**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**G4153** discerned**G350**.

**G1209** - (Verb) dechomai (dekh'-om-ahee): to receive (I take, receive, accept, welcome. Note: G1209 déxomai – properly, to receive in a welcoming (receptive) way. G1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17). [The personal element is emphasized with G1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." G1209 (déxomai) occurs 59 times in the NT.]

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: second Aorist

Voice: Active

Mood: Infinitive

**G4153** - (Adverb) pneumatikós (pnyoo-mat-ik-oce'): spiritually (spiritually, in a spiritual way; from a spiritual point of view.) Note: Cognate: G4153 pneumatikṓs (an adverb, derived from G4151 /pneúma, "spirit") – spiritually, describing the non-physical (metaphysical) dimension.

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: G350 anakrínō (from G303 /aná, "up, completing a process," which intensifies G2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

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**G4151** 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 **G3761** indeed can**G1410** be.

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárksproperly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

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

Number: Singular

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): Definition: wind, spirit (sage: 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 4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

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

Number: Singular

**G5427** - (Noun, Neuter) phronéma (fron'-ay-mah): the thought (that which is in the mind) (thought, purpose, aspirations.) Note: Cognate: G5427 phrónēma (a neuter noun) – properly visceral opinion (the innermost, personal level of opinion); inner perspective as it determines (regulating) outward behavior, especially as it bears on the outward results (i.e. of exercising personal insight). Note the suffix, -ma, pointing to the result of the verbal idea. See G5429 (phronimos). G5427 /phrónēma ("the results of gut-insight") connects how the individual processes opinion-making to how they act.

Case: Nominative (subject; predicate nominative)

Number: Singular

**G2189** - (Noun, Feminine) echthra (ekh'-thrah): yesterday (enmity, hostility, alienation.) Note: Cognate: G2189 éxthra – properly, enemy (hatred, hostility); enmity. See G2190 (exthros).

Case: Nominative (subject; predicate nominative)

Number: Singular

**G3761** - (Conjunction,Negative) oude (oo-deh'): and not, neither (neither, nor, not even, and not.) Note:

G3761 oudé (from G3756 /ou, "not" and G1161 /dé, "moreover") – properly, moreover not, neither indeed, not even, nor even. G3761 /oudé ("neither indeed," "nor indeed") introduces a statement that is negated factually and deductively (it occurs 137 times in the NT). That is, the negation rules out (invalidates) the statement that precedes it, and what naturally extends from it. This is analogous to the following: Because 100 is not enough, then neither are 90, 80, or 70 because they are all included in 100. Thus if "A" (100 in the previous example) is invalid, so is what necessarily follows (statement "B" – 90, 80, 70). [Regardless of how G3761 (oudé) is translated, it means: If "A" (the preceding statement) isn't true (valid) – then "B" (which extends from it) is also not valid. As in the previous example: If 100 is not enough (valid), then automatically neither are 90, 80, 70, etc.]

**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: 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** - (Verb) diakrinó (dee-ak-ree'-no): to distinguish, to judge (I separate, distinguish, discern one thing from another; I doubt, hesitate, waver.) Note: G1252 diakrínō (from G1223 /diá, "thoroughly back-and-forth," which intensifies G2919 /krínō, "to judge") – properly, investigate (judge) thoroughly – literally, judging "back-and-forth" which can either (positively) refer to close-reasoning (descrimination) or negatively "over-judging" (going too far, vacillating). Only the context indicates which sense is meant.]

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you]

Number: Singular

**G2744** - (Verb) kauchaomai (kow-khah'-om-ahee): to boast (I boast; I glory (exult) proudly.) Note: G2744 kauxáomai – properly, living with "head up high," i.e. boasting from a particular vantage point by having the right base of operation to deal successfully with a matter (see WP at 2 Cor 5:12). The high level of personal (self) interest motivating this boasting (kauχ-) accounts for why it is always in the Greek middle voice.]

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** - (Verb) manthanó (man-than'-o): to learn (I learn; with adj. or nouns: I learn to be so and so; with acc. of person who is the object of knowledge; aor. sometimes: to ascertain.) Note: G3129 manthánō (akin to G3101 /mathētḗs, "a disciple") – properly, learning key facts; gaining "fact-knowledge as someone learns from experience, often with the implication of reflection – 'come to realize' " (L & N, 1, 27.15).

