

GRACE SCHOOL OF THE BIBLE

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ROMANS 201 – 1

As we studied the basic Bible doctrine in the book of Romans, you may remember that in the first four chapters we saw in great detail the basic issues in the Gospel of the Grace of God in the message committed to him, as Paul laid them out in a very concise manner in order to present to you the plan in Romans 16.

In the first eleven verses of Romans 5, Paul is continuing with the details of the Gospel of Grace - not beginning something new, but rather continuing something he has been dealing with in Chapters 3:21 through the end of Chapter 4, and that is the basic issue of justification. He is giving some concluding issues of justification. You will remember how we saw in Chapter 1 and 2 and the first part of Chapter 3 that Paul gave the details of condemnation and demonstrated God's demand that we have absolute, perfect righteousness, which of course we do not have. Therefore, Paul begins with the issue of Justification in Chapter 3 and the propitiatory work of Christ at Calvary – his sacrifice that completely satisfies the justice of God and allows God's justice to impute to us his righteousness. So there is the issue of Justification and the issue of Eternal Life in Chapter 4.

Now, when you come to Chapter 5, Paul says:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1)

In other words, because we are justified by grace through faith in the blood of Christ, we have . . . and he begins to list some things we that we have.

Do you notice in that verse the phrase “being justified . . . we have?” That is an extremely important connection for you to make there. Because of who you are in Christ, you *have* some possessions. What we are in Christ lies at the root of everything that we *have in him*. This passage - the first eleven verses of Romans 5, is probably the greatest passage in Paul's epistles on the issue of the security of the believer. Bob O'Hair, son of J. C. O'Hair, has repeatedly told me that his Dad quoted Romans 5:1-11 on his death bed and said that it is the first passage every new believer should read. The reason for that is it tells you what you have in Christ. Now that you are in him, it lays the foundation of your security. Although the terminology of eternal security is not mentioned here, it is the issue in the passage.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Romans 5:1-11)

Note how the tempo moves quickly from one thing to the other. Paul is giving them some things they should now understand about themselves. We should now understand those things about *ourselves* in view of the fact that we are justified. Understanding what justification is in Chapter 3, and understanding the ramifications of it in Chapter 4, we should now understand how these things in Chapter 5 are so.

“Being justified...” Notice it begins with “Therefore.” On the basis of what he said in Chapters 3 and 4, “being justified by faith,” *now* you can understand the “now time” revelation given to Paul. You can understand that you have a perfect standing before God so that now he can impute eternal life to you along with his righteousness. “Being justified we have.” We *now* know we have some certain things because we are justified. These *things* are ours because of what God has made us in Christ; not because of ourselves.

Notice that everything in the passage is *rejoicing*:

- (We) rejoice in the hope of the glory of God. (Verse 2)
- (We) glory in tribulations. (Verse 3)
- (We) also joy in God. (Verse 11)

That is grace motivation – abounding in the things you have been taught, with thanksgiving. Colossians 2:7 – *Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.* JOY – not “happiness” which is conditional circumstances or happenings, but JOY, which is something far different. That is a difference we learn about after putting our faith in the Lord Jesus Christ. So the motivating factor in this passage is God’s grace – all that God has made you in Christ, causing you to rejoice.

We have first of all, “peace with God.” The Douay-Rheims (Latin Vulgate) version reads: “. . . faith, let us have peace with God.” You and I are never able to “make our

peace” with God. The Lord Jesus Christ is our peace; HE made the peace. Peace with God is “through the Lord Jesus Christ.” It is not something you or I do, striving to obtain with agreement with God. It is something HE made FOR us. We have peace when we are in him.

Verse 1: We have peace with God through our Lord Jesus Christ: Notice peace comes through him.

Verse 6: “Christ died for the ungodly.”

Verse 8: “Christ died for us.”

Verse 9: We are justified by his blood.

Verse 10: We are reconciled by the death of his son.

Verse 11: We “joy in God through our Lord Jesus Christ.”

Everything is the result of Christ’s death, his cross work, his complete, full payment at Calvary. That is the preaching of what was accomplished for you at the cross. How does the cross affect you? It gives you peace with God.

What does Paul mean by “peace with God?” Peace is the absence of anger, enmity, wrath and strife. The barrier of sin has been removed; therefore, the justice of God is satisfied. So that God’s justice does not deal with us on the basis of wrath. Now we have an adequate, a complete and totally acceptable standing before God. Peace is the absence of malice, anger, wrath and strife. The justice of God is satisfied through propitiation that is in Christ; through the fully satisfying payment made by the cross work of Calvary. Therefore, the justice of God is free to respond to you and me in a positive manner, giving us God’s righteousness. Because we have God’s righteousness imputed to our account, he can also impute eternal life to us. God is then able to deal with us in a positive manner. Because of that we have a wonderful possession. There is no longer war between me and God. Now we have a perfect standing, a totally acceptable standing, before God. There is peace; no war. Peace is the absence of war and strife, enmity and anger. The justice of God is satisfied through the propitiation in Christ’s blood. The propitiatory sacrifice of Christ completely satisfies God’s justice.

Therefore the justice of God is free to respond to you and me in a positive manner, giving us God’s righteousness by imputing it to our account. Because we have God’s righteousness imputed to us, he can also impute to us eternal life, dealing with us in a favorable, positive manner.

The fact there is peace is important. Until now we have studied about the *wrath* of God. Remind yourself about what we have already been over:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (Romans 1:18)

The wrath of God was ready to be poured out upon a justly deserving world. God held that wrath back in the prophetic program and introduced the mystery program. Instead of pouring out his wrath he sent out a message called the Gospel of the Grace of God. Paul tells us what we are missing in Chapter 2:

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? (Romans 2:3)

That is no issue with us because we have peace with God!

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; (Romans 2:4-5)

Human nature can not get a hold on this. The justice of God responds to man's attempts to get right (clean himself up) with God with greater wrath. Notice that you "treasure up" wrath; you store up more and more punishment when you attempt to do it your way.

Who will render to every man according to his deeds: (Romans 2:6)

Now here is what you are going to get when you deal with the justice of God on the basis of your own works. Watch what happens:

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: (Romans 2:7) they *get eternal life*.

If you have absolute, perfect righteousness, God said he will give you eternal life. If you patiently continue – everyday of your life – in doing what is right... Do you have perfect righteousness?

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, (what do they get?) indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; (Romans 2:8-9)

That's what you get when you deal with God' justice on the basis of your own works? - Tribulation and anguish, indignation and wrath. Those terms are interesting. Indignation and wrath are understood by reading Revelation 19:15. This talks about the bursting forth of the fierce anger and wrath of Almighty God that just bursts on the scene and flows over the earth. Notice how the terms are coupled together. Indignation and wrath are God's attitude. Tribulation and anguish is a description of the

pain, fear and punishment that will be experienced because of God's indignation and wrath. We miss the indignation and wrath of God. Do you feel left out? But Praise God if you're out! The word "tribulation" means agony; an agonizing experience. That is exactly what tribulation means. "Anguish" means extreme pain. That is a compound word that explains the pain of having your body crushed to pieces; screaming pain.

