**The Basis of Forgiveness through Confession of Sin – BD04-02**

We continue this morning with the series of basic Bible doctrine studies. And we have learned thus far there was a wall which separated man from God, and that by the act of reconciliation, God removed that wall.

He removed it through the cross of Jesus Christ, a work of Christ on our behalf. There was once a matter of sin that separated us. God paid with the life of his son, and redeemed us out of the slave market of sin. We had the penalty of spiritual death, and because of our sin, God removed that by forgiving us our sin, through expiation.

There was a problem, that we have an old sin nature-so we were born physically alive but spiritually dead. He solved that by regenerating us, giving us a human spirit, whereby God contacts us. The character of God was such, His holiness as such, that this separated us. The justice of God, against our sin, was met with propitiation, that is satisfying justice-man’s against us. And the righteousness of God demanded perfect, absolute righteousness in us was met by imputation. We have imputed with the righteousness of Christ. And finally, we were born in Adam so that we were in a position of death and He removed us and put us in Christ, in the position of life.

So we have said, thus far, that **God exists, and that he reveals Himself in a way that we can understand, and that He has a plan, and that that plan includes each of us**. Now you will decide, of course, this morning, whether you want to get oriented to the plan of God, and whether you want to get involved, cooperatively, with God’s plan for your life or not.

Our role this morning is simply to communicate to you the revealed information of the word of God, and then we leave it with your responsibility to exercise your own volition as a priest of God, as to what you will do with it. However, if you will patiently listen during this series of basic doctrinal studies, we can assure you that you will have enough right information to know how to function in your priesthood and how to relate yourself to the plan that God has for your life. When you do this, your life will become meaningful, and you’ll find yourself enjoying God’s inner happiness, because this is what God desires to do, to share with you His perfect happiness.

**Spiritual Stalls**

Now we have learned that the old sin nature remains with the Christian after salvation and it causes the Christian to enter what we have called a “spiritual stall”. That is, where he is no longer flying, but where he is falling. **A spiritual stall stops all progress in the plan of God for your life and you are declared to be in the position of a carnal Christian**.

Now maximum capacity for understanding spiritual phenomena is going to be based on an attitude of mind, which results from the Holy Spirit controlling your life, which depends on your recovery from spiritual stalls. And that recovery technique we indicated was confession of that specific sin.

**Outside Evidence of Carnality**

Now the Bible gives us many evidences that this is true concerning the believer, that he continues with the old sin nature, and that at this problem of carnality is one that he faces all the days of his life. You remember that in 1 Corinthians 3, in the first 3 verses, we have a description of the evidence of carnality on the outside of the Christian. It is important that we understand this. Otherwise, you will be shocked by the things that Christians can do, by the wrong things that Christians can do. And you will cop out, with some explanation like “well, that person was never saved” or “he had a head knowledge, not a heart knowledge”.

And that isn’t true, because we come to an understanding of Christ through “a head knowledge.” There’s no difference. Now the sorriest and the best people in the world are Christians, and you need to understand that.

**The carnal Christian acts like a spiritual baby**. And you know what a baby is like. A baby wants attention, and he wants to be pursued, and he wants to be pleased. And that’s how some Christians within the local church are on the outside. You have the same evidence as you have in the Corinthian church here in 1 Corinthians 3, these first 3 verses, which describes the conduct of these people, which is “I want attention”. You have a Christian in your church and you don’t make over him- why, he walks out and says “that’s an unfriendly church”. And he goes and he finds someplace else, and he rotates from one church to another until he can find someplace that will compliment him enough. Some Christian brings a basket of flowers for the front of the auditorium, or gives a special offering for some cause, and if you don’t make note of it, he’s offended.

Some Christians show their carnality in their babyhood stage by the fact that they get big kicks out of seeing their name in the church bulletin. Others decry the fact that they have no social life, and they look to the local church to provide them with a social life. In general, they want the attention that somebody else is getting in the church, the prestige that somebody else is getting in the church, and they want to do what somebody else is doing in the church. One of the surest signs that you are in carnal, carnal babyhood stage of your spiritual development is the fact that you want attention, that you want to be made over, that you want to be lauded, that you want to be recognized. This is the babyhood stage.

**1Co 3:1**  And I, brethren, could **G1410 (a)** not (*oo*) speak **G2980** unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

**1Co 3:2**  I have fed **G4222** you with milk, and not (*oo*) with meat: for hitherto ye were not **G3768** able **G1410(b)** *to bear it,* neither yet now are ye able**G1410 (c)**.

**1Co 3:3**  For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

**G2980** - laleō (lal-eh'-o): (Verb) A prolonged form of an otherwise obsolete verb; to talk, that is, utter words: - preach, say, speak (after), talk, tell, utter. Compare G3004.

Part of Speech: Verb

Tense: Aorist

Voice: Active

Mood: Infinitive

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

**G3768** - oupō (oo'-po): (Adverb) From G3756 and G4452; not yet: - hitherto not, (no . . .) as yet, **not yet**.

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

**a**-Tense**: Aorist**

**a**-Voice: passive deponent

**a**-Mood: Indicative

**a**-Person: first [I]

**a**-Number: Singular

**a**-Attic form

**b**-Tense: **Imperfect**

**b**-Voice: middle or passive deponent

**b**-Mood: Indicative

**b**-Person: second [you+]a-

**b**-Number: Plural

**b**-Attic form

**c**-Tense: **Present**

**c**-Voice: middle or passive deponent

**c**-Mood: Indicative

**c**-Person: second [you+]

**c**-Number: Plural

**Inside Evidence of Carnality**

Other evidences of carnality are on the inside. If you move over to the book of Romans, chapter 7, the apostle Paul tells us what it’s like to have carnality evidenced on the inside of a Christian. Beginning in verse 14, Romans 7:14: “For we know that the law [that’s the law of Moses] is spiritual.”

**Rom 7:14**  For we know **G1492** that the law is spiritual: but I am carnal, sold **G4097** under sin.

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

Tense: Perfect

Voice: **Active**

Mood: Indicative

Person: first [we]

Number: **Plural**

**G4097** - pipraskō (pip-ras'-ko): (Verb) The first is a reduplicated and prolonged form of the second (which occurs only as an alternate in certain tenses); contracted from περάω peraō (to traverse; from the base of G4008); to traffic (by travelling), that is, dispose of as merchandise or into slavery (literally or figuratively): - sell.