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

Tense: Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G4238** - (Verb) prassó (pras'-so): to do, practice (I do, perform, accomplish; be in any condition, i.e. I fare; I exact, require.) Note: G4238 prássō – properly, the active process in performing (accomplishing) a deed, and implying what is done as a regular practice – i.e. a routine or habit (cf. R. Trench).

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** - (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

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** man in his *own* image **H6754(a)** in the image **H6754(b)** of God created **H1254** he him; male and female created **H1254**he them.

**H1254** - (Verb) bara' (baw-raw'): to shape, (absolutely) create {V‑Qal‑Perf‑3ms}

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

(figuratively) illusion, resemblance; hence a representative figure, especially an idol: - image, vain shew. (**a**) {Prep‑b | N‑msc | 3ms}

(**b**) {Prep‑b | N‑msc}

**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(a)**; and man became a living **H2416(b)** soul **H5315**.

**H2416** - (Noun or Adjective; feminine) chay (khah'-ee): alive, living

(**a**) {N‑mp)

(**b**) {Adj‑fs}

**H5315** - (Noun Feminine) nephesh (neh'-fesh): a soul, living being, life, self, person, desire, passion, appetite, emotion {Prep‑l "with regard to" |N‑fs}

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.

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**Errors in Human Origins Dates**

[By Hugh Ross](https://reasons.org/explore/blogs/todays-new-reason-to-believe/read/todays-new-reason-to-believe/2020/06/29/errors-in-human-origins-dates#author) who *earned a B.Sc. in physics from the University of British Columbia and an M.Sc. and Ph.D. in astronomy from the University of Toronto; and he was a postdoctoral research fellow for five years at Caltech, studying quasars and galaxies.*

**O**ne of the most common inquiries posed to Reasons to Believe scholars can be expressed by this pair of questions:

When did humanity originate?

**Can you be precise?**

Producing a scientific date for the origin of human beings is not easy and is far from precise and reliable. All scientific methods used for dating human origins, as opposed to the hominids that significantly preceded humans, involve both big statistical and even larger systematic errors.

**Kinds of Errors**  
Statistical errors, also known as random errors, refer to the imprecisions in making measurements. Systematic errors refer to environmental and instrumental factors that

could shift all the measurements up or down in value.

In some cases, the environmental and instrumental factors are known and scientists can determine the range of possible alterations of the values of the measurements. In other cases, the environmental and instrumental factors are known but scientists are not able to determine the range of possible alterations of the measurement values. In the remaining cases, scientists either are able to identify only a few of the possible environmental and instrumental factors or they cannot identify any of them.

**Distinguishing Errors in the Simple Sciences vs. Life Sciences**

In the simple sciences, like astronomy, physics, physical chemistry, and geophysics, often the environmental and instrumental factors are well understood and scientists are able to determine a range of values for possible alterations of the measurement values. Hence, when these scientists publish a research paper, their results will include an average of their measurements ± the probable statistical error ± the probable systematic error. Unlike the statistical error, the plus and minus for the systematic error may not be the same. If not stated, the probable error in each case is a 67% certainty that the actual value does not fall outside the stated error range. However, scientists working in the simple sciences will often present the statistical and systematic errors in their results where the certainty level is 95 or 99%.

A rule of thumb in the simple sciences is that no published result is to be trusted unless the author(s) identify the full range of possible systematic effects and demonstrate how they determined the range of possible alterations to their measurements by the systematic effects. Even then, caution is in order. There are many examples in the astronomy and physics journals where subsequent papers have pointed out an overlooked systematic effect.

In the life sciences, the subject matter typically is so complex that researchers are not able to identify the full range of possible systematic effects, let alone the range of alterations to their measurements such effects might make. Hence, life scientists typically only publish their statistical errors.

Even scientists who regularly read the life science research literature often place far more confidence in the published results than the results warrant. The lay public, even more so, can fall prey to trusting published results more than they should.