Make no mistake about the reason for God's wrath being sin. Anyone that minimizes the reason for God's wrath is being unfaithful to the gospel of the Grace of God. The very first two details that Paul gives about the Gospel of the Grace of God deal with the wrath of God against sin. They deal with the justice of God responding to sin in a negative manner by pouring out wrath and indignation on it. The first one is the revelation of the wrath and the showing forth of the wrath and the second one is the proclamation of justification being the fully satisfying sacrifice of Christ at Calvary where his blood takes care of the wrath and satisfies the justice of God against sin so that wrath is no longer an issue for the believer. When someone comes along saying they won't mention wrath, remember there can be no peace with God if it doesn't start with God's wrath. We have peace with God *from* the wrath of God when we believe in that satisfying sacrifice. No one will be "saved" until they know they need a Saviour.

Why would God forgive your sins just because you confess them? That just has you treasuring up more wrath because that is a work of your own. There is no basis in that for satisfying God's justice. However, there is in the cross work of Christ.

Let no man deceive you with vain words: for because of **these things** (verse 3, 4, 5: fornication, uncleanness, covetousness, filthiness, foolish talk, jesting, whoremonger, idolator) cometh the wrath of God upon the children of disobedience. (Ephesians 5:6)

The wrath of God comes upon the man in Chapter 2 because he does not have perfect righteousness. An unbeliever does not qualify for eternal life because we are sinners. Perfect righteousness is available to us – a perfect standing with God – given to us in the Lord Jesus Christ as we saw in Chapter four. The basis for that is not telling (confessing) God what we did, but remind him of what he did; trusting in what he did for us.

When we speak of "peace with God" we are not speaking simply of a cessation of hostility. A peace treaty like one during the Vietnam War – a Christmas peace treaty – was one of only a few days. In Beirut they had a "cease fire" and peace during the "cease fire." However, peace with God is not merely a cessation of hostility that is ready at any moment to break out again, but rather indicates a complete settlement of the issue. - Complete, total payment of the debt. It's as though I received a receipt marked *PAID IN FULL*, and now there is no longer an issue between me and God. The last line of a poem by Major Andre reads:

On Christ almighty vengeance fell
That would have sunk a world to hell

But he bore it for all the race
And thus became my hiding place.

The whole issue is settled. Sin and its guilt and condemnation never again intrude into my relationship with God. The consequences of sin are completely done away with and the result is quietness, confidence and assurance.

John Newton wrote a poem and you may know the hymn to it:

In evil long I took delight,
Un-awed by shame or fear.
'Till a new object struck my sight
And stopped my wild career.

I saw one hanging on a tree
In agony and blood.
He fixed his anguished eyes on me
As near his cross I stood.

Oh, never 'till my latest breath
Shall I forget that look.
It seemed to charge me with his death
Though not a word he spoke.

My conscience felt and owned the guilt
And plunged me in despair
I saw my sins his blood had spilt
And helped to nail him there.

A second look he gave
Which said, I freely all forgive.
This blood for thy ransom paid.
I died that thou mayest live.

Thus while his death my sin displayed
In all its blackest hue,
Such is the mystery of grace,
For it seals my pardon too.

Complete payment of the sin debt resulting in total quietness – peace with God. And when I have peace with God, all fear of ever facing the angry face of God is removed. That is being justified with God by the cross work of Christ! Christ died for all my sins – past, present and future. God is now free to give me something I did not deserve, the righteousness that brings eternal life with him and that is complete peace.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1)

We have something additional:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Romans 5:2)

Two things we have: 1) access, and 2) hope of the glory of God.

In the *commentaries* you will find a little discussion about this. Some say there are three things there: access, grace and hope of the glory of God. Sometimes I will list all three in order to try to explain them, but you that are taking this class understand enough that I need not do all of that.

When he says, “By whom also we have *access*” we understand that to be the issue. How do we have access? By faith. Where do we have access? Into this grace wherein we stand. The grace that we stand in is all that is given us in Christ. It is *all* we have in the Lord Jesus Christ. By virtue of being justified by the blood of Christ, we have an access, a pathway, an entrance, free admission into this grace wherein we stand.

Let’s look at an illustration of the problem with access. First, there is a dispensational issue. Do you remember when they built the tabernacle in the wilderness? There was the altar, the laver, the holy of holies divided into half – with the ark on it, the table of showbread, the candlestick and the altar of incense. How many times a year did the high priest get into the holy of holies? Once a year. That was where the Shekinah Glory – God’s presence - was manifested. Once a year the high priest went in and offered the sacrificial blood on the mercy seat, then came out again. They got into God’s presence only one time each year. That veil was there for the purpose of stopping their access, restricting them from the presence of God. Had they gone in they would have died. The glory of God would have slain them. They feared God and stood away.

They came to that temple and brought sacrifices there. They prayed. The Jew that came there was to pray three times a day: at morning, at noon and in the afternoon. There was a “time” to pray.

Now Peter and John went up together into the temple at the hour of prayer, [being] the ninth [hour]. (Acts 3:1)

The reason they went to the temple is because it is where God’s presence was to be manifest. In this passage, the Shekinah Glory has left. But they go there because God is going to come back to the temple. That is the place of prayer. In time past, the veil was there to stop their access.

Notice they went “at the hour of prayer, [being] the ninth hour.” They went there to pray. Do you go to the temple to pray? No. You have “access.” In time past they did not have the kind of access you and I have. Even when the Old Testament saint went up there to that temple, he still didn’t have access into it; he could only get within relative proximity. When Daniel, in Chapter 6, opened his window to pray it was toward the temple in Jerusalem. That has been destroyed, yet he looked that way to offer his prayers. He didn’t have access like we do. Now, we *are* the temple and do not have to access it in the way they did.

They had to wait until “the hour of prayer.” Do you have to wait until “the hour of prayer” to pray? No. Paul says, “Be instant. Pray without ceasing.” They could not say that back in Time Past. Paul’s words are a dispensational command. We have instant, continuous access. Song writers don’t always write good doctrine into their songs. Therefore, there is a dispensational issue about “access.”

While all of that is true, it is not really the issue in Romans 5. We need to understand all those things are true and encompassed in Romans 5 but there is something a little more involved in the passage talking about access. There has been a great dispensational change take place to allow the access we have today as compared to Time Past.

Because we are justified through the Lord Jesus Christ, we have access to the grace of God wherein we stand. That word *stand* means to be firmly standing; to stand solidly and fixed. We are un-moveable from this grace wherein we stand.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; (1 Corinthians 15:1)

This is not a temporary or probationary deliverance until we sin again. Our deliverance is complete and total in Christ and we stand in that. Now the justice of God is free to deal with us in a positive manner, **even when I sin**. We are no longer “in Adam;” we are “in Christ.” We are no longer in our sin; we are in his righteousness. Therefore, we are no longer under the law program – the performance system of the flesh; we are under the grace system. We are in this grace and that is where we stand.

