**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**G2089** carnal**G4559**: for whereas *there is* among you envying, and strife, and divisions, are ye not**G3780** carnal**G4559**, and walk as men?

**G1410 (a/b/c**) - (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"). **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

**G2980** - (Verb) laleó (lal-eh'-o): to talk (I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

Part of Speech: Verb

Tense: Aorist

Voice: Active

Mood: iNfinitive

**G4222** - (Verb) potizó (pot-id'-zo): to give to drink (I cause to drink, give to drink; irrigate, water.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

**G3768** - (Adverb, Negative) oupó (oo'-po): not yet (not yet.)

**G2089** - (Adverb) eti (et'-ee): still, yet ((a) of time: still, yet, even now, (b) of degree: even, further, more, in addition.)

**G4559** - (Adjective) sarkikos (sar-kee-kos'): pertaining to the flesh, carnal (fleshly, carnal, earthly.) Note: Cognate: G4559 sarkikós– fleshly (carnal). G4559 (sarkikós) pertains "to behavior which is typical of human nature, but with special focus upon more base physical desires" (L & N, 1, 41.42). See 4561 /sarks ("flesh").

**G3780** - (Particle, Interrogative; Particle, Negative) ouchi (oo-khee'): not, not at all (by no means, not at all.) Note: G3780 ouxí (an emphatic negative adverb, intensifying G3756 /ou, "not"; see R, G1157) – properly definitely not, absolutely out of the question! G3780 (ouxi) is always emphatic, denying (dismissing) what is entirely non-factual – meaning "definitely not!" (G. Archer). ["The base, ou, is made stronger by -xi (ouxi, as in Lk 1:60). Brugmann considers ouxi an intensive particle and different from the Homeric ki (ou-ki)" (R, 1164).]

**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** - (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**

**G4097** - (Verb) pipraskó (pip-ras'-ko): to sell (I sell; pass: I am a slave to, am devoted to.)

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** - (Verb) katergazomai (kat-er-gad'-zom-ahee): to work out (I effect by labor, achieve, work out, bring about.) Note: G2716 katergázomai (from G2596 /katá, "down, exactly according to," intensifying G2038 /ergázomai, "work, accomplish") – literally, "work down to the end-point," i.e. to an exact, definite conclusion (note the prefix, G2596 /katá); bring to decisive finality (end-conclusion).

Tense: Present

Voice: middle or passive depoNent

Mood: Indicative

Person: first [I]

Number: Singular

**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: Indicative

Person: first [I]

Number: Singular

**G3404** - (Verb) miseó (mis-eh'-o): to hate (I hate, detest, love less, esteem less)

Tense: Present

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

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

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

Number: Plural

Gender: Masculine

**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.]

Number: Plural

Gender: Masculine

**G1941** - (Verb) epikaleó (ep-ee-kal-eh'-om-ahee): to call upon ((a) I call (name) by a supplementary (additional, alternative) name, (b) mid: I call upon, appeal to, address.)

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**G1410** not speak unto you as unto spiritual**G4152**, but as unto carnal**G4560**, *even* as unto babes in Christ.

**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: Aorist

Voice: passive deponent

Mood: Indicative

Person: first [I]

Number: Singular

ATTic form

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

Number: Plural

Gender: Masculine

**G4560** - (Adjective) sarkinos (sar'-kee-nos): of the flesh (fleshly, consisting of flesh, carnal.) Note: Cognate: G4560 sárkinos (an adjective, derived from G4561 /sárks, "flesh") – properly, of flesh (human), which lacks the heavy derogatory sense of G4559 /sarkikós ("carnal"). See G4561 sarks ("flesh").

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

Number: Plural

Gender: Masculine

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** - (Verb) baptizó (bap-tid'-zo): to dip, sink (lit: I dip, submerge, but specifically of ceremonial dipping; I baptize.) Note: G907 baptízō – properly, "submerge" (Souter); hence, baptize, to immerse (literally, "dip under"). G907 (baptízō) implies submersion ("immersion"), in contrast to G472 /antéxomai ("sprinkle").

Tense: Aorist

Voice: **Passive**

Mood: Indicative

Person: first [we]

Number: Plural

**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

**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.

**G3196** - (Noun, Neuter) melos (mel'-os): a member or limb (of the body) (a bodily organ, limb, member.) Note: G3196 mélos – properly, a member (part) belonging to the whole; (figuratively) any function of human personality, such as "sanctified imagination" (Ro 6:13; Col 3:5; Js 4:1). G3196 (mélos) also specifically refers to believers as part (members) of Christ's mystical body (Eph 5:30). [G3196 (mélos) was used in antiquity of instruments of war and implements ("working parts") of a ship. Paul used it in relation to the various functions of human personality.]