**Systematic Effects in Carbon-14 Dating of Human Origins**  
The most reliable dating method for humans origins is carbon-14 dating. It is the only radiometric tool that is useful for dating human remains and human artifacts. Carbon-14 dating measures how much time has passed since a living organism has stopped breathing in carbon molecules from the atmosphere. In other words, it measures how long an organism or a tissue from an organism, for example, papyrus, has been dead.

Carbon-14’s half-life is 5,715 ± 30 years.1 Dates from measurements of radioactive decay cease to be reliable once the sample’s date falls outside of a factor of seven or one-seventh the half-life (in other words, seven times 5,715 or one-seventh of 5,715). For carbon-14 that date range is 800–40,000 years ago. Any sample older than 40,000 years cannot be reliably dated using carbon-14.

**Cosmic Ray Rate**  
Carbon-14 dating, however, is not free of systematic effects. Carbon-14 in the atmosphere is produced by cosmic rays striking nitrogen-14. One systematic effect in carbon-14 dating is that the rate of cosmic rays striking the atmosphere can change over time. Cosmic rays predominantly come from the remnants of supernova eruptions. During the past 44,000 years there have been four supernova events within 360–820 light-years from Earth.2 Those distances are close enough to alter carbon-14 dates, but usually by no more than about 10%.

**Location of Organism**  
Another carbon-14 systematic effect is the location of the organism when it was alive. If it was at a high altitude, the air it was breathing would have been exposed to more cosmic rays. If it was underground or living under a dense forest canopy, the air it was breathing would have been exposed to fewer cosmic rays.

**Radioisotope Exposure**  
Yet another carbon-14 systematic effect is the exposure of nitrogen-14 to radioisotopes like uranium-235, uranium-238, and thorium-232. Such radioisotopes can transform small amounts of nitrogen-14 into carbon-14. It is such radioisotopes in Earth’s crust that explain, for example, why zircons and diamonds that are billions of years old register carbon-14 dates of about 58,000 years.

Fortunately, the systematic effects in carbon-14 dating can almost always be identified and the resultant systematic errors determined. Therefore, carbon-14 dating, where it is applicable, is the method anthropologists prefer in investigating human origins and human artifacts. It is the only reliable dating method at their disposal and is useful only for human remains and artifacts younger than 40,000 years.

**Systematic Effects in Other Human Origins Dating Methods**  
Typically, anthropologists lack the luxury of being able to employ carbon-14 dating. The most common alternate dating methods they use are thermal and optical luminescence.

**Limitations of Thermal and Optical Luminescence**  
Heat and light cause certain chemicals in tissues to fluoresce. Thermal and optical luminescence measure how long a sample has been cut off from exposure to heat and light, usually sunlight. Typically, it measures how long a sample has been buried by its capability for fluorescence.

For example, in optical luminescence, when a crystalline grain, such as quartz, is buried and cut off from sunlight, the radioactive decay of uranium and thorium in surrounding rocks and soil will knock electrons in the crystal out of position. Some of these electrons build up over time in defects in the crystal. Optical luminescence dating measures the degree of buildup to determine how long ago the crystal was buried.

Thermal and optical luminescence have obvious systematic effects that can prove to be quite large. The intensity of the heat or light before the sample was buried can be high or low depending on the environment in which the sample existed. The burial process may not be immediate. Rather, it might be stretched out over a significant time period. Another big systematic effect is how many times and in what ways the burial was interrupted or disturbed.

In thermal and optical luminescence researchers date one or more mineral crystals in an artifact, not the remains of an organism. One must assume that the artifact was placed in its current location by, for example, an ancient human and not by some other means. There also is the problem of distinguishing between a crystal associated with a relatively recent burial or an artifact from other crystals that were buried earlier. Furthermore, it is possible for an artifact buried in sediment of a relatively young age to be moved by a variety of geological processes or the actions of other creatures—for example, the digging activity of a bear—into a sediment layer of an older age.