Tense: Perfect

Voice: **Passive**

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: **Singular**

Gender: Masculine

This law was from God, and it expresses absolute righteousness. We Christians know that the Mosaic Law is spiritual, but Paul says “I am carnal. I am out of phase with the standards of God in my life.” Then he says “I am sold under sin”, which means “I am in bondage to sin.” This is in the Greek perfect tense, which means that this is a permanent factor of his life, the problem of being in bondage to the old sin nature. The word “sin” in the singular refers to the old sin nature.

Now here’s the great apostle Paul. He’s moving along his Christian life and he makes a declaration: “I know that what God tells me to do in His word is absolutely right, it’s spiritual, and I accept it. But, I find that I am carnal, I am in bondage to my own sin nature.”

**“What I Do”**

Now notice in verse 15 that there are, in translation, **the word “do” occurs 3 times**. **But in the Greek Bible, it is very revealing that these-this word for do -each time is a different word**. And it explains to us what is going on inside of us when we are carnal.

**Rom 7:15**  For that which I do **G2716** I allow not( *oo*): for what I would, that do **G4238** I not (*oo*); but what I hate**G3404**, that do I **G4160**.

**G2716** - katergazomai (kat-er-gad'-zom-ahee): (Verb) From G2596 and G2038; to work fully, that is, accomplish; by implication to finish, fashion: - cause, do (deed), perform, work (out).

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: first [I]

Number: Singular

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

Tense: Present

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

**G3404** - miseō (mis-eh'-o): (Verb) From a primary word μῖσος misos (hatred); to detest (especially to persecute); by extension to love less: - hate (-ful).

Tense: Present

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

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

Tense: Present

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

He says, “For that which I do”-and this word is “katergazomai.” And this word means “something on the inside working itself out.” So the first thing the **apostle Paul says there about carnality is that it comes from inside and it works itself out**.

For that which keeps on working out of me, I do not understand. For what I would, the things that I want, that do I not. Here’s the second ‘do’. And this ‘do’ is “prasso.” This word, “prasso,” means “to practice”. **The things that are my habits**.

Now, here’s this picture. I am frustrated by the fact that something keeps working itself from out of me from some source within me. Something down deep inside of me is coming, is causing practices, habits, performances to come out of me that I don’t want to do!

And then the last phrase, “but what I hate-the thing I really despise-that, I do.” And here is the last word for ‘do’, and this word is “poieo” in the Greek. And this is the only word for ‘do’ here. That’s what it means. **This is the thing I do**.

But in these 3 words, you see **we have a picture of what carnality** **is like on the inside of a Christian**. **There’s a dominating defect that we take with us into salvation**. So that you may translate this verse something like this: “for that which keeps on working out of me-that is, sins from the old sin nature when it’s in control-I do not understand. For what I desire that I do not practice. But what I hate, that’s what I’m doing.”

Well in time, as you go on through the book of Romans, you discover that the **apostle Paul learned that there is a power for controlling the old sin nature, and that God, the Holy Spirit**, is there to do it, there is a technique to recover from the point when the old sin nature takes control.

**Technique of Confession**

Now, there is strong negative volitions with this idea of confession. I’ve already been receiving it from several directions, on the reactions that some of you have received, and having some of the people listening to tapes on a particular subject. The average religious person and the average religious church is appalled by the idea of confession of sins as the spiritual stalls recovery technique.

I want you to turn with me this morning, as we begin, to turn our attention to the fact that there is a basis for this technique. I want to show you that there is a legitimate ground by which God can act upon this basis. Turn to 1 Corinthians 1. 1 Corinthians 1:2. The apostle Paul says unto the church of God, which is at Corinth. The church of God refers to believers who are in union with Jesus Christ, and who thereby compose the universal church. They are at Corinth, which refers to the fact that they are also in a local church, which is a physical part of the universal church. Then he says, “them that are sanctified in Christ Jesus”-the word “sanctified”, remember, means “set apart”-and this is in the perfect tense, so it means they are forever set apart in union with Christ Jesus. Sanctified, or set apart, in Him, they have a relationship that is eternal. They who have called upon the name of Jesus Christ, our Lord, both theirs and ours.

**1Co 1:2**  - See Below:

**Inner and Outer Circle**

Now, let’s review our diagram again, that helps us to think this through. Here’s a circle, and this circle represents Jesus Christ. Now, **at the point of your salvation, you enter this circle**. And you enter that circle forever. And that’s why we say that this is eternal fellowship. This is a circle that you can never leave, once you have entered it. Now there is also a circle here in the core-the inner circle**. And this inner circle is your relationship to God in time.** This is your temporal fellowship. This is the position of being spiritual. This is the position, out here, of being carnal. You enter this one by sin, you return by confession.

Now, that’s the basic picture. And it is very important that you understand this relationship. When we speak about a position in Jesus Christ, we’re talking about the fact that God has united you to the Son of God. And He has done it in such a way, the Bible describes from this perfect tense, that it can never again be undone. That’s the first thing we want to establish.

Now, the inner circle represents the way you walk with God in your daily life. It’s your temporal fellowship. And, you will be in and out of that circle as you move along through your daily experience.

**Two Kinds of Christians**

Now 1 Corinthians 3:1 teaches us that there are two kinds of Christians. He said “I couldn’t speak unto you as spiritual, but unto you as carnal.” Now, the spiritual Christian is the one that is in the inner circle of fellowship. The carnal Christian is the one who has left that inner circle. But you will notice that 1 Corinthians 1:2, in addressing these same Christians, in this church in Corinth, called them all saints. “Unto the church of God, which is at Corinth, that are sanctified in Christ Jesus, called saints.” These people are all saints.

**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 **G1941** the name of Jesus Christ our Lord, both theirs and ours:

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

Tense: Perfect

Voice: Passive

Mood: Participle

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

Number: Plural

Gender: Masculine

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

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

Number: Plural

Gender: Masculine

**G1941** epikaleomai (ep-ee-kal-eh'-om-ahee): (Verb) Middle voice from G1909 and G2564; to entitle; by implication to invoke (for aid, worship, testimony, decision, etc.): - appeal (unto), call (on, upon), surname.