“We have access (a passageway, a *free* way) in to this grace. Notice our access is “by faith.” How do we utilize the access to the position we have in Christ? By faith. “Faith comes by hearing and hearing by the Word of God.” Sin has been dealt with by the justice of God completely and totally. We recognize that fact by faith and we stand in that fact by faith. When we sin we do not work to get right. Rather we recognize and utilize the access way that we already have in grace. We do not need to continually seek God’s favor by religious activities. We have a continuing relationship with the justice of God through the Lord Jesus Christ. It does not end. That’s what Paul means when he says we are “saved by his life.” (Romans 5:10) He died as the sacrifice for our sins. He was raised as the receipt and he stands there in God’s presence as the

“Paid in Full” receipt. That is why God can say about me, “He’s righteous.” He sees me “in Christ.”

In Chapter 5 of Romans, Paul is talking about how secure we are and how God’s justifying us through the blood of Christ has fixed it so that we can deal with sin as justified people in permanent, favorable relationship with the justness of God. When saved by grace through faith, we don’t deal with sin as a partially justified person, but as a completely, totally justified person in continual, eternal, favorable relationship with God. Paul is laying the groundwork in this chapter for what he is going to get on with in Chapter 6, 7 and 8 about dealing with sin in your life.

It is fantastic to see that we are “in grace” and have access by faith, taking God at his word. We have the security. We have this fantastic standing *in grace*. Did you know that you never get out of fellowship with God? We don’t need to confess our sin to get God to forgive our sins in order to stay in fellowship with God. I realize there is such a teaching being given in Grace circles, but there is no verse of scripture written to us that speaks of that. I know what they do with 1 John 1. 9. But when John was talking about being in and out of fellowship with God, he was talking about *walking* in the darkness and *walking* in light. Those are terms describing saved and lost people, not believers in fellowship and out of it. One cannot be a believer *out of* fellowship with God because fixed the believer in such a way that he has an eternal relationship with him. So recognize who you are –

Therefore being justified by faith, **we have peace** with God through our Lord Jesus Christ: (Romans 5:1)

We are not cut off from God. We have eternal access to him. Fellowship means to share in common. The purpose of the gospel was to call you into the fellowship of his Son, (1 Cor. 1:9) and if you lose *that* fellowship you are going to hell. But God tells us, through Paul that we cannot get out of that fellowship in the Grace program. People use all kinds of goofy terms they get from denominationalism and tradition. The nation Israel had to keep “a short account system.” In our next lesson we will look at how the writer of the book of Hebrews said, *You used to have a short account system, but NOW we have a fully satisfying sacrifice in Christ and you don’t need that short account system anymore. You have it all in HIM. You have access; a new and living way.*

That is exactly what Paul tells us in Chapter 3 of Romans, about how God justifies men in every age through the blood of Christ at Calvary in his propitiatory sacrifice and is applying it to Israel with their program, while Paul applies it to us in the Body of Christ.

Your ministry is going to have to be based on bringing people into a proper orientation to the standing in Grace. You will have some who will get justified by grace through faith in the finished work of Christ, and then they will think the way they *stay saved* is by trying to take care of sin themselves (what they couldn’t do to start with.) The way we get justified is the way we stay justified, because the justice of God is satisfied by the work of Christ at Calvary. That work gives you an eternally favorable standing with

God. And through that you have access by faith. When you sin you need to remember that. Don't go back and start all over again. Deal with sin as a justified person does, not crucifying the Son of God afresh. We will get into that in the latter part of Chapter 5, and 6, 7 and 8.

The basis of it all is what you have because you are who God made you to be in Christ.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 2

(Romans 5) Last time we got down through Verse One and into Verse Two. We were talking about “access” in Verse 2:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Romans 5:2)

We have free and unbroken access into our position in Christ – into the grace wherein we stand. It is not an interrupted access. We are never barred from our acceptable standing before God. That is the security we have in Christ due to the fact that the justice of God is satisfied by his sacrifice at Calvary. God's justice, offended by sin, has been completely satisfied through the propitiation Christ made at Calvary where he paid in full all of our sin debt. God's justice is happy with us and now responds to us in a positive manner.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1)

With this position we have in Christ we have peace and access with God by faith.

Body of Christ

Here's you:



You

When you trust the Lord Jesus Christ as your Saviour, God the Holy Spirit places you into the Body of Christ. “By one Spirit are we all baptized into one body. (1 Cor. 12:13) Is that something you *felt* when you trusted the Lord as your Saviour? If you did not feel it, how do you know it happened? You read it in the Bible and believed it. The Spirit baptism is the mechanism whereby we are placed into Christ and into the grace wherein we stand. *Faith comes by hearing and hearing by the Word of God.* When you read that and choose to believe God's word, then you know it happened. It is not experiential; it is by faith. I take God at his word. That is how I *know* I have been given access by faith to God. It is a *free* access from which we are never barred. Hence, by faith we can always come to God, standing in this position we have in Christ.

Paul is laying the ground work for how you as a believer are to deal with sin by impressing this issue of our permanent right standing – our permanent favorable relationship with the justice of God through the Lord Jesus Christ.

What about “falling from grace?” There are a lot of confusing religious signals put out about this subject. The term “falling from grace” is generally used as a reference to losing that position you have in Christ. The idea they give is that you lose your salvation. But when you begin to look at the passage it comes from, that is not the issue at all.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (Galatians 5:1-2)

If you saved people are going to walk under the law principle, your salvation – your position in Christ - is not going to benefit you at all. It is not going to produce any practical sanctification in your life, or practical living. Christ living in me won't be able to live out of me.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. (Galatians 5:3-4)

They had fallen away from the grace principle of salvation and sanctification. They placed themselves under the performance system of the law. (Circumcision)

Today, there is no other way that anyone can ever come to God some other way than through grace. Our access to God today is not on the basis of our works. Access today is still on the basis of grace. God saved us by grace and everyday we function by grace.

The Law says: “Here's a precept (commandment). If you keep the commandment, I will give you the blessing. If you do not keep the commandment, I will curse you. If you want the blessing you must obey the commandment - perform. The law system is always that “If” – “Then” principle. People that are depressed put themselves under an “if-then” system. They use the Bible terminology and do not even know it. They can identify where depression comes from: it is that psychological guilt that is the result of failure in that “if-then” system. What they don't know anything about is *grace*.

Grace offers the blessing freely. Unmerited favor. All that God is free to do for you because of the cross of Calvary. Grace offers it and says, *Live up to it. Walk worthy of that.* You already have the grace. You don't walk to get it – it's free. You already have it. Just live up to it. Act like the child of God you are. That is grace.

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Galatians 3:2-3)

Paul said: This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Galatians 3:2-3)

He was saying that we receive the Spirit by grace (the hearing of faith), so why do you want to go back under the performance system? And in Chapter 5 he said to the Galatians they had slipped away from the principle of grace to the performance system of the Law. They had moved away from functioning under the principle of grace. When one does that he puts himself back under the Law and he walks under the flesh.

[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (Galatians 5:16)

But if ye be led of the Spirit, ye are not under the law. (Galatians 5:18)

To walk in the flesh is to walk under the law principle. That is what the flesh motivates you to do. To walk in the Spirit is to walk by the principle of grace; understanding what it is and practicing your position in Christ. Paul is talking about utilizing the access you have into God's presence. Use the blessings that are yours. Don't depart from Grace.

