorist tense in the Greek which means it’s once and for all**. There isn’t anybody that can ever build this wall up again, not including yourself. God has provided “all things new” to remove these.

Verse 18, “and all things are of God, who has reconciled us to Himself by Jesus Christ.” **He did it alone, nobody helped Him**. “And hath given to us the ministry of reconciliation.” The result is that all we who have been reconciled to Him now have the ministry of reconciliation. What is that? Verse 19 says, “That God was in Christ reconciling the world unto Himself. Not imputing their trespasses unto them and have committed to us the word of reconciliation.” God through Jesus Christ has reconciled the world by removing the blocks. He hasn’t imputed anyone’s sins to anybody because He has removed them. We have the word of reconciliation. This is what should come readily to the lips of every Christian. The story of reconciliation. The story of how God removed the wall of separation. There’s all kinds of things you could tell people who are unbelievers that this is what God says they should know. The great sense of relief that can come to a person who will listen and pay attention a little bit and who will grasp that God has removed the problem. So step right up across that line, friend, because that’s all you need to do to get eternal life. The barrier is no longer there. It is to you that He hath committed this word of reconciliation.

**2Co 5:18**  And all things *are* of God, who hath reconciled **G2644** us to himself by Jesus Christ, and hath given **G1325** to us the ministry of reconciliation;

**2Co 5:19**  To wit, that God was in Christ, reconciling **G2644** the world unto himself, not imputing **G3049**

their trespasses unto them; and hath committed **G5087** unto us the word of reconciliation.

**G2644** - katallassō (kat-al-las'-so): (Verb) From G2596 and G236; to change mutually, that is, (figuratively) to compound a difference: - reconcile.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1325** - didōmi (did'-o-mee): (Verb) A prolonged form of a primary verb (which is used as an alternate in most of the tenses); to give (used in a very wide application, properly or by implication, literally or figuratively; greatly modified by the connection): - adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

Tense: second Aorist

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G3049** - logizomai (log-id'-zom-ahee): (Verb) Middle voice from G3056; to take an inventory, that is, estimate (literally or figuratively): - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

Tense: Present

Voice: middle or passive deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G5087** - tithēmi (tith'-ay-mee): (Verb) A prolonged form of a primary word θέω theō (which is used only as an alternate in certain tenses); to place (in the widest application, literally and figuratively; properly in a passive or horizontal posture, and thus different from G2476, which properly denotes an upright and active position, while G2749 is properly reflexive and utterly prostrate): - + advise, appoint, bow, commit, conceive, give, X kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Tense: second Aorist

Voice: Middle

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

So verse 20, “Now then, consequently, we are ambassadors for Christ.” An ambassador represents an individual personally. “As though God did beseech you by us, we beg you in Christ’s stead, be ye reconciled to God.” What do you think Jesus Christ would say to the unbeliever if He were here? How do you think He would beseech him? That’s what we are to do. He’s not here to do it. Therefore, we beseech him. Now I don’t care whatever calling you have in life. Don’t you ever forget that your livelihood, you kids who are going to school, planning a livelihood someday, don’t you ever forget that that livelihood is simply incidental to your performance of your ambassadorship of reconciliation. If you don’t get that, if you go out and think that that particular profession or calling that you’re going to follow, that that’s the big thing to preoccupy your life, you’re going to join poverty row up in heaven, I’ll guarantee you. But God said, “I have committed to you the word of reconciliation the only reason I give you a livelihood is to finance yourself in exercising your mouth in one way or another, in explaining to people how the wall has been taken down.

**2Co 5:20**  Now then **G3767** we are ambassadors**G4243** for Christ, as though God did beseech**G3870** *you* by us: we pray**G1189** *you* in Christ's stead, be ye reconciled**G2644** to God.

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

**G4243** - presbeuō (pres-byoo'-o): (Verb) From the base of G4245; to be a senior, that is, (by implication) act as a representative (figuratively preacher): - be an ambassador.

Tense: Present

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**G3870** - parakaleō (par-ak-al-eh'-o): (Verb) From G3844 and G2564; to call near, that is, invite, invoke (by imploration, hortation or consolation): - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G1189** - deomai (deh'-om-ahee): (Verb) Middle voice of G1210; to beg (as binding oneself), that is, petition: - beseech, pray (to), make request. Compare G4441.

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: first [we]

Number: Plural

**G2644** - katallassō (kat-al-las'-so): (Verb) From G2596 and G236; to change mutually, that is, (figuratively) to compound a difference: - reconcile.

Tense: second Aorist

Voice: Passive

Mood: Imperative

Person: second [you+]

Number: Plural

Finally, verse 21, the climax of this passage, reads “For He hath made Him,” that is God hath made Him, Jesus Christ, “who knew no sin,” hath no old sin nature, “to be sin for us.” That refers to our guilt. “That we, “we believers, “might be made the righteousness of God in Him.” The expression might be made is in the Greek aorist which indicates that it is a permanent condition. We are permanently mad this. “The righteousness of God” is the absolute righteousness of God. This we have achieved in Him, that is in Jesus Christ. This is our message. This is our ambassadorship.

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1096** - ginomai (ghin'-om-ahee): (Verb) A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Tense: Present

Voice: middle or passive deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

Dr. John E. Danish, 1971

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