Tense: Present

Voice: Middle

Mood: Participle

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

Number: Plural

Gender: Masculine

**1Co 3:1**  And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

**1Co 3:1** – See Above

Now, you may have various views about your Christianity this morning. Some of you may be sitting here and thinking that you’re lost again. Some of you may say, “I have a very sorry Christian life.” You may be very dissatisfied with the way that you conduct your life as a Christian. Others of you may feel that you are very much on the godly side. Some Christians give themselves a higher rating because they are clean-living people.

But you see, this doesn’t mean much in reference to divine estimate, although it is important. An unbeliever can live just as clean a life as a Christian, and maybe better, but that is morality. That is not Christianity. And you may be a good Christian, or you may just be a self-deceived, self-righteous idiot this morning. But it’s not the issue before God. And in the basic course of doctrine like this, we’re going to try to orient you to what is important in God’s eyes in reference to the quality of your Christianity.

Many Christians, because they are discouraged with their Christian lives, because they don’t understand how to function under their personal priesthood, resort to all kinds of gimmicks to try to do something about it. And so they get themselves into a church where they can get in a lot of activity, and some kind of a program, and they go through certain stages to reach a certain standard, and then they discover and they’re still bored. Or maybe they respond with the solution of the satanic emotional delusion of speaking in tongues, or of the healing. People who are following that course find that they can get really emotionally high for a while, but then they have a spiritual hangover.

**The Old Sin Nature**

Now God provides you and me with happiness, He provides us with peace, and He provides us with the means to exercise genuine love. But we have to get right information to be able to do that. We’re dealing with a very vicious statement, this old sin nature-and this is the core of our troubles.

Just very briefly, to review it: we have learned about it. Believers possess an old sin nature after their salvation. The old sin nature is desperately wicked. Believers under the old sin nature’s control are called “carnal” or “fleshly”. The old sin nature frustrates good, divine instruction and the Christian way of life. We get an old sin nature from procreation, from our parents. The old sin nature produces sin and human good both. The old sin nature isn’t found in the resurrection body of believers.

**Christianity as a Relationship**

Now, this is the problem that we’re dealing with. But we who have this kind of a situation are united to Jesus Christ. And we are seated with Him at the right hand of God the Father in Heaven from the point of our salvation. So you see Christianity is not a matter of rituals and of customs and of activities, but it’s a matter of a relationship. **Christianity is a relationship, not a religion**. In a religion, man seeks to gain God’s approval and His blessings by his human works. In Christianity, a person has a relationship where God, **The Holy Spirit, has entered him into union with Jesus Christ**.

So we want to look this morning as to why this relationship in these two circles works. How is it that I, as a Christian, can leave this inner circle and not leave my salvation and that I can return? It all stems from our position in Christ. So we’re going to look in a little bit more detail as to what that is, position in Christ.

**Position in Christ**

First of all, question number one, how do you get in? **How do you get in to Christ**? The mechanics of this, we read here in 1 Corinthians that all believers are sanctified, whether they’re carnal or spiritual. They may all be in different stages of growth. Jesus Christ is in Heaven, we are on earth, but the moment we receive Him as Savior, something happens to us on the inside. Something very permanent takes place.

**Baptism into the Body of Christ**

You’ll read about that in 1 Corinthians 12:13. We read, “For by what spirit were we all baptized into one body?” All believers are baptized by God, the Holy Spirit, into the body of Christ. Verse 27: “Now ye are the body of Christ, and members in particular.” Baptism means identification. The baptism of the Holy Spirit, let’s clarify from the very beginning, is not an experience.

**1Co 12:13**  For by one Spirit are we all baptized **G907** into **G1519** one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink **G4222** into **G1519** one Spirit.

**1Co 12:27**  Now ye are the body of Christ, and members **G3196** in particular **G3313**.

***ESV 1Co 12:27*** Now you are the body of Christ and individually members of it.

**G907** - baptizō (bap-tid'-zo): (Verb) From a derivative of G911; to make whelmed (that is, fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: - baptist, baptize, wash.

Tense: Aorist

Voice: **Passive**

Mood: Indicative

Person: first [we]

Number: Plural

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

Tense: Aorist

Voice: **Passive**

Mood: Indicative

Person: first [we]

Number: Plural

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

**G3196** - melos (mel'-os): (Noun) Of uncertain affinity; a limb or part of the body: - member.

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

**G3313** - meros (mer'-os): (Noun) From an obsolete but more primary form of μείρομαι meiromai (to get as a section or allotment); a division or share (literally or figuratively, in a wide application): - behalf, coast, course, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort (-what).

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

Number: Singular

Gender: Neuter

I’ve been listening to the radio preachers recently. Some of our people would like to get us interested in some small segments of radio time. So I’ve been listening in, and I am appalled at the gobbledy-gook and the hogwash that’s put out on the radio programs. The invitations to receive the Holy Spirit through all kinds of fantastic, weird devices.

As a matter of fact, this precious truth about the baptism of the Holy Spirit is even being distorted in circles that ought to know better on the college level, organizations working with college students. My number two son told me that they had recently at Wheaton College heard a man that was head of such an organization. And there were red flags here and there that kept coming up in his mind, he didn’t know quite exactly why. And I told him that in the newspaper information sheet of this particular organization, they have now started printing how many college students received Christ as Savior in a certain school, in the work of their staff. And then it is also listing how many of them expressed a desire to be baptized with the Holy Spirit.

This is an extremely defective point of view, and it is satanic, for it defeats the stability and assurance of a Christian at the point of his relationship, his eternal, permanent relationship to Jesus Christ. There’s no end of troubles, of problems, that stem in the lives of people unless they understand this position in Christ. We get in because God, the Holy Spirit, baptizes us into it.

One of these radio preachers says when you’re baptized with the Holy Spirit, you’ll know it because you’ll start speaking in tongues. Nothing could be further from the truth; that’s a bald-faced lie. The baptism of the Holy Spirit is not an experience. You have no emotional reactions or response from it. It is received automatically by every Christian at the point of salvation. And it is the key to our union with Jesus Christ. **The moment you believe, 1 Corinthians 12:13, declares that by that spirit, you are baptized into union with Jesus Christ**. And don’t let anybody ever deceive you, no matter how powerful and how influential and how prestigious the organization may be. You will find false doctrine in the most appalling places.