Number: Plural

Gender: Neuter

**G3313** - (Noun, Neuter) meros (mer'-os): a part, share, portion (a part, portion, share.)

Case: Genative (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:

**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 G40 (hagios). [G37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

**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, 40 /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.]

**G1941** - (Verb) epikaleó (ep-ee-kal-eh'-om-ahee): to call upon ((a) I call (name) by a supplementary (additional, alternative) name, (b) mid: I call upon, appeal to, address.)

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

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1941** - (Verb) epikaleó (ep-ee-kal-eh'-om-ahee): to call upon ((a) I call (name) by a supplementary (additional, alternative) name, (b) mid: I call upon, appeal to, address.)

Tense: Aorist

Voice: Middle

Mood: **Subjunctive**

Person: third [he/she/it]

Number: Singula

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.)

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** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from 4102 /pístis, "faith," derived from 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

**G1909** - (Preposition) epi (ep-ee'): on, upon (on, to, against, on the basis of, at.) Note: G1909 epí (a preposition) – properly, on (upon), implying what "fits" given the "apt contact," building on the verbal idea. G1909 /epí ("upon") naturally looks to the response (effect) that goes with the envisioned contact, i.e. its apt result ("spin-offs," effects). The precise nuance of G1909 (epí) is only determined by the context, and by the grammatical case following it – i.e. genitive, dative, or accusative case.

**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

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note: Cognate: G166 aiṓnios (an adjective, derived from G165 /aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 /aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith, yet is also time-independent. See G165 (aiōn). [G166 (aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 /aiṓn) it relates to. Thus believers live in "eternal (G166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

Number: Singular

Gender: Feminine

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.

**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** - (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).

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** - (Negative Particle) ou mé (oo may): anymore, at all, neither, never. Note: G3364 ou mḗ (from G3756 /ou, " not a fact" and G3361 /mḗ, "not a possibility") – a double negative which emphatically conveys, "not a fact . . . not even a possibility!" – literally, "no, no!". [In English, a double negative has a positive meaning. In Greek, a double negative is extra-emphatic, expressing very dramatic, forceful negation.

**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 [they]

Number: Plural

**G726** - (Verb) harpazó (har-pad'-zo): to seize, catch up, snatch away (I seize, snatch, obtain by robbery.) Note: G726 harpázō – properly, seize by force; snatch up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an open display of force (i.e. not covertly or secretly).

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

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

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**G3777** - (Conjunction,Negative) oute (oo'-teh): and not, neither (and not, neither, nor) Note: G3777 oúte (a conjunction derived from G3756 /ou, "not, denying as a fact" and G5037 /té, "also") – properly, nor (both not), neither also. [G3777 /oúte ("neither, nor") occurs 87 times in the critical text and 94 times in the Textus Receptus.]

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

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: Aorist

Voice: Active

Mood: Infinitive

**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).

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** - (Adjective) aphthartos (af'-thar-tos): undecaying, imperishable (indestructible, imperishable, incorruptible; hence: immortal.)

Number: Singular

Gender: Feminine

**G283** - (Adjective) amiantos (am-ee'-an-tos): undefiled (undefiled, untainted, free from contamination.) Note: G283 amíantos (an adjective, derived from 1 /A "not" and G3392 /miaínō, "to stain, defile") – properly, untinted (unstained); (figuratively) undefiled because unstained.

Number: Singular

Gender: Feminine

**G5083** - (Verb) téreó (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact

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** - (Verb) apisteó (ap-is-teh'-o): to disbelieve, be faithless (I am unfaithful, disbelieve, refuse belief, prove false.) Note: Cognate: G569 apistéō (from G571 /ápistos, "unfaithful," without faith, i.e. negating G4103 /pistós, "faithful") – properly, refusing to be persuaded by God ("betray His trust," J. Thayer). G569 /apistéō ("not willing to be persuaded") means more than "disbelieve" ("not believing") because it indicates "refusing to be faithful" (honor a trust or revelation from the Lord). See G571 (apistos). G569/apisteō ("refuse to be persuaded") is sin committed by believers (Mk 16:11; Lk 24:11,41) and unbelievers (Ac 28:24; Ro 3:3; 1 Pet 2:7). G569 (apistéō) reveals a person is unconvinced when they should be persuaded by what the Lord has done (offered).