A famous example of the enormity of possible systematic errors in thermal and optical luminescence dating are the artifacts in the Jinmium Rock Shelter in northern Australia. A thermoluminescence date of aboriginal artifacts was cited as evidence that humans had occupied Australia for at least the past 60,000 years.3 A later carbon-14 analysis showed that the oldest artifacts were only 3,000 years old.4 In the words of the authors of the later analysis, the earlier date was off “by more than a order of magnitude.”5

This reassessment of the Jinmium artifacts does not rule out human occupation in Australia before 3,000 years ago. However, it does reduce the date for the earliest evidence for the occupation of Australia by humans by a factor of about two. Other sites in Australia where both radiocarbon dating and atomic mass spectrometry have been applied yield dates for human artifacts of about 30,000 years ago.6

Limitations of Electron Spin Resonance and Uranium-Thorium Dating  
Two other frequently used dating methods employed by anthropologists are electron spin resonance and uranium-thorium. The electron spin resonance is a sophisticated version of the thermal and optical luminescence methods. The method measures the amount of unpaired electrons in a sample previously exposed to natural radiation. For this method to yield a reliable date, a researcher needs to know the past natural radiation rates to which the sample was exposed. Hence, electron spin resonance dating is subject to the same systematic effects that plague thermal and optical luminescence dating.

The uranium-thorium dating method measures how long ago a sample has first been precipitated from water. The method is based on the fact that thorium is not soluble in water but uranium is. One of the rare isotopes of uranium, uranium-234 decays into thorium-230 with a half-life of 245,000 years. (Uranium-234 exists on Earth despite the 4.567-billion-year age of Earth because it is an indirect decay product of uranium-238, which has a half-life of 4.468 billion years.) Hence, determining the ratio of thorium-230 to uranium-234 in a sample yields the time since its precipitation if, and only if: (1) one knows that the sample is entirely from a single rapid precipitation event, and (2) the sample subsequently has not suffered any significant disturbances or contamination.

**DNA Dating**  
Two of the most frequently cited tools for dating the origin of human beings are mitochondrial DNA analysis and Y-chromosomal analysis. All humans get their mitochondrial DNA exclusively from their mothers and all male humans get their Y-chromosomes exclusively from their fathers. Therefore, geneticists can determine the time back to one woman and one man from whom we are all descended by the following process:

measuring the genetic diversity in the present human population assuming mutation rates for mitochondrial DNA and Y-chromosomal DNA assuming an average time between birth and reproduction

Some of the possible systematic errors in DNA dating are obvious to researchers. Others are more subtle. Scientists know that the mutation rate is not the same for all humans at all times and all geographical regions. While certain environmental and social factors are known to substantially impact the human mutation rates, a host of others have not yet been studied.

**Astronomical Uncertainties**  
Even the environmental and social factors that are known can involve enormous uncertainties. Examples would be mutations generated by cosmic rays from past supernova eruption events and mutations generated by past major solar flares. During the past ten thousand years there have been no supernova eruptions closer than 5,000 light-years away.7 There were four supernovae eruptions 22,000–44,000 years ago that were 320–820 light-years distant and nine more 35,000–115,000 years ago that were 350–700 light-years distant.8 Similarly, there have been no major solar flares during the past 10,000 years and probably several 10,000–115,000 years ago. Failure to consider the impact of supernova eruptions and major solar flares alone implies that the published DNA dates for the origin of humans may be seriously overestimated.

**Human Reproduction Uncertainties**  
Likewise, nobody really knows with precision the times between birth and reproduction throughout human history. However, present-day values that incorporate widespread birth control and long career launch times (before childbearing) certainly put that time at the high end.

From a biblical perspective, it is possible that when God created Eve he endowed her eggs with a diversity of mitochondrial DNA. In that case, the calculated time, based on mitochondrial DNA analysis, back to the first woman from whom we are all descended could be much greater than it actually is. Similarly, the shortening of potential human lifespans that occurred after Noah’s flood may have involved God’s alteration of Y-chromosome DNA.

**Dating the Prehuman Hominids and Their Artifacts**For prehuman remains and artifacts, a few more reliable dating methods are available. For example, argon-argon dating and paleomagnetic dating can be employed on samples ranging from 250,000 years ago to several million years ago.

These methods are not without systematic effects. However, the possible systematic errors measure much below the methods used for dating human origins. This difference explains why readers can place somewhat greater confidence in the scientific dates for the prehuman hominids.