**The Union of Jesus Christ**

Secondly, we get in with the baptism of the Holy Spirit, that’s the technique. This union is true of carnal and spiritual Christians. It is equally true of both. 1 Corinthians 1:2, you see already indicated that this was true. The background of the Corinthian church was very bad; this was perhaps the most carnal church in the New Testament, and it came out of a very, very wicked social background. And yet, these people in 1 Corinthians 1:2 are declared to be sanctified, set apart in Jesus Christ, and they are called saints: every one of them, the carnal and the spiritual alike. And they are called this, it says, with all that in every place call upon the name of Jesus Christ, which is the same thing as saying faith in Jesus Christ, Acts 2:21, Acts 16:31. So “sanctified” and “saint” describe every Christian’s position with God, immaterial of how we walk. Sanctified, permanently. Saint, because of how you walk? No, because of who and what Jesus Christ is and what He has done.

**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 **G1941** the name of Jesus Christ our Lord, both theirs and ours:

**1Co 1:2** - See Above

**Act 2:21**  And it shall come to pass, *that* whosoever **G1510** shall call on **G1941** the name of the Lord shall be saved **G4982**.

**G1510** - eimi (i-mee'): (Verb) First person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic): - am, have been, X it is I, was. See also G1488, G1498, G1511, G1527, G2258, G2071, G2070, G2075, G2076, G2771, G2468, G5600.

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1941** - epikaleomai (ep-ee-kal-eh'-om-ahee): (Verb) Middle voice from G1909 and G2564; to entitle; by implication to invoke (for aid, worship, testimony, decision, etc.): - appeal (unto), call (on, upon), surname.

Tense: Aorist

Voice: Middle

Mood: **Subjunctive**

Person: third [he/she/it]

Number: Singular

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

Tense: Future

Voice: **Passive**

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Act 16:31**  And they said, Believe**G4100** on **G1909** the Lord Jesus Christ, and thou shalt be saved**G4982**, and thy house.

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

Tense: **Aorist**

Voice: Active

Mood: **Imperative**

Person: second [you]

Number: Singular

**G1909** - epi (ep-ee'): (Verb) A primary preposition properly meaning superimposition (of time, place, order, etc.), as a relation of distribution [with the genitive case], that is, over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.: - about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, [where-]) fore, in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of) over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

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

Tense: Future

Voice: **Passive**

Mood: Indicative

Person: second [you]

Number: Singular

So you see, the kind of Christian you are this morning is not the issue with God. Because the issue is what God did for you the moment of salvation. There were over 30 different things that happened to you in an instant when you believed in Christ as Savior. **One of those things we’re talking about, being placed in Christ**.

So positional truth is the basis, you see, for our circles. When I sin, **because I am eternally united to Christ, it can’t break my Son-ship, but it does break my fellowship**. It ruins my walk with God. **God the Holy Spirit is grieved, He is quenched**. I’m not leaning on Him, therefore He cannot direct me. Therefore, my life is in a spiritual stall, and I am going exactly no place. And until I come back, through confession of sin and get back into that inner circle, that’s where it stands all the days of my life. This is true because I am in position in Christ.

And unless people understand this, these folks that you explain this to, these people that you let listen to one of your tapes, they’re going to be appalled. Like one man from a great denomination said to one of our men, “well, the way he talks, all you’ve got to do is just sit on your backside and do nothing!”

And that’s a colloquial way of expressing it, but that’s about it, **because God has done it, and not you**. So quit complimenting yourself.

**The Result of Our Positional Relationship to Jesus Christ**

Furthermore, there are two main results from our positional relationship to Jesus Christ. One is eternal life. You have eternal life. 1 John 5:11, “and this is the record that God had given to us. Eternal life and this life is in His Son. He that hath the Son, hath life. He that hath not the Son of God, hath not life.” Here again, it’s a relationship with the Son Jesus Christ, not a ritual. The day you entered union with him, you entered His eternal life.

**1Jn 5:11**  And this is the record, that God hath given **G1325** to us eternal **G166** life**G2222 (a)**, and this life**G2222(b)** is in **G1722** his Son.

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G166** - aiōnios (ahee-o'-nee-os): (Adjective) From G165; perpetual (also used of past time, or past and future as well): - eternal, for ever, everlasting, world (began).

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

Number: Singular

Gender: Feminine

**G2222** (a/b) - zōē (dzo-ay'): (Noun)

From G2198; life (literally or figuratively): - life (-time). Compare G5590.

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

a-Number: Singular

a-Gender: Feminine

b-Case: Nominative (subject; predicate nominative)

b-Number: Singular

b-Gender: Feminine

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

Now, nobody can take this eternal life away from you. John 10:28 says no one can pluck you from the Father’s hand. Romans 8:38, 39, lists a series of different things, persons, humans, events-none of which can remove you. You notice in Romans 8:38 and 39, it includes angels. And the greatest angel of all, Satan, if he could remove you, he would. The Bible says he can’t.

**Joh 10:28**  And I give unto them eternal life; and they shall never **G3364** perish **G622**, neither shall any *man* pluck **G726** them out of G1537 my hand.

**G3364** - ou mē (oo may): (Double negative Particle) That is, G3756 and G3361; a double negative strengthening the denial; not at all: - any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise). Compare G3378

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

Tense: second Aorist

Voice: Middle

Mood: Subjunctive

Person: third [they]

Number: Plural

**G726** - harpazō (har-pad'-zo): (Verb) From a derivative of G138; to seize (in various applications): - catch (away, up), pluck, pull, take (by force).

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1537** - ek (ek, ex): A primary preposition denoting origin (the point whence motion or action proceeds), from, out (of place, time or cause; literally or figuratively; direct or remote): - after, among, X are, at betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of completion.

**Rom 8:38**  For I am persuaded, that neither **G3777** death, nor **G3777** life, nor **G3777** angels, nor **G3777** principalities, nor **G3777** powers, nor**G3777** things present, nor **G3777** things to come,

**G3982** - peithō (pi'-tho): )Verb) A primary verb; to convince (by argument, true or false); by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty): - agree, assure, believe, have confidence, be (wax) content, make friend, obey, persuade, trust, yield.

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**G3777** - oute (oo'-teh): (Negative Particle) From G3756 and G5037; not too, that is, neither or nor; by analogy not even: - neither, none, nor (yet), (no, yet) not, nothing.