Tense: Present

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**G1565** - (Demonstrative Pronoun) ekeinos (ek-i'-nos): that one (or neut. that thing), often intensified by the article preceding (that, that one there, yonder.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

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

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G720** - (Verb) arneomai (ar-neh'-om-ahee): to deny, say no ((a) I deny (a statement), (b) I repudiate (a person, or belief).) Note: G720 arnéomai – properly, deny (refuse); hence, contradict, refuse to affirm or to confess (identify with); disown (repudiate). See also G4716 /staurós ("cross").

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** - (Adjective) tame (taw-may'): unclean {Prep‑k, Art | Adj‑ms}

**H6666** - (Noun Feminine) tsedaqah (tsed-aw-kaw'): righteousness {N‑fpc | 1cp

**H5708** - (Noun Feminine) ed (ayd): filthy (N‑mp)

**H5771** - (Noun, Masculine) machah (maw-khaw'): to wipe, wipe out (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** - (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

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

Tense: second Aorist

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**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 (1511 /eínai, G2258 /ēn).

Tense: Present

Voice: middle or passive deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

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

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**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).

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** - (Verb) kathémai (kath'-ay-mahee): to be seated (I sit, am seated, enthroned; I dwell, reside.)

Tense: Present

Voice: middle or passive deponent

Mood: Participle

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

Number: Singular

Gender: Masculine

**G5343** - (Verb) pheugó (fyoo'-go): to flee (I flee, escape, shun.)

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2147** - (Verb) heuriskó (hyoo-ris'-ko,): to find ( I find, learn, discover, especially after searching.)

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** - (Verb) histémi (his'-tay-mee): to make to stand, to stand ( (a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.)

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

**G455 (a/b)** - (Verb) anoigó (an-oy'-go): to open (I 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** - (Adjective) allos (al'-los): other, another (other, another (of more than two), different.) Note: G243 állos (a primitive word) – another of the same kind; another of a similar type.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

Tense: Perfect

Voice: Passive

Mood: Participle

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

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

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

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

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** - (Adjective) oudeis and outheis, oudemia, ouden and outhen (oo-dice'): no one, none (no one, none, nothing.) Note: G3762 oudeís (from G3756 /ou "no, not" and G1520 /heís, "one") – properly, not one; no one, nothing. G3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. G3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition). [G3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

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

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G4043** - (Verb) peripateó (per-ee-pat-eh'-o): to walk (I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.) Note: G4043 peripatéō (from G4012 /perí, "comprehensively around," which intensifies G3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

Tense: Present

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

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

Number: Singular

Gender: Feminine

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

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

Number: Singular

Gender: Neuter

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** - (Verb) eulogeó (yoo-log-eh'-o): to speak well of, praise ((lit: I speak well of) I bless; pass: I am blessed.) Note: G2127 eulogéō (from G2095 /eú, "well, good" and G3056 /lógos, "word, reason") – properly, to speak (reason) which confers benefit; hence, bless. G2127 /eulogéō ("confer what is beneficial") is used of God blessing people (Lk 1:28; Eph 1:3; Heb 6:14, etc.) – and His people blessing Him (Lk 1:64, 2:28, 24:53; 1 Cor 14:16; Js 3:9).

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

Number: Singular

Gender: Feminine

**G2129** - (Noun, Feminine) eulogia (yoo-log-ee'-ah): praise, blessing (adulation, praise, blessing, gift.) Note: Cognate: G2129 eulogía – blessing. See G2127 (eulogeō).

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:

**G1586** - (Verb) eklegó (ek-leg'-om-ahee): to select (I pick out for myself, choose, elect, select.) Note: G586 eklégomai (from G1537 /ek, "out of" and G3004 /légō, "speaking to a conclusion") – properly, to select (choose) out of, by a highly deliberate choice (i.e. real heart-preference) with a definite outcome (as with the destination of divine selection for salvation).

Tense: Aorist

Voice: Middle

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G4253** - (Preposition) pro (pro): before ((a) of place: before, in front of, (b) of time: before, earlier than.)

**G1586** - (Verb) eklegó (ek-leg'-om-ahee): to select (I pick out for myself, choose, elect, select.) Note: G586 eklégomai (from G1537 /ek, "out of" and G3004 /légō, "speaking to a conclusion") – properly, to select (choose) out of, by a highly deliberate choice (i.e. real heart-preference) with a definite outcome (as with the destination of divine selection for salvation).