There is a similar thing in Hebrews 10; comparative with Romans. Just like Romans 3 that presents the propitiatory sacrifice in its relationship to Israel and Hebrews 2 thru 9, so this issue about the access in Hebrews is dealt with again. The book of Hebrews is written in light of the Pauline revelation about the finished work of Christ. That is written to Hebrews to update their understanding now that we understand all that God has accomplished at Calvary. Hebrews explains how all that affects them.

Paul tells us in Romans 3 how God, in Time Past, justified men under the forbearance system. He also tells us how God justifies people today – all men in every age by the blood of Christ. Hebrews goes on to explain for those people in the Ages To Come how that relationship fits with them.

For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (Hebrews 10:1)

Then he asks a question:

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those [sacrifices there is] a remembrance again [made] of sins every year. For [it is] not possible that the blood of bulls and of goats should take away sins. (Hebrews 10:2-4)

The writer here is going to exhort them to use the access way – this new way they have through the Lord Jesus Christ as their high priest. So in verses one through four he tells them that the justice of God was not satisfied by the old way, by the blood of bulls and goats. It did not completely satisfy God's justice because every year they had to do them again and again and again. There was no *complete* satisfaction made under that system.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and [sacrifices] for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (Hebrews 10:5-7)

Christ comes and sets up a new way, a new access. He satisfies God's justice forever.

By the which will (the will in Verse 7) we are sanctified through the offering of the body of Jesus Christ once [for all]. (Hebrews 10:10)

Contrast:

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (Hebrews 10:11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. (Hebrews 10:11-14)

You see, God's justice, through the Lord Jesus Christ's propitiation at Calvary, is satisfied. The old "short account system" is done away with and now there is a "once for all" free access way. Notice Verse 18:

Now where remission of these [is, there is] no more offering for sin. (Hebrews 10:18)

Do you know what "no more offering" means? The payment is made in full. There is no need of making a sacrifice any more.

Having therefore, brethren, **boldness to enter** into the holiest **by the blood of Jesus**, **By a new and living way**, which he hath consecrated for us, through the veil, that is to say, his flesh; (Hebrews 10:19-20)

And [having] an high priest over the house of God; **Let us draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (Hebrews 10:21-22)

In “the old way” they couldn’t come anytime they wanted to come. They could not come **boldly**; they had to come just once a year. They came in fear and trembling. They were all their lifetime subject to fear and the bondage of fear because the justice of God was not satisfied back there. BUT NOW it is fully satisfied forever. The Book of Hebrews is saying now, use your access way; use your High Priest; use this new and living way into the holiness Christ has made for you.

Let us draw near with a true heart in full assurance of faith, (Hebrews 10:22)

Romans 5:2 says we have access by faith.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Romans 5:2)

We understand our adequate standing so we have access according, so we come on the basis of our understanding of the doctrine. The people in Hebrews have the full assurance of faith also. They have a full, adequate basis of understanding in their own program of how they ought to come.

Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (Hebrews 10:22) Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;) (Hebrews 10:23)

That is the Jewish program in Verse 22, 23 and 24, etc. That is Ezekiel 36:

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. (Ezekiel 36:25)

The issue we want to deal with here is the full assurance of faith. It’s by faith in Romans 5:2 and it’s the full assurance of faith here. In other words, they have that confidence.

Now, Paul does not tell them that what they need to do is to go back and start all over again every time they sin. They did not need to go back and crucify the Son of God afresh. What they need to do is utilize the access they have by grace and go on in it. That is the same issue that is being dealt with in Chapter 5. Let’s continue in Romans 5, Verse 2:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Romans 5:2)

I am trying to emphasize the fact that we have an adequate standing with free access, available any time. The access is never closed and it requires no deals made with God by making promises you try to keep in your own power. We don’t access by confessing one sin or another. We already have forgiveness. We already have a complete and adequate standing. Just use it. Live like the person God has made us to be and:

...rejoice in hope of the glory of God. (Romans 5:2)

Being justified,

1. We have peace with God.
2. We have access
3. We have the ability to rejoice in hope of the glory of God.

Write down the definition of hope and learn it. When you see that word in Paul's epistles, it means . . .

An eager anticipation of a sure thing.

The eager anticipation of a sure coming event.

Paul is not saying *I wish, maybe, possibly, I'd like for it to happen*. When he says *hope* he talking about something that is positively, for sure, coming. The majority of the references to hope in Paul's epistles are references to the rapture. Check them out. Most often it refers to the "blessed hope," that eager anticipation of that coming event. Here it is the hope of glory.

Notice that Paul says that we rejoice in hope of the glory of God, anticipating the glory of God being ours. Compare that verse with Romans 3:23. Here's a great subject to preach about.

For all have sinned, and come short of the glory of God; (Romans 3:23)

That is the way we were by nature. Do you remember the glory of God in Luke 2:9? ...

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. (Luke 2:9)

Isn't that the natural thing to be – the natural fear and dread when sinful men stand in the presence of the glory of God? There is quite a change when you get to Chapter 5. Now we eagerly anticipate our participation in the glory of God. Quite a change! Justification produces quite a change in our status. It produces a transformation from what we were to where we are and now we rejoice in hope of the glory of God! What is the glory of God? (We studied it in Chapter 3.)

The glory of God is – all that he is. The glory of God is the manifest presence of God; the declaration of all that he is. And that is what we are going to enter into. And more than just entering into it, we are going to reflect that glory to others. One day, the Lord Jesus Christ is going to come back to take the church, the Body of Christ out of this world. When we go meet him in the air – at that point the dead in Christ will rise first and we which remain shall be caught up together to meet them in the clouds, and so shall we ever be with the Lord – Philippians 3:20-21 says:

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his **glorious** body, according to the working whereby he is able even to subdue all things unto himself. (Philippians 3:20-21)

You are going to have a body that won't need eyeglasses and teeth that won't need fillings and root canals, etc, but not just those things, but a body that manifests (shines forth) Christ's glorious body - all that he is! Philippians, Chapter 3 takes place at the rapture.

Colossians 3 takes place at the rapture - where we get a glorified body:

When Christ, [who is] our life, shall appear, then shall ye also appear with him in glory. (Colossians 3:4)

And that appearing is 1 Tim. 6:15 when the Lord Jesus Christ shall appear to show who the only Potentate is. That is when the Lord Jesus Christ comes back into the heavens and the Day of Christ begins, and his glory shall be manifest throughout the universe through us, the Body of Christ.

Then he comes back down to the earth at the second coming according to the passage in 2 Thessalonians 1:10:

When he shall come **to be glorified in his saints**, and to be admired in all them that believe (because our testimony among you was believed) in that day. (2 Thessalonians 1:10)

Imagine! The world will look at us and admire the Lord. Isn't that something to anticipate? Image someone looking at you and thinking of how wonderful the Lord is 😊 That is something to rejoice about. That ought to consume us. Look at the parenthesis in that verse. Christ will be admired in all them that believe because our testimony among you was believed. That is, the glory that will be manifested over there in the Ages To Come for the Lord Jesus Christ is going to have something to do with our service for him down here on the earth.