**Four Cautions for Interpreting the Scientific Dates for Human Origins**  
How, then, should we evaluate and interpret the scientific dates for human origins and/or artifacts attributed to early humans? First, readers need to beware of edge-of-the-error-bar bias. An example of this tendency occurs when scientists, journalists, and internet bloggers claim that humans date back to at least 200,000 years ago based on a published calculation that mitochondrial Eve lived 157,000 ± 40,000 years ago. A date of 200,000 years ago (the edge of the error bar) is not the same as a date of 117,000–197,000 years ago (the range).

Second, readers need to realize that many published dates for human origins and artifacts attributed to early human activity include only the statistical errors. Often these probable errors are less than 10% of the claimed age. Readers can look at such a small statistical error and conclude that the claimed age can be trusted as reliable when in fact the systematic error could be larger than ± 1,000%.

Third, readers need to recognize that with the exception of carbon-14 dating, it simply is not possible for scientists to determine a value for the likely systematic error. This incapacity explains why anthropologists never publish both statistical and systematic errors for their age measurements. However, anthropologists will sometimes, not always, identify likely systematic effects in their peer-reviewed papers without putting a value on such effects. Such authors are to be complemented for their caution. Nevertheless, readers need to exercise their own caution, recognizing that anthropology is of such an extremely complex nature that it is not yet possible for any anthropologist to identify all likely and possible systematic effects.

Fourth, the systematic effects for age measurements relative to anthropology almost always are much larger on the minus side than they are on the plus side. That is, the age is much more likely to be substantially more recent than it is to be earlier. Therefore, where it is known that the systematic effects likely are large, the reader may be wise to interpret the stated age as an approximate upper limit.

An appreciation for how statistical and systematic errors affect human origins dates gives scientists reason for tentativeness and humility. Though scientists love learning and solving difficulties, it appears for now that determining precise dates for humanity’s origin remains elusive.

**Endnotes:**

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Firestone, “Observation of 23 Supernovae.”

***Note****: It is important have a general understand of the scientific methods for age dating and their strengths and limits. Well-meaning people who say there is no such thing or is false, think they must protect GOD from himself. Ignorance will discredit any argument over time. Worse it will not prepare children with reasonable answers when challenged by others after they leave home.*

*GOD is using His design (Rom 1) of physics, astrophysics, chemistry and now our increasing knowledge of DNA to debunk Evolution theory to all people. (It is the science baby!)*

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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 receivith **G2983** tithes, payed tithes**G1183** in**G1223**  Abraham.

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1183** - (Verb) dekatoó (dek-at-o'-o): to collect tithes (I tithe, collect tithe from.) Note: Cognate: G1183 dekatóō– to tithe. See G1181 (dekátē).

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

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

**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).

**G1223** - (Preposition) 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** - (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. G1096 (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 G1510 /eimí (G1511 /eínai, 2258 /ēn).

Tense: second Perfect

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1450** - (Adjective) egguos (eng'-goo-os): under good security (adjective), guarantee (noun) (a surety, security.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2909** - (Adjective) kreittón or kreissón (krite'-tohn): better (stronger, more excellent.) Note: G2909 kreíttōn (the comparative form of G2904 /krátos, "dominion") – what is better because more fully developed, i.e. in reaching the needed dominion (mastery, dominance); "better" after exerting the power needed to "plant down God's flag of victory."

**G1242** - (Noun, Feminine) diathéké (dee-ath-ay'-kay): testament, will, covenant ((a) a covenant between two parties, (b) (the ordinary, everyday sense [found a countless number of times in papyri]) a will, testament.) Note: G1242 diathḗkē (from G1223 /diá, "thoroughly," intensifying G5087 /títhēmi, "place, set") – properly, a set-agreement having complete terms determined by the initiating party, which also are fully affirmed by the one entering the agreement.

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

**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

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result..

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

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.

**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. G1096 (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 G1510 /eimí (G1511 /eínai, G2258 /ēn).

Tense: second Aorist

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Feminine

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

Tense: Aorist

Voice: Active

Mood: Imperative

Person: second [you]

Number: Singular

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

Tense: Future

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** - (Verb) See above.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of G622 /apóllymi dating back to Homer (900 bc.]