**Rom 8:39**  *Nor* **G3777** height, nor **G3777** depth, nor **G3777** any other creature, shall be able **G1410** to separate us from the love of God, which is in **G1722** Christ Jesus our Lord.

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

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5563** - chōrizō (kho-rid'-zo): (Verb) From G5561; to place room between, that is, part; reflexively to go away: - depart, put asunder, separate.

Tense: Aorist

Voice: Active

Mood: Infinitive

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

Even God can’t remove you. Even God couldn’t remove you from this position in Christ, because He is immutable, He is unchangeable, He is absolutely just, and His justice has been met, has been satisfied. So instead, God’s power is actually the thing that is preserving you. 1 Peter 1:4, says “inheritance, incorruptible and undefiled, and that faded not away. Reserved in heaven for you who are kept by the power of God through faith, unto salvation, ready to be revealed in the last time.” Who are kept by the power of God.

**1Pe 1:4**  To an inheritance incorruptible **G862**, and undefiled **G263**, and that fadeth not away **G263**, reserved **G5083** in heaven for you,

**G862** - aphthartos (af'-thar-tos): (Adjective) From G1 (as a negative particle) and a derivative of G5351; undecaying (in essence or continuance): - not (in-, un-) corruptible, immortal.

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

Number: Singular

Gender: Feminine

**G283** - amiantos (am-ee'-an-tos): (Adjective) From G1 (as a negative particle) and a derivative of G3392; unsoiled, that is, (figuratively) pure: - undefiled.

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

Number: Singular

Gender: Feminine

**G5083** - tēreō (tay-reh'-o): (Verb) From τηρός teros (a watch; perhaps akin to G2334); to guard (from loss or injury, properly by keeping the eye upon; and thus differing from G5442, which is properly to prevent escaping; and from G2892, which implies a fortress or full military lines of apparatus), that is, to note (a prophecy; figuratively to fulfil a command); by implication to detain (in custody; figuratively to maintain); by extension to withhold (for personal ends; figuratively to keep unmarried): - hold fast, keep (-er), (ob-, pre-, re) serve, watch.

Tense: Perfect

Voice: Passive

Mood: Participle

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

Number: Singular

Gender: Feminine

Now these poor people that run around constantly on edge because they’ve done something and they think they’re headed back for hell again, are the people who have not grasped the fact that **we are kept in salvation by the power of God, and not by your human efforts**. So stop insulting God, if that’s been your line of thought.

**Deceit in the Church**

All of these invitations that are so popular in churches today, for people to rededicate themselves, for people to come forward and reaffirm their faith, for people to stand up and stand with God, those are practically blasphemy. Because God isn’t going to give you anything more at that moment than He has already given you at the point of salvation. Because you are ignorant of the doctrine, you will be a sucker for that kind of professional preacher bait, and you will rise to it and snap on it, and pretty soon you will be standing and moving forward.

My son observed that the technique is tried in the Wheaton chapel on two occasions, and it bombed out both times, because there were enough students apparently who knew better than to respond to this kind of gimmickry. Now the professional revivalist that moves around doesn’t like this. He doesn’t like you to decry the fact of making public moves, of somehow something you can humanly do cannot be associated with what God has already done: the idea that if you’ll just come forward publicly, it will seal this in your mind. What kind of a boob-tubed idiot are you that you can’t believe God and understand what you’re told He has done for you? That if you do something publicly now it’s become significant to you.

And I read an article yesterday, one who was decrying the Doctor Louis Barry Chaffer of Dallas Seminary for the fact that Dallas men aren’t generally known for inviting revival, evangelists and revivalists in for a series of meetings.  And this well-known authority apparently hasn’t grasped the fact that Dallas Seminary people usually know enough doctrine and usually know enough that this is the thing to give people that the result is the people of God are out there doing the job of the ministry.  Dr. Chaffer, in his book True Evangelism has the remark that revival is abnormal.  You should’ve heard-you should’ve read-the articles that came out in furor over that remark when it was discovered.

What he meant was that **if people of God understand their position in Christ and they understand the technique of confession of sin, they’ll always be in such a spiritual plane with God that they’ll be fully functioning and operating in their priesthood**.  And you won’t have to have someone coming up with these devices and gimmicks.

One well-known evangelist years ago was in at a church of Dallas.  Our boys’ band was invited to play, and so we-Dennis Williams may have been along, I don’t know-by the way, that was Mrs. Chan leading the choir this morning.  But Dennis may have been in that group, I don’t remember.  But we went to this very large church in Dallas and after the boys got through playing, we all sat on the first two row and I was on the end.  And this evangelist got up, and after he warmed the crowd up a little bit with a few stories about mother and her candle in the window.  Then he said “how many of you are Christians here?  I want you to stand up!”  And I was just sitting there, and out of the corner of my eye, I could see 15 heads go snap toward me.  Because they hadn’t been briefed on this, but they knew that something was wrong.  And we just sat there.

And boy, was he encouraged!  He thought “hot dog, I’ve got two rows of them down here in front to go to work on.  And here they are, playing in the church band too!  No wonder they don’t know all the notes.”

**God’s Work in You**

This is not how God works.  God does not invite you to come up with all your little devices and yet, if you don’t have doctrine being taught, what on earth is a preacher going to do?  How is he going to prove to you that he’s worth his salary?  How’s he going to prove it, except that he gets people to do something outside so that you can get a little emotional kick regularly to prove that he’s worth having around?  He plays the numbers racket to prove that he’s accomplishing God’s work on the basis of that statistics that he can share with you.

But if you’ve accepted Jesus Christ as your Savior, you don’t need any of that.  Because, I’m happy to tell you, there’s a very dramatic verse that lays it all on God’s shoulders and takes it completely off of yours, no matter how far you may go astray.  2 Timothy 2:13 says “if we believe not, yet he abideth faithful, he cannot deny himself.”  If you believe not, yet he abideth faithful, even become an atheist, and you’ll still be saved.

**2Ti 2:13**  If we believe not **G569**, *yet* he **G1565** abideth **G3306** faithful: he cannot (*oo*) deny **G720** himself.

**G569** - apisteō (ap-is-teh'-o): (Verb) From G571; to be unbelieving, that is, (transitively) disbelieve, or (by implication) disobey: - believe not.