Here is a little something more of that "high ground" we find in the Bible:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together. (Romans 8:17)

Folks, we are going to be glorified together with Christ! We that are one with him will come up and get a glorified body and *appear with him in glory*. Notice verse 18:

For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us. (Romans 8:18)

There is an issue here that our suffering for Christ now affects directly the glory we will have over there. It is not that we have glory, but it is that we will radiate Christ's glory. That is what is called the reward of the inheritance. Christ is admired in all that believe, and the greater the capacity you have to reflect his person, his glory, (the greater you develop that capacity now) the greater the glory for him out there in the future. That is all so wonderful that it brings up contradictions in your mind that you can't handle. That is why Paul is saying that we rejoice in the hope of the glory of God.

Being justified, we have peace with God. There is not any conflict in war – there is peace; total acceptance, access. I never have God's angry face barring me from his presence. Christ took care of my failures. He knew about them before I was ever born.

Here is an outline for that passage.

1. We have peace with God because the penalty of sin was paid.
2. We have access into this grace wherein we stand because the power of sin has been broken.
3. We rejoice in hope of the glory of God because the presence of sin will be removed.

That is salvation from the penalty, the power and the presence of sin.

1. The *penalty* for sin was paid. (At Calvary)
2. The *power* of sin has been broken. (It can't interfere with my access into grace.)
3. The *presence* of sin is removed. (Only God's glory will be seen)

All of that has to do basically with the position we have *in Christ*. That is our heritage *in Christ*. That is *security*.

Notice Verse 3:

And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience; (Romans 5:3)

We don't have *only* what he just told us about in the first two verses. But we glory in tribulations also. There's not just all that he told us about, but there is one more thing about justification. It is quite natural to rejoice in the hope of future glory, but Paul says that we glory in our present tribulations. We rejoice in the glory to come, but we also rejoice in the troubles we have right now. Justification makes it so that we can rejoice over present troubles. Justification does more than qualify us for a future package. It's great to look forward to something in the future but we need something in the present also. This doctrine of justification is adequate for both the future and the present. It is able to stand the test of time as well as eternity.

Trouble, pressure, problems, disappointments, difficulties, heartaches, hardships are taken care of by justification. Why do we glory in tribulations? How can we rejoice in

trouble? Look at the next word in Verse 3 – “knowing that tribulation worketh patience.” Paul says there is something we now know about how God is dealing with us that changes our whole perspective about trouble, problems and heartaches in our life. We know that trouble *works patience*. *Trouble in our life is no longer the consequence of the wrath of God on us because we are justified*. *We have peace with God*. We **know** that tribulation works in our lives. It is producing a positive in us. Paul is talking about the re-orientation of our present experiences in life based on the fact that we are a justified person. When we are justified and understand all about our position in Christ and our right standing before God, we need to realize that it is not all *non-experiential*. The doctrine is *non-experiential*, (we don't *feel* our righteousness before the justice bar of God) but that affects the way we handle the details of our lives every day. We need to re-orient our thinking about the way we live our lives. We need to handle the details in our lives on the basis of the fact that we are now justified and that now the justice of God is satisfied with us.

Therefore, there are some things I need to know about tribulation. For instance, tribulation *works*. There will be trouble in your life, but the tribulation has a different purpose for the justified person.

“Tribulation worketh patience.” Tribulation does not come because of God's wrath against sin. It may come as a natural consequence of your sin, but now, as justified, that trouble will be used in a positive manner in your life to develop patience. That is a different way to look at trouble, isn't it? Think about it like this: justification gives you peace with God. But justification can not give you patience. Troubles give you patience if you handle them right. When you respond to trials and tribulations in your life as a justified person should respond, then they produce patience. Patience only comes in the experiences of life.

The justice of God is free to deal with us in a positive manner in order to build us up and to make us stronger in Him. Trouble makes us run to the LORD. Pressures and problems make us lean on him so he can take those things that before were negative things and at that time had no purpose except to express the wrath of God against sin, and now use those things in a positive manner because his justice is satisfied. The wrath is gone there is no extraction of a penalty, only the *positive response* of his justice and those things have a purpose in the life of a believer – they work patience.

Patience works experience. But we can look at the nasty now and now and say that we know something about even that. Because of our justification, God takes even our problems and causes them to produce positive results. The justice of God is free to handle those things in a positive manner. Tribulation is trouble. Pressure, strains, difficulties, hardships, afflictions, problems, disappointments – whatever they might be – have a purpose in the life of a believer. It is not the same in the life of an unsaved man.

Sometimes we talk about “suffering for the Lord Jesus Christ.” Be careful about that, because a lot of times when people talk about suffering for Christ they are suffering for their own sakes. Their own ignorance or hard headedness got them into the trouble in the first place. But there is such a thing as suffering for your own sake. Don't blame

your getting drunk, hitting a telephone pole and hurting your head on the Lord. If you spend money you ought not to spend, don't blame that on the Lord. And don't blame it on the devil either. Admit your error and get it right. If you can be responsible for something you did wrong, you can get it right. If it something you are not responsible for there is nothing you can do about it. Most people don't want to be responsible for their mistakes so they can get rid of the blame. If you know how to handle problems like that as a believer, you know that if you can be responsible for it, you can fix it because God has given you Grace to take care of those things. He has equipped you to do it.

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. (1 Peter 2:19)

Suffering wrongfully is undeserved suffering. Peter said that is thankworthy – that is good because you are serving God, doing what God told you to do and you suffer wrongly.

Notice:

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. (1 Peter 2:20)

That explains what is meant when you suffer in behalf of Christ. That is distinct from other kinds of suffering. You have been appointed to preach, to stand for the Lord, live a life that reflects his life and attitudes and actions, and then when people respond to you in a negative way – that is suffering for Christ. If you get in the flesh and live the way you want to live and then you get into trouble, don't blame that on suffering for Jesus. There is a distinct difference between the two.

But when you go back to Romans 5 you notice that Paul does not make a difference between them. He just said "trouble." That tells me that in Romans 8:22 to 28 Paul talks about suffering and some of that is the undeserved suffering of just being in creation and he says God will take all things and work them together for good. That means God can take the things in your life – when handled properly – even the things you did that were wrong and caused you trouble - the justice of God can take even those things and teach you to make them work. Even when you stump your toe and you have to get up and say, "Yep, I'm guilty as sin itself and I thank God for the freedom and justification I have in Christ, and as a justified person I refuse to live under sin. I have been redeemed and set free from this sin. I refuse to live under its bondage and chains any longer and I'm going to live like a justified and redeemed man ought to live. And I'm going to handle it as God would have me handle it." As you begin to do that you begin to see the Lord is working that stuff out.

Tribulation works patience.

Simply put, patience is the issue of having persistence or fortitude. Patience is steadfastness; an unwavering endurance. Some one has defined patience as "peace under pressure." I like that definition. You are going to need some patience.

Preach the word. Be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (2 Timothy 4:2)

Longsuffering is patience; staying at it. God never calls you to go out and talk to someone and say to them: “*Okay, you don’t want it? Just forget it.*” That is not what God gave you to do. There is not a verse in that Bible to justify that kind of activity. When you get cocky and precocious and proud and all bent out of shape, and think you should dust off your feet and give up, you are not doing that in grace. That is doing it your way and that is not being patient or exercising longsuffering. If you don’t exhibit patience God will start with you just where you need it – he will teach you patience. How will that happen? With tribulation. If you don’t want trouble, you better be patient.