Tense: second Aorist

Voice: Middle

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

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**G1342** to forgive **G863** us *our* sins, and to cleanse**G2511** us from all unrighteousness **G93** .

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

Tense: Present

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**G4103** - (Adjective) pistos (pis-tos'): faithful, reliable (trustworthy, faithful, believing.) Note: Cognate: G4103 pistós (an adjective, derived from G3982 /peíthō, "persuaded") – properly, faithful (loyalty to faith; literally, fullness of faith); typically, of believing the faith God imparts. [The root of G4103 /pistós, "faithful" and G4100 /pisteúō, "faith," are the same (pist-), referring to persuasion.]

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**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: second Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

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

Number: Singular

Gender: Feminine

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** - (Verb) charitoó (khar-ee-to'-o): to make graceful, endow with grace (I favor, bestow freely on.) Note: Cognate: G5487 xaritóō (from G5486 /xárisma, "grace," see there) – properly, highly-favored because receptive to God's grace. G5487 (xaritóō) is used twice in the NT (Lk 1:28 and Eph 1:6), both times of God extending Himself to freely bestow grace (favor).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

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** - (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, G1401 /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.

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

**G4222** - (Verb) potizó (pot-id'-zo): to give to drink (I cause to drink, give to drink; irrigate, 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**G4138** of the time was come**G2064**, God sent forth his Son, made **G1096**

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

**G4138** - (Noun, Neuter) pléróma (play'-ro-mah): fullness, a filling up ((a) a fill, fullness; full complement; supply, patch, supplement, (b) fullness, filling, fulfillment, completion.) Note: Cognate: G4138 plḗrōma – "sum total, fulness, even (super) abundance" (BAGD). See G4130 (plēthō).

Case: Nominative (subject; predicate nominative)

Number: Singular

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

Tense: second 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. G1096 (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 G1510 /eimí (G1511 /eínai, G2258 /ēn).

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

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G618** - (Verb) apolambanó (ap-ol-am-ban'-o): to receive from, receive as one's due ((a) I get back, receive back, (b) I get (receive) as due (deserved), (c) mid: I draw aside, separate.)

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**G5206** - (Noun, Feminine) huiothesia (hwee-oth-es-ee'-ah): adoption (adoption, as a son into the divine family.) Note: G5206 hyiothesía (from G5207 /hyiós, "son" and G5087 /títhēmi, "to place") – properly, sonship (legally made a son); adoption.

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

Number: Singular

Gender: Feminine

**G1821** - (Verb) exapostelló (ex-ap-os-tel'-lo): to send forth or away (I send away, send forth (a person qualified for a task).) Note: G1821 eksapostéllō (from G1537 /ek, "out from" intensifying G649 /apostéllō, "commission, send forth") – properly, send forth ("sent out from").

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**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: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Neuter

**G3765** - (Adverb, Negative) ouketi (ook-et'-ee): no longer, no more (no longer, no more.)

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** - (Verb) apekdechomai (ap-ek-dekh'-om-ahee): to await eagerly (I expect eagerly, wait for eagerly, look for.) Note: G553 apekdéxomai (from G575 /apó, "away from," G1209 /déxomai, "welcome" and G1557 /ekdíkēsis, "out of") – a triple compound (properly) meaning "welcome from and out of"; waiting that decisively "puts away" all that should remain behind. The prefix (apo) intensifies the root (dexomai) to emphasize the idea of separation. G553 (apekdéxomai) therefore is used of looking completely away from this world – and to the upcoming redemption of our body.

Tense: Present

Voice: middle or passive Deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G629** - (Noun, Feminine) apolutrósis (ap-ol-oo'-tro-sis): a release effected by payment of ransom (release effected by payment of ransom; redemption, deliverance.) Note: G629 apolýtrōsis(from G575 /apó, "from" and G3084 /lytróō, "redeem") – properly, redemption – literally, "buying back from, re-purchasing (winning back) what was previously forfeited (lost)." G629 /apolýtrōsis ("redemption, re-purchase") emphasizes the distance ("safety-margin") that results between the rescued person, and what previously enslaved them. For the believer, the prefix (G575 /apó) looks back to God's effective work of grace, purchasing them from the debt of sin and bringing them to their new status (being in Christ).