Tense: Present

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**G1565** - ekeinos (ek-i'-nos): (Demonstrative Pronoun) From G1563; that one (or [neuter] thing); often intensified by the article prefixed: - he, it, the other (same), selfsame, that (same, very), X their, X them, they, this, those. See also G3778.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

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

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G720** - arneomai (ar-neh'-om-ahee): (Verb) Perhaps from G1 (as a negative particle) and the middle of G4483; to contradict, that is, disavow, reject, abnegate: - deny, refuse.

Tense: Aorist

Voice: middle Deponent

Mood: Infinitive

**God’s Discipline**

Now, this is not to say that God does not discipline.  **This is not to say that any Christian who’s out of that inner circle is not coming under the increasing barrage of God’s attention and pressures to bring him back in**.  **Because that’s exactly what he will do**.

God Himself put you there, and he keeps you there.  So the godly Christian doesn’t have one bit more standing with God than the ungodly Christian does when it comes to positional truth.  There is no distinction; you are under the grace of God.  So be careful when you stand up and you brag how much you have done for God and how mightily God has used you.  Because Christians are going to go out, and they’re going to compliment you.  They do that in church every morning, every Sunday morning, Sunday evening to the pastor.  They tell the pastor what a great sermon it was, and if he’s not careful, he gets to start believing it.  You may impress people, but I guarantee you, you will not impress God.

**Receiving the Righteousness of Jesus Christ**

So one of the great things we have is eternal life.  The other things we receive when we are united to Christ is imputed righteousness.  **The imputed righteousness of Jesus Christ**.  All of our righteousness, as Isaiah 64:6 says, is filthy rags**.  We have no assets with which to pay God**.  We begin life in debt to him, behold to God.  And 2 Corinthians 5:21 tells us that we receive His righteousness in place of our sin.  “For He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him.”  With the sacrifice of Jesus Christ, our debt was wiped clean.  So God not only forgave, but He added all of His divine assets when He gave you the righteousness of Jesus Christ.  So you’re permanently in the black.  Union with Christ gives you this position.

**Isa 64:6**  But we are all as an unclean **H2931** *thing,* and all our righteousnesses **H6666** *are* as filthy **H5708**rags; and we all do fade as a leaf; and our iniquities **H5771**, like the wind, have taken us away.

**H2931** - (טָמֵא) ṭâmê' (taw-may'): From H2930; foul in a religious sense: - defiled, + infamous, polluted (-tion), unclean.

(Prep‑k, Art | Adj‑ms)

**H6666** - (צְדָקָה) tsedâqâh (tsed-aw-kaw'): From H6663; rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity): - justice, moderately, right (-eous) (act, -ly, -ness).

(N‑fpc | 1cp)

**H5708** - (עֵד) ‛êd (ayd): From an unused root meaning to set a period (compare H5710 and H5749); the menstrual flux (as periodical); by implication (in plural) soiling: - filthy.

(N‑mp)

**H577**1 - (עָווֹן) ‛âvôn (aw-vone'): From H5753; perversity, that is, (moral) evil: - fault, iniquity, mischief, punishment (of iniquity), sin.

(Conj‑w | N‑cpc | 1cp)

**2Co 5:21**  For he hath made **G4160** him *to be* sin for us, who knew **G1097** no sin; that we might be made**G1096** the righteousness**G1343** of God in**G1722** him.

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: second Aorist

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

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

Tense: Present

Voice: middle or passive deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

**G1343** - dikaiosunē (ik-ah-yos-oo'-nay): (Noun) From G1342; equity (of character or act); specifically (Christian) justification: - righteousness.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

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

Now don’t confuse this with experiential righteousness.  Just because you have the righteousness of Christ, again, doesn’t mean that you will act that way.  This comes from something we’re going to go in pretty deeply in the very near future.  Just briefly to remind you that while Jesus Christ before the cross, while He was moving through life, all of the forces of Satan were directed against Him.  He was target.  And what John 16 means when it tells us that the Holy Spirit convicts of sin, righteousness, and judgment, particularly the judgment of the Prince-that Satan has been judged, so the prince of the power of the air has been judged-is that the engagement between Christ and Satan on the cross was victorious.  Now, He is no longer the target.  Guess who is the target of every bit of Satan’s activity?  **You**.  And this is what we are talking about this morning in basic doctrinal ideas.

God has given you a way to prepare yourself to grow in spiritual structure of maturity, that you can defend yourself against this roaring lion, that his fiery darts will not affect you.  And you will not be borne into this.  You start off in the Christian life brand new and uninformed and a weakling.  But you have great potential, and it is only as you enter into the Word of God and into doctrinal understanding that you begin to find within you things are changing.  Your tastes change, your inclinations change, your desires change, and you are motivated in a way that is compatible with God’s plan for your life.

Now, this is a whole study in itself, that we’re going to get into, because some of you sitting here this morning have very shallow and very weak internal spiritual structures.  And you are bored to death, you are constantly plaguing yourself with what you are not and what you should be, you are constantly struggling to be something and you have not yet entered that real of real satisfaction, peace, and happiness, and exhilaration which is the life that is characteristic of those who know God and are in His family.

**The Protection of Our Union with Christ**

This union with Jesus Christ?  There’s another thing.  It protects every believer from judgment**.  Protects from judgment in eternity**.  There’s going to be a great white throne judgment, Revelation 20:11-15 tells us.  It’s the basis on which all unbelievers are going to be judged for their good works, which will not be enough.  So Romans 8:1 comforts us with the statement that we who are in the position of in Christ can never come into a judgment.  There’s now, therefore, no condemnation to them who are in Christ Jesus.

**Rev 20:11**  And I saw a great white throne, and him that sat **G2521** on it, from whose face the earth and the heaven fled away **G5343**; and there was found **G2147** no (*oo*) place for them.

**G2521** - kathēmai (kath'-ay-mahee): (Verb) From G2596 and ἧμαι hēmai (to sit; akin to the base of G1476); to sit down; figuratively to remain, reside: - dwell, sit (by, down).