Sometimes I think about the Lord looking down at us, silly and dumb as we are, carrying on as though we know what we are doing, and I picture the Lord having a good laugh at us. Don’t think it’s crazy to think about the Lord like that; the Lord has a sense of humor! He used to poke fun at those prophets all the time. As the Lord loves us, haven’t you ever watched your children and enjoyed them as they try to accomplish things on their own? I think about the Lord doing that and him having a good time of fellowship watching us. He isn’t made at us. He rejoices in what he is accomplishing in us. When we get off in our flesh it ought to embarrass us. That ought to make us want to get right and to please him – to serve him and live for him in a way that he can smile and be proud of us.

My brethren, count it all joy when ye fall into divers temptations; (James 1:2)

That is Tribulation saints; they *really* have trouble!

Knowing this, that the trying of your faith worketh patience. (James 1:3)

Trouble is going to work patience by trying your faith.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (James 1:4)

You see, folks, tribulation tries your faith. It tires out your reliance on God’s word. Will you stay with the word of God? Here comes the problem. Are you going to stick with God’s word and walk in the Spirit? Or are you going to “leave the Book” and go hunt some human viewpoint and worldly wisdom to solve the problem and handle the situation. How will you respond to the details of life as they try your faith? What are you going to rely upon?

When your faith is tried and it is true, passing the test of God’s Book, then it works patience. The trying of your faith produces patience when you rightly handle the trouble and the tribulation develops peace under pressure. It produces a soul that is at rest because it stayed with the doctrine of the word of God. It’s a soul at rest with God’s word. This is why we need to learn the Word; to build into our lives the resources making us able to handle the details of daily life.

Those of you who are Daddies – before you learn verses to handle Jehovah Witnesses, you better learn some verses that teach you how to be a Daddy. That's your first responsibility. Ladies – there are verses that teach you how to be a wife, and children, how to live as children. Instead of building up information that maybe someday you might be able to use, you need to store up information from the Word of God that will teach you how to function and how to react to pressures of the day in your daily life. Without that, all you will have to rely on is human viewpoint.

When you have stored up the Word of God you can rightly handle the details of life and then stick by it, and the trying of your faith will produce patience. It will produce someone with whom the Holy Spirit can cause to rest in the midst of a storm of trouble as he rests in the peace of God. Peace under pressure.

Knowing this, that the trying of your faith worketh patience. (James 1:3)

Justification gives us the capacity to handle our lives in a way that pleases and honors God. Don't forget that the issue of a justified person is to be able to function now as well as in eternity.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 3

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Romans 5:1-2)

Now, we've discussed already that Paul has been giving the details of his gospel, coming through Chapters 3 and 4 with the details of the cross work of Christ and the resultant justification and eternal life which are imputed to us. Now Paul is describing in Chapter 5 our security in Christ. This is probably the greatest passage in the Bible (certainly in Paul's epistles) on the security of the believer. Because of who we are in Christ, we have peace with God, a settled account. The justice of God is positive toward us. We have access by faith into this grace wherein we stand – there is nothing that ever keeps us out of our position in Christ; nothing ever bars us from our access to God. Therefore, by faith (by taking God at his word) we can always have free course, we can always be strong "in the Lord."

Then Paul said, we "rejoice in hope of the glory of God." We have that fantastic future hope of God's glory. Peace with God, access and hope (pie in the sky in the sweet by and by) are all ours in Christ. I don't mind that phrase; I'm glad there is something for me in the Ages To Come. When we get over to Ephesians you are going to see that it is far more than just dying and going to heaven. That is where God is going to use us in the Ages To Come for the honor and glory of himself by filling up the universe with his glory through us. Paul says we rejoice in that hope of our future.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; (Romans 5:3)

Our position in Christ by virtue of being justified not only equips us to rejoice in the future but it equips us to handle the "nasty now and now" also. Our position in Christ is adequate to deal with the present as well as the future. We talk about eternal life being a free gift, and so it is. People need to be brought face-to-face with the issues of life and death, but they gospel also equips you to handle NOW. Eternal life is a present possession for you and extends from right now *through* eternity future.

That makes it possible for us to rejoice in our problems. Now, no sane person rejoices in trouble for trouble's sake! We get excited with the knowledge of our future in The Ages To Come and that is the same way we are encouraged to glory in trouble right now because of what we know about how rightly handling trouble will affect our present and our future. We know something about problems, infirmities, difficulties, pressures, heartaches and disappointments now that causes us to be able to look at them in a

positive way and have joy in them just like we rejoice in the thought of our glorious future. It is more than *escapism*. It is equipping – making us something that can be used for God’s glory.

“...knowing that tribulation worketh patience;” Now we know that tribulation has a purpose in our lives. God’s justice is free to respond to us in a positive manner and to use these troubles to develop us and make us stronger in him. We described patience in the last lesson as “peace under pressure.” We saw in James 1 that the trying of your faith works patience and how troubles come and test you to see if you are going to stick with the Book. When you rely upon the Word, the Holy Spirit of God takes that word to energize you, giving you peace under pressure. When trouble comes you learn to rely upon the Lord and trust in him, keeping your mind “stayed on him.”

And patience, experience; and experience, hope: (Romans 5:4)

Patience then works *experience*. Experience is skill in handling problems – it is that proof that the Word of God works in your life. It is the maturity of character and the greatness of soul that comes from having proof that you *know* to be true transferred into the details of your life. You suddenly recognize it as happening in your life. Experience is the ability to prove a thing. When you have a problem with your automobile, who do you take it to? You take it to someone who has had a lot of experience at handling problems in a successful way.

Trouble comes along giving you experience handling it and that gives you experience – skill – in handling the problem.

And – experience works hope.

Hope is the confident expectancy of better things to come. When you get some skill at handling problems, you gain confidence in God’s sustaining power and the grace of God to deliver you and sustain you *in* trouble. You find out that God really is not going to let you down so that the next time trouble comes your way, you have some experience and some hope. You also know that the trouble did not come from the wrath of God. Lots of believers think that every time something troublesome happens that God is angry with them. How depressing that would be to think that God is punishing you for every sin you commit. Paul tells us we know better than that. We know trouble does not come from the wrath of God against us. God took care of all that on the cross at Calvary. God is not mad at us. His justice is free to take these problems that come along in life and use them in a positive way. Tribulation works patience. It gives us the ability to try our faith and stay with the Word, and that gives us experience in handling problems and gives hope and hope, Verse 5, “maketh not ashamed.”

We have no disappointment nor feel let down. Rather we have an increased confidence in God to sustain and deliver us. We are not ashamed but are bold in those situations. We look at the situation and recognize that God is working in a positive manner.

You have to have the divine viewpoint in tribulation in order to be bold in tribulation. You need to understand the issue of basic justification in order for you to not be ashamed in tribulations.

There is never any growth without pressure. There is never any growth without obstacles. There is never any growth without problems.

When a baby grows it causes problems. The baby soon needs a new bed. Sooner than that it will need new clothes. If you think a baby crying at night is a problem, wait until they get to walking around! They get into everything and you spend time chasing them. Growth always brings problems of some sort. So when the problems come, having a clear understanding that we have been justified and who we are because of that justification, we can endure the problems with peace. That gives us ability to handle bigger problems! That results in hope and confidence.