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

Number: Singular

**G4983** - (Noun, Neuter) sóma (so'-mah): a body (body, flesh; the body of the Church.) Note: G4983 sṓma – the physical body.G4983 (sṓma) is also used figuratively of the mystical Body of Christ (= the Church, the one people of God)

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

Number: Singular

Gender: Neuter

**G71** - (Verb) agó (ag'-o): to lead, bring, carry (I lead, lead away, bring (a person, or animal), guide, spend a day, go.)

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** - (Verb) summartureó (soom-mar-too-reh'-o): to testify or bear witness with (I bear witness together with.)

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5043** - (Noun, Neuter) teknon (tek'-non): a child (of either sex) (a child, descendent, inhabitant.) Note: G5043 téknon – properly, a child; (figuratively) anyone living in full dependence on the heavenly Father, i.e. fully (willingly) relying upon the Lord in glad submission. This prompts God to transform them into His likeness. G5043 /téknon ("a child living in willing dependence") illustrates how we must all live in utter dependence upon the Lord (moment-by-moment), drawing guidance (care, nurture) from our heavenly Father. G5043 (téknon) emphasizes the childlike (not childish) attitude of heart that willingly (gladly) submits to the Father's plan. We profoundly learn this as we are receptive to Christ speaking His rhēma-word within to impart faith (cf. Ro 8:16,17 with Ro 10:17, Gk text).

Case: Nominative (subject; predicate nominative)

Number: Plural

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** - (Verb) hagiazó (hag-ee-ad'-zo): to make holy, consecrate, sanctify (I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.) Note: Cognate: G37 hagiázō (from G40 /hágios, "holy") – to regard as special (sacred), i.e. holy ("set apart"), sanctify. See 40 (hagios). [G37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G2178** - (Adverb) ephapax (ef-ap'-ax): once for all (once, once for all; at once.)

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** - (Verb) hagiazó (hag-ee-ad'-zo): See above

**G40** - (Adjective) hagios hag'-ee-os): sacred, holy (set apart by (or for) God, holy, sacred.) Note: G40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, G40 (hágios) means "likeness of nature with the Lord" because "different from the world." The fundamental (core) meaning of G40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, G40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

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 **G3936(a)** ye your members *as* instruments **G3696(a)** of unrighteousness unto sin: but yield **G3936(b)** yourselves unto God, as those that are alive **G2198**from the dead, and your members*as* instruments **G3696(a)** of righteousness unto God.

**G3936** - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present.) Note: G3936 parístēmi (from G3844 /pará, "from close-beside" and G2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

(a)Tense: Present

(a)Voice: Active

(a)Mood: Imperative

(a)Person: second [you+]

(a)Number: Plural

(b)Tense: Aorist

(b)Voice: Active

(b)Mood: Imperative

(b)Person: second [you+]

(b)Number: Plural

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

(b)Number: Plural

(b)Gender: Neuter

**G3696** - (Noun, Neuter) hoplon (hop'-lon): a tool, implement, weapon (an instrument; plur: arms, weapons.) Note: G3696 hóplon – properly, an implement (normally used for warfare). In the NT, G3696 /hóplon ("instrument") is always in the plural ("weapons to wage war"). G3696 /hóplon ("instruments to make war") **underlines that God always gives all the resources we need to prevail in every form of spiritual warfare** – as we live in faith ("His inbirthed persuasion," 2 Cor 6:7, 10:4).

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

Number: Plural

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

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** - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present.) Note: G3936 parístēmi (from G3844 /pará, "from close-beside" and G2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G5600** - (Verb) ó (o): may, might

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

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

Tense: Aorist

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

**G1520** - (Adjective) heis (hice): one (one.)

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

Tense: 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** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G1453** - (Verb) egeiró (eg-i'-ro): to waken, to raise up ((a) I wake, arouse, (b) I raise 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** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

Tense: Perfect

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

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

(**a**) Tense: Perfect

(**a**) Voice: Active

(**a**) Mood: Indicative

(**a**) Person: first [we]

(**a)** Number: Plural

(**b**) Tense: Present

(**b**) Voice: Active

(**b**) Mood: Indicative

(**b**) Person: first [we]

(**b**) 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** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G3928** - (Verb) parerchomai (par-er'-khom-ahee): to pass by, to come to (I pass by, pass away, pass out of sight; I am rendered void, become vain, neglect, disregard.)