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

Number: Singular

Gender: Feminine

**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.]

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

Number: Plural

Gender: Masculine

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

Case: 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** - (Verb) proorizó (pro-or-id'-zo): to predetermine, foreordain ( I foreordain, predetermine, mark out beforehand.) Note: G4309 proorízō (from G4253 /pró, "before" and G3724 /horízō, "establish boundaries, limits") – properly, pre-horizon, pre-determine limits (boundaries) predestine. [G4309 (proorízō) occurs six times in the NT (eight in the writings of Paul). Since the root (3724 /horízō) already means "establish boundaries," the added prefix (pro, "before") makes G4309 (proorízō) "to pre-establish boundaries," i.e. before creation.]

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**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

**G2107** - (Noun, Feminine) eudokia (yoo-dok-ee'-ah): good pleasure ((a) good-will (good-pleasure), favor, feeling of complacency of God to man, (b) good-pleasure, satisfaction, happiness, delight of men.) Note: Cognate: G2107 eudokía – properly, what seems good or beneficial to someone; "good pleasure." See G2106 (eudokeō). God's good pleasure (G2107 /eudokía) requires something is done through His work of inbirthing faith. 2 Thes 1:11: "for which [glorification, cf. 1:10], indeed each time we pray about (peri) you – for the purpose (hina) that our God may deem you worthy of the calling, and may fulfill every good-pleasure (G2107 /eudokía, of God) that comes from (His) goodness and (His) work of faith (G4102 /pístis), in (His) ability."

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

Number: Singular

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from 2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). G2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

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

Number: Singular

**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 **G3928**; behold**G3708**, all things are become **G1096** new.

**G2537** - (Adjective) kainos (kahee-nos'): new, fresh (fresh, new, unused, novel.) Note: G2537 kainós – properly, new in quality (innovation), fresh in development or opportunity – because "not found exactly like this before."

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G2937** - (Noun, Feminine) ktisis (ktis'-is): creation (the act or the product) ((often of the founding of a city), (a) abstr: creation, (b) concr: creation, creature, institution; always of Divine work, (c) an institution, ordinance.) Note: Cognate: G2937 ktísis – properly, creation (creature) which is founded from nothing (this is also the sense of this term from Homer on); creation out of nothing (Lat ex nihilo). See G2936 (ktizō) and G2939 /ktístēs ("the Creator") for lengthy discussion on "creation-facts."

Case: Nominative (subject; predicate nominative)

Number: Singular

**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.)

Gender: Feminine

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**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: Imperative

Person: second [you]

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

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

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**G3777** - (Conjunction,Negative) oute (oo'-teh): and not, neither (and not, neither, nor) Note: G3777 oúte (a conjunction derived from G3756 /ou, "not, denying as a fact" and G5037 /té, "also") – properly, nor (both not), neither also. [G3777 /oúte ("neither, nor") occurs 87 times in the critical text and 94 times in the Textus Receptus.]

**G1764** - (Verb) enistémi (en-is'-tay-mee): to place in, to be at hand, perf. part. to be present (I place in or upon; only in the intrans. tenses: I impend, am at hand, am present, threaten; as adj: present.)

Tense: Perfect

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Neuter

**G2087** - (Adjective) heteros (het'-er-os): other ((a) of two: another, a second, (b) other, different, (c) one's neighbor.) Note: G2087 héteros – another (of a different kind). G2087 /héteros ("another but distinct in kind") stands in contrast to G243 /állos ("another of the same kind"). G2087 /héteros ("another of a different quality") emphasizes it is qualitatively different from its counterpart (comparison). [G2087 (héteros) sometimes refers to "another" of a different class group or type (as in Plato; Oxy. papyri).]

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G2937** - (Noun, Feminine) ktisis (ktis'-is): creation (the act or the product) ((often of the founding of a city), (a) abstr: creation, (b) concr: creation, creature, institution; always of Divine work, (c) an institution, ordinance.) Note: Cognate: G2937 ktísis – properly, creation (creature) which is founded from nothing (this is also the sense of this term from Homer on); creation out of nothing (Lat ex nihilo). See G2936 (ktizō) and G2939 /ktístēs ("the Creator") for lengthy discussion on "creation-facts."

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

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

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** - (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

Dr. John E. Danish, 1971

Annotated Hebrew and Greek words and morphology by a pupil of Berean Memorial Christian School and member of Berean Memorial Church.