Tense: Present

Voice: middle or passive deponent

Mood: Participle

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

Number: Singular

Gender: Masculine

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Rev 20:12**  And I saw the dead, small and great, stand **G2476** before God; and the books were opened **G455(a):** and another book was opened **G455(b)**, which is *the book* of life: and the dead were judged **G2919** out of those things which were written **G1125** in the books, according to their works.

**G2476** - histēmi (his'-tay-mee): (verb) A prolonged form of a primary word στάω staō (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively): - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare G5087.

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

**G455 (a/b)** - anoigō (an-oy'-go): (Verb) From G303 and οἴγω oigō (to open); to open up (literally or figuratively, in various applications): - open.

a-Tense: Aorist

a-Voice: Passive

a-Mood: Indicative

a-Person: third [they]

a-Number: **Plural**

b-Tense: Aorist

b-Voice: Passive

b-Mood: Indicative

**b**-Person: third [he/she/it]

b-Number: **Singular**

**G243** - allos (al'-los): (Adjective) A primary word; “else”, that is, different (in many applications): - more, one (another), (an-, some an-) other (-s, -wise).

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G1125** - graphō (graf'-o): (Verb) A primary verb; to “grave”, especially to write; figuratively to describe: - describe, write (-ing, -ten).

Tense: Perfect

Voice: Passive

Mood: Participle

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

Number: Plural

Gender: Neuter

**Rev 20:13**  And the sea gave up **G1325** the dead which were in it; and death and hell delivered up **G1325** the dead which were in them: and they were judged **G2919** every man according to their works.

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

a-Tense: Aorist

a-Voice: Active

a-Mood: Indicative

a-Person: third [he/she/it]

a-Number: **Singular**

b-Tense: Aorist

b-Voice: Active

b-Mood: Indicative

b-Person: third [they]

b-Number: **Plural**

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

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [they]

Number: Plural

**Rev 20:14**  And death and hell were cast **G906** into the lake of fire. This is the second death.

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

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [they]

Number: Plural

**Rev 20:15**  And whosoever was not (*oo*) found **G2147** written**G1125** in the book of life was cast **G906** into the lake of fire.

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

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1125** - graphō (graf'-o): (Verb)

A primary verb; to “grave”, especially to write; figuratively to describe: - describe, write (-ing, -ten).

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G906 –** See above

**Rom 8:1**  *There is* therefore now no **G3762** condemnation **G2631** to them which are in Christ Jesus, who walk **G4043** not after the flesh **G4561**, but after the Spirit **G4151**.

**G3762** - oudeis (oo-dice'): (Adjective) Including the feminine οὐδεμία oudemia oo-dem-ee'-ah and the neuter οὐδέν ouden oo-den' From G3761 and G1520; not even one (man, woman or thing), that is, none, nobody, nothing: - any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G4043** - peripateō (per-ee-pat-eh'-o): (Verb) From G4012 and G3961; to tread all around, that is, walk at large (especially as proof of ability); figuratively to live, deport oneself, follow (as a companion or votary): - go, be occupied with, walk (about).

Tense: Present

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

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

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

Number: Singular

Gender: Feminine

**G4151** - pneuma (pnyoo'-mah): (Noun) From G4154; a current of air, that is, breath (blast) or a breeze; by analogy or figuratively a spirit, that is, (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ’s spirit, the Holy spirit: - ghost, life, spirit (-ual, -ually), mind. Compare G5590.

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

Number: Singular

Gender: Neuter

And please don’t come up to me after the service and say you didn’t read the rest of that verse, because the rest of that verse does not belong in there.  It’s interpreted.  It was picked up from the fourth verse and stuck up there by some scribe, because it doesn’t depend how you walk, after the flesh or after the Spirit, as to whether there’s no condemnation.  You can never come into judgment for your sin.  Why not?  Because you’re so good, because you’re trying?  Because you’re sincere?  No, because you are in Christ.

Our union with Jesus Christ also has an effect on election and on predestination.  Ephesians 1:3-5. “Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings and heavenly places in Christ Jesus.”  Everyone has full spiritual prosperity in Christ.  The father chose us to be saved.  Verse 4: “according to as he has chosen us in Him before that foundation of the world, that we should be holy and without blame before Him in love. “  For some reason, the Father chose you and me for eternal life long before the world was created.  Verse 5 says “having predestinated us.”  God has predetermined us to a certain destiny, and that is the adoption of sons by Christ Jesus to Himself.  And you remember that the word “adoption” refers to the full adult privileges of the family of God.

**Eph 1:3**  Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed **G2127**us with all spiritual **G4152** blessings **G2129**  in heavenly *places* in Christ:

**G2127** - eulogeō (yoo-log-eh'-o): (Verb) From a compound of G2095 and G3056; to speak well of, that is, (religiously) to bless (thank or invoke a benediction upon, prosper): - bless, praise.

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G4152** - pneumatikos (phyoo-mat-ik-os'): (Adjective) From G4151; *non-carnal*, that is, (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious: - spiritual. Compare G5591.

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

Number: Singular

Gender: Feminine

**G2129** - eulogia (yoo-log-ee'-ah): (Noun) From the same as G2127; fine speaking, that is, elegance of language; commendation (“eulogy”), that is, (reverentially) adoration; religiously, benediction; by implication consecration; by extension benefit or largess: - **blessing (a matter of) bounty** (X -tifully), fair speech.

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

Number: Singular

Gender: Feminine

**Eph 1:4**  According as he hath chosen **G1586** us in him before **G4253** the foundation G2602 of the world, that we should be holy **G40** and without blame **G299** before him in love:

**1586** - eklegomai (ek-leg'-om-ahee): (Verb) Middle voice from G1537 and G3004 (in its primary sense); to select: - make choice, choose (out), chosen.

Tense: Aorist

Voice: Middle

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G4253** - pro (pro): A primary preposition; “fore”, that is, in front of, prior (figuratively superior) to. In compounds it retains the same significations: - above, ago, before, or ever. In compounds it retains the same significations.

**G2602** - katabolē (kat-ab-ol-ay'): (Noun) From G2598; a deposition, that is, founding; figuratively conception: - conceive, foundation.

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

Number: Singular

Gender: Feminine

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

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

Number: Plural

Gender: Masculine

**G299** - amōmos (am'-o-mos): (Adjective) From G1 (as a negative particle) and G3470; unblemished (literally or figuratively): - without blame (blemish, fault, spot), faultless, unblameable.