Tense: second 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. G1096 (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 G1510 /eimí (G1511 /eínai, G2258 /ēn).

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 **G2643**;

**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** - (Verb) katallassó (kat-al-las'-so): to reconcile (I change, exchange, reconcile.) Note: G2644 katallássō (from G2596 /katá, "down to an exact point," intensifying G236 /allássō, "to change") – properly, decisively change, as when two parties reconcile when coming ("changing") to the same position. G2644 /katallássō ("decisively changed, reconciled") is applied to marriage partners (1 Cor 7:11), but usually in the redemptive sense of a sinner reconciling to the Lord. [G2644 (katallássō) was originally used for the exchange of coins; "properly, to change, exchange (especially of money); hence, of persons, to change from enmity to friendship, to reconcile" (A-S).]

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

Tense: second Aorist

Voice: Active

Mood: Participle

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

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: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G5087** - (Verb) tithémi (tith'-ay-mee): to place, lay, set (I put, place, lay, set, fix, establish.)

Tense: second Aorist

Voice: Middle

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2643** - (Noun, Feminine) katallagé (kat-al-lag-ay'): reconciliation (reconciliation, restoration to favor.) Note: Cognate: G2643 katallagḗ – reconciliation (restoration) as the resulting of Christ exactly (precisely) exchanging His righteousness (blood) for our guilt. See G2644 (katallassō).

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

Number: Singular

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

**G4243** - (Verb) presbeuó (pres-byoo'-o): to be the elder, to take precedence (I am aged, act as an ambassador.) Note: G4243 presbeúō (a verb derived from presbys, "an older, venerated person") – properly, to be elderly or mature, "to be the elder, to take precedence and hence act as an ambassador" (A-S). G4243 /presbeúō ("act as an ambassador") means to act as an established statesman (diplomat) – a trusted, respected ambassador who is authorized to speak as God's emissary (represent His kingdom). This term is used in the ancient phrase, "I am on embassy to the Emperor, I am an ambassador" (Souter) – i.e. as someone respected as trustworthy (loyal, knowledgeable), especially in the opinion of those they know (belong to).

Tense: Present

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. [G3870 (parakaléō), the root of G3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G1189** - (Verb) deomai (deh'-om-ahee): to want, entreat (I want for myself; I want, need; I beg, request, beseech, pray.) Note: G1189 déomai (from the root deō, "having deep personal need, to be in want," see also G1162 /déēsis, "felt-need") – properly, to feel pressing need because of lack – hence, to make urgent appeal; to have deep personal need causing one to beseech (make earnest, specific request). [S. Zodihates (Dict) emphasizes the Gk middle voice meaning of this term, i.e. the personal, felt-need that drives G1189 (déomai). L-S and Thayer find deō expresses two distinct meanings in antiquity, perhaps indicating a distinction in accent (like with the English terms, pro'duce and prodúce).]

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: first [we]

Number: Plural

**G2644** - (Verb) katallassó (kat-al-las'-so): to reconcile (I change, exchange, reconcile.) Note: G2644 katallássō (from G2596 /katá, "down to an exact point," intensifying G236 /allássō, "to change") – properly, decisively change, as when two parties reconcile when coming ("changing") to the same position. G2644 /katallássō ("decisively changed, reconciled") is applied to marriage partners (1 Cor 7:11), but usually in the redemptive sense of a sinner reconciling to the Lord. [G2644 (katallássō) was originally used for the exchange of coins; "properly, to change, exchange (especially of money); hence, of persons, to change from enmity to friendship, to reconcile" (A-S).]

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** - (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. G1096 (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 G1510 /eimí (G1511 /eínai, G2258 /ēn).

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 pupil of Berean Memorial Christian School and member of Berean Memorial Church.