I have seen some saints handle problems which if they were on my shoulders I felt I couldn't handle. But they learned to handle smaller problems before that. When you get into the ministry you are going to have to learn to handle some problems. Read Paul's epistles to see what problems he had. It isn't easy. It hurts sometimes, but we don't work by our feelings, do we? We shouldn't. We should stay with the Word of God – not go back to handling these things on the basis of human viewpoint.

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:5)

Verses 3, 4 and 5 bring you to the place where suddenly you can appreciate the love that God has for us in a way that you never could appreciate it before. All those things demonstrate God's love.

Let's define the word "love". That word is "agapé" which I'm sure you have heard many times. "Agapé" is a mental attitude of value and esteem. Remember that definition for a test question. That is from W. E. Vine's Expository of New Testament Words.

The idea of all this is that by knowing that tribulation worketh patience and patience experience, and experience hope and hope maketh not ashamed, we are learning how highly it is that God values and esteems us. Paul says that love is shed abroad in our hearts by the Holy Spirit.

I will stop here to say that is the first time the Holy Spirit has been mentioned in the book of Romans since back in Chapter 1, Verse 4. And he is not mentioned again until Chapter 8, Verse 2. So this is the first time he is mentioned in relationship to the believer until you get to Chapter 8. And we learn several things:

We learn that the love of God is shed abroad in our hearts by the Holy Ghost, Which is given unto us.

It is important to note that you possess the Holy Spirit. Paul assumes you understand the basic information that you and I are possessors of God, the Holy Spirit and that he has a purpose; he sheds the love of God abroad in our heart. That shedding abroad of God's love is like a great river coursing and flowing over our soul.

It is the Holy Spirit that takes the Word of God that we understand and builds up in our soul strength. We are strengthened by his Spirit in the inner man. The problems make us stay by the Word of God and that is what energizes us.

You and I have a hope that the world does not have. (Vs. 2) But we've also been left in this world. The world has tribulation. The world cannot boast in trouble; it is just what comes. But we are able to boast in our troubles. We suffer the common lot of the world, but we look at the trouble and instead of wringing our hands we recognize it to have a purpose in our life. We know who we are, where we are going so that we can boast in our lives in the situation regardless of the circumstances. We can boast in God's willingness to use us regardless of the circumstances. Isn't it fascinating that God would use you or me? If you knew everything about me that God knows about me, you would not even listen to me 😊 Likewise, if I knew everything about you that God knows, I probably would not stand here teaching you 😊 (Just in case you get a big head!) Isn't it wonderful to know that God would use us knowing all that?

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. (2 Corinthians 1:3-4)

You have problems and the problems work patience. They teach you to stick by the Book and go get your comfort from the Word of God (Romans 15:4). Why? - So that you can be equipped to go help someone else. God uses problems that are there to equip you to honor and glorify him.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, **worketh for us** a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. (2 Corinthians 4:16-18)

There is a saying in this world: *"What you see is what you get."* For the believer it is: *"What you don't see is what you get!"*

Notice in verse 17 Paul said our light affliction "works." God Almighty not only rewards you in heaven for faithful service and suffering on earth, but he rewards you for the fact that he left you here. If God leaves you here for forty years, you are bound to have some problems. You'll get bifocals, bunions, bulges and bridgework – problems

common to man. God says you should not worry about those things you have to suffer on earth because he left you here on earth for a number of years. He is going to reward you for those things.

Paul had a “thorn in the flesh” which was a sickness. He prayed about it and God said:

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. (2 Corinthians 12:9-10)

The nature of this age is *grace*. Grace says human flesh, human ability and strength is of absolutely no value – death to the flesh. We learned that about justification, didn't we? Now that you understand that, you realize your strength is not in your flesh.

Did you ever wonder why the Grace Movement is so small? A little group here – a little group there? They seem small and insignificant but there are a great number of them. Why does it never grow into a large monolithic organization? Remember the nature of grace is that in your weakness and your littleness God is made great.

We can rejoice in our problems because we know they don't come from God's wrath but that in his great love for us, he can work greater things in us through his grace. The difficulties that come along are for the purpose of making us a more accurate reflection of the Lord Jesus Christ as the Spirit of God takes his word and changes us from glory to glory.

Notice what these verses say about the value and esteem God has for us.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:6-8)

Will you please remember when you begin to doubt that God is really interested in you, whether he really loves you, that you have an objective demonstration – a historical event that you can point to – of his love for you? When we were yet without strength, Christ died *for* us.

God's work *in* us in Verse 5 corresponds to his work *for* us in Verse 6, 7 and 8. That is where the assurance comes from. I can rest in Him because I can say, “When I was without strength, when I was ungodly, an enemy, Christ loved me and died for me.

For when we were yet without strength, [helpless] in due time Christ died for the ungodly. (Romans 5:6)

We were helpless because we were ungodly. Sin makes people helpless.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. (Proverbs 5:22)

Jesus said in John 8:32: Whosoever committeth sin is the servant of sin. He is the *bond slave* of sin. Sin binds you and makes you its slave. And Paul said, when we were without strength, when we could not lift ourselves up from sin, when we couldn't overcome the results of sin, the more bound we were.

There is something about the Justice of God that human nature never seems to understand.

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; (Romans 2:4-5)

The justice of God responds with greater wrath to those who try to make themselves righteous by their own doing. When a man tries to make himself righteous before God by doing things on his own, the justice of God does not say he will be a little easy on him because he "did good." No, the justice of God responds with *greater* wrath. Man has the idea that if he does a little good, God will be happy and will let off a little with the pressure. But Paul said the opposite: that we are treasuring up wrath. Christ died for us when we were without any strength to help ourselves at all.

In Verses 6, 7, 8, 9, and 10 there are three stages of sinfulness revealed.

Verse 6 – We are **helpless**.

Verse 8 – We were yet **sinners**.

Verse 10 – We are shown as enemies with our willfulness, our rebellion, our **hostility**.

Helplessness is the nature of sin. Sin leaves us helpless.

Christ dies for us. He became weak for us. He pays the "wages" of sin – the debt we owe. That is the action of sin.

The attitude of sin is in Verse 10 – willfulness, rebellion.

We are reconciled to God by the death of his Son. Do you see how God's love is manifest?

Our helplessness: Christ dies for us.

Our sinfulness: Christ dies for us.

Our willfulness: Christ reconciles us to God by the death of his Son.

Now, notice in Verse 6 that Christ died for the ungodly. He took the place of utter helplessness *for us*. Look back at Chapter 4:25:

Who was delivered for our offences, and was raised again for our justification.
(Romans 4:25)

That means, He was “handed over.” Delivered.