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

Number: Plural

Gender: Masculine

**Eph 1:5**  Having predestinated **G4309** us unto the adoption of children **G5206** by Jesus Christ to himself, according to the good pleasure **G2107** of his will **G2307**,

**G4309** - proorizō (pro-or-id'-zo): (Verb) From G4253 and G3724; to limit in advance, that is, (figuratively) predetermine: - determine before, ordain, predestinate.

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

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

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

Number: Singular

Gender: Feminine

**G2107** - eudokia (yoo-dok-ee'-ah): (Noun) From a presumed compound of G2095 and the base of G1380; satisfaction, that is, (subjectively) delight, or (objectively) kindness, wish, purpose: - desire, good pleasure (will), X seem good.

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

Number: Singular

Gender: Feminine

**G2307** - thelēma (thel'-ay-mah):

(Noun) From the prolonged form of G2309; a determination (properly the thing), that is, (actively) choice (specifically purpose, decree; abstractly volition) or (passively) inclination: - desire, pleasure, will.

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

Number: Singular

Gender: Neuter

**The Responsibility of All Christians**

I have to remind you that on the human realm, our children grow up and we tolerate certain things from them.  We say, “Well, they’re little kids.  It’s a little boy, it’s a little girl.”  But I want to remind you that in the Christian life, in reference to responsibility, there is no childhood stage.  **The moment you’re born again, you stand before God with the responsibility of an adult son**.  Now, it takes some learning and some development to know how to operate that responsibility, but you’re not waiting to receive anything more than what you have on the day of salvation.

In **sixth** place, **union with Jesus Christ makes us a new creature**.  We have already indicated that this does not mean you get some new habits.  2 Corinthians 5:17:“therefore if any man be in Christ, he is a new creation.  Old things are passed away, and behold, all things are become new.”  The old things that have passed away are the old things of the wall separating us.  Things that have become new is the reconciliation that is now ours.  And all of this is new because of what God does for us.  **You are not a new creature because you decided to have a better behavior pattern**; it’s the grace of God, which is working and producing in us.  **You were placed in Christ by God the Holy Spirit, so there is no credit to you, and everything that has followed is the result of your position**.  **That’s grace**.

**2Co 5:17**  Therefore if any man *be* in Christ, *he is* a new **G2537** creature**G2937**: old things are passed away **3928**; behold**G3708**, all things are become **G1096** new.

**G2537** - kainos (kahee-nos'): (Adjective) Of uncertain affinity; new (especially in freshness; while G3501 is properly so with respect to age): - new.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G2937** - ktisis (ktis'-is): (Noun) From G2936; original formation (properly the act; by implication the thing, literally or figuratively): - building, creation, creature, ordinance.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: second Aorist

Voice: Active

Mood: Imperative

Person: second [you]

Number: Singular

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

Tense: second Perfect

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Grace and Religion**

**Religion is man doing the work to get God’s approval so God can bless him**, **trying to bribe God.**  And it’s an agonizing system…  And it treats God with a witch doctor magic technique.  But God doesn’t need or want our help.  When it comes to our eternal security, and our salvation, He has provided it.  It’s very hard for many Christians to get used to this.  Grace orientation is one of the hardest things to achieve.  And we get negative reactions to the fact that God can be the One who has made it all complete for us.

But this is the security in the **seventh** place that union with Christ provides.  As we read in Romans 8:38-39, **nothing can separate us from Him again**.

**Rom 8:38**  For I am persuaded **G3982**, that neither**G3777** death, nor **G3777** life, nor **G3777** angels, nor **G3777** principalities, nor **G3777** powers, nor **G3777** things present**G1764**, nor**G3777** things to come**G3195**,

**Rom 8:39**  Nor **G3777** height, nor **G3777** depth, nor **G3777** any other **G2087** creature **G2937**, shall be able **G1410** to separate **G5563** us from the love of God, which is in Christ Jesus our Lord.

**G3982** - peithō (pi'-tho): (Verb) A primary verb; to convince (by argument, true or false); by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty): - agree, assure, believe, have confidence, be (wax) content, make friend, obey, persuade, trust, yield.

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**G3777** - oute (oo'-teh): (Negative Particle) From G3756 and G5037; not too, that is, neither or nor; by analogy not even: - neither, none, nor (yet), (no, yet) not, nothing.

**G1764** - enistēmi (en-is'-tay-mee): (Verb) From G1722 and G2476; to place on hand, that is, (reflexively) impend, (participle) be instant: - come, be at hand, present.

Tense: Perfect

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

**G2087** - heteros (het'-er-os): (Adjective) Of uncertain affinity; (an-, the) other or different: - altered, else, next (day), one, (an-) other, some, strange.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

G2937 - See Above

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

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

So you’ll die one day, and some of you are going to be surprised to find yourselves in heaven, in spite of the fact that you believe.  It takes a little getting adjusted to the fact that that’s where we’re really going to be, and nobody can take you from this.

**We share many things with Christ: His eternal life, His absolute righteousness, His election, His adoption, His sonship, His heirship, His priesthood, His eternal kingdom-all because the Holy Spirit baptized us into Him.**

**Confession and Fellowship with God**

So let’s get back to where we started.  How can this little diagram work?  That confession of sin brings me back into my relationship of fellowship with God?  Because you never left union with Him, simply.  Now, you get out there in the carnal area, and you’re operating on human viewpoint, you’re producing human good.  But you’re still saved.  All you’ve left is your temporal fellowship with God, not your eternal fellowship.  That’s why 1 John 1:9 says “if we confess **G3670** our sins”-and **that “if” is the third class condition in Greek, which means maybe you will, maybe you won’t (it’s up to your volition to decide).**

As many as confess have a forgiveness.  The word “confess” again remember is “homolegeo”, and that means **to cite, to name the sin**.  You wouldn’t confess it if you didn’t see it as sin, and how you feel about it is not the issue.  The issue is that 1 John 1:9 says God is faithful because He will do it every time, **He’ll forgive every time- and He is just because He does this on the basis of the death of Christ**.  And He cleanses us from all unrighteousness, which means that He covers the unknown sins.  **All of this based upon the fact of our union with Christ.**

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

Tense: Present

Voice: Active

Mood: **Subjunctive**

Person: first [we]

Number: Plural

Dr. John E. Danish, 1971

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