These are some of the greatest verses in the Bible from which to preach the gospel. Every single word in these verses give preaching material. “Christ died for our sins.” Christ died. Isn’t that a puzzle? Why would Christ have died for OUR sins? If you take the little three letter word “for” between those words and you have the gospel and the answer to the two greatest riddles men ever heard. Why did Christ die? Why sin? Christ died for our sins.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Romans 8:32)

1Corinthians 1 has an interesting verse in this regard:

Because the foolishness of God (the gospel) is wiser than men; and the weakness of God (the cross) is stronger than men. (1 Corinthians 1:25)

If God did the hardest thing (to save you) when he was at his weakest, there isn’t anything else he cannot do. When God at his weakest did the hardest thing you could think of (that is, justify an old rascal like you) what else could he do?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Romans 8:32)

Do you see how the death of Christ demonstrates the power of God? There is nothing his power cannot overcome.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:7-8)

Verse 7 makes Verse 8 all the more wonderful. “Scarcely for a righteous man will one die.” A righteous man is a person of strict moral standards. Paul said it is not very often that a man will die for a person who is very strict and exacting in moral standards. That kind of person is considered an “old fuddy duddy” and is not well liked. People sure aren’t willing to die for them. But there are people in the world that somebody might die for. They are people that exude human goodness; people of compassion and full of good works. They have a heart of sacrifice, they are gracious and generous and also benevolent. There might be someone who would die for them.

But God demonstrated his love for us in that while we were not righteous (we weren’t good, but rather ungodly sinners) God died for us. We were condemned. A sinner is

totally condemned. We were condemned criminals when Christ *died for us*. God Almighty made his Son to be sin for us. He placed our sins on the body of his Son, pouring out his wrath against our sin there. When Jesus Christ, the perfect Son of God, died, God was paying for our sins, yours and mine. He was paying for what is wrong with mankind.

When you realize that – when you realize that the motive that brought that about is God's value and esteem for you, you begin to appreciate the objective evidence of God's love for you.

People say that the world is dying for lack of love. No, the world is dying in spite of the world's greatest demonstration of love that could ever have been given.

Let's look at a contrast in John 15.

Greater love hath no man than this, that a man lay down his life for his friends.
(John 15:13)

That sounds all right, doesn't it?

Let me show you a greater love.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:8)

You were not God's friend. You were his enemy (Verse 10) and he died for you. Why is that possible? In John, when he said, *Ye are my friends, if ye do whatsoever I command you*. (John 15:14), he was talking about the program when he died for the sins of my people (Israel) (Isaiah). And now, thanks to Paul, we understand that he did far more than that – he died for *all of us*. The greatest love!

Note: The condition in Verse 14 ("if ye) is the condition that they be a part of the true nation, not the apostate nation; the true vine, not the apostate vine; the true Israel, not the apostate Israel. My point is that in John 15 the program is in dying for that nation. The contrast is that they had a limited redeemer with a limited redemption, but now, it is an unlimited redeemer with an unlimited redemption because of that advanced revelation of grace. The great love included you too.

The wages of sin is death. Christ received our wages. He went to the Paymaster and said, "Pay me." He received a paycheck that read, "death," and he took it and cashed it, paying my death. That's love, brother! That's love.

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:5)

God, the Holy Spirit, takes that doctrine of God's love for us at Calvary, and he sheds God's value and esteem, his love, abroad in our hearts. And when we have problems in our lives, we know that we have an objective demonstration that God is for us and acts in a positive manner toward us. We know that these things are not from his wrath against us but problems (tribulations) are here to produce patience, experience hope and will strengthen us. That's fantastic!

Notice: Much more. You've got God's great love and much more.

Much more then, being now justified by his blood, we shall be saved from wrath through him. (Romans 5:9) (That's the wrath of the Great Tribulation. That is a future salvation from wrath: ("shall be")

John, the Baptist:

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? (Matthew 3:7)

Let's compare verse with verse:

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thessalonians 1:10)

When Jesus Christ died at Calvary, he delivered us (note that is *past tense*) from the wrath to come. On the virtue of the fact that Jesus Christ suffered the wrath of God on the Cross of Calvary, I will never experience or suffer that wrath in the future. Therefore, God is going to have to get me off this earth *before* (or some members of the body of Christ somewhere)- before that time of the wrath of God to come. That means the rapture of the body of Christ has to take place before that time of wrath.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, (1 Thessalonians 5:9)

Why didn't God appoint us to wrath? Because Christ has delivered us from the wrath to come by the cross work of Calvary.

"But to obtain salvation..." That is in a future tense . . . "where we shall be saved from wrath by the rapture through Him. Romans 5:9 is a reference to a pre-tribulation rapture before the wrath of God shows up. Deliverance from the wrath to come for the body of Christ is assured on the basis of God's purpose for us. Some say the pre-tribulation rapture was not preached until the 20th century, but that presents a problem because the Apostle Paul was the first one to preach the pre-trib rapture.

Answer to Question: Matthew 3:7 has nothing to do with the Lake of Fire. Comparing verse with verse, “wrath to come” means the tribulation – the time of Jacob’s trouble refers to that whole tribulation period.

The problem with the pre-tribulation rapture, folks, is when people do not recognize the distinctive ministry and message of Paul and they go back into the gospel accounts and early Acts to get their message for today. If the Body of Christ is in Acts 2 or John 14 through John 17, then we are going to go through the great tribulation and you might as well get ready. And if 1 Peter is written to you for your doctrine, again you better get ready to go through the tribulation.

So just compare the verses and you will understand about the “wrath to come.”

Therefore, Verse 9 of Romans 5 is a reference to the future salvation from the wrath to come and a reference to the rapture. Being justified assures us – gives us security – from the wrath *to come*. We don’t have to worry about “enduring to the end” or about taking “the mark of the beast” or 666.

We are secure in Christ.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 4

Much more then, being now justified by his blood, we shall be saved from wrath through him. (Romans 5:9)

Notice the phrase “much more” in this verse and in Verse 10, 15, 17 and 20. The comparison of what we now have in Christ is that he has not just restored us back to the condition of the pre-fall Adam and the pre-fall race, but we have much more than there ever was back then.

Notice the contrast between Verse 1 and Verse 9.

Therefore being justified by faith, **we have** peace with God through our Lord Jesus Christ: (Romans 5:1)

Much more then, being now justified by his blood, **we shall be** saved from wrath through him. (Romans 5:9)

Because of what God has made us to be in Christ, we shall be saved from wrath. Let me show you a verse like that in 1 Corinthians. The grammar is such that you need to pay close attention.

But of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (1 Corinthians 1:30)

God Almighty puts you into Christ. God the Father puts you into Christ by the instrumentality of the Spirit baptism. “By one Spirit are we all baptized into one body.” God, the Holy Spirit is the baptizer; the one who is placing me into the Lord Jesus Christ in a personal living union with Christ. Of HIM are you in Christ. Then God makes Christ our wisdom.

That is what Romans 5 is all about. It says you have been justified, you have had eternal life imputed to you; you have security! The issue in the whole chapter is our security by virtue of what God has done for us through the death, burial and resurrection of the Lord Jesus Christ.

I want to give you an overview and not get bogged down in the detail of the verses so we can get through this. Just be aware that there are details we won't cover in this lesson.

When Paul says “much more” he is still adding to our possessions as justified ones, in Christ. Pastor O’Hair used to say that Romans 5:1-11 is the first passage everyone ought to read when they get saved. This is also a blessing to someone who is down about something. “Much more then, being now justified by his blood.” We have justification right now through the blood of the Lord Jesus Christ. Remember that in Chapter 3 we talked about what the “blood of Christ” signified. It all works together. “We shall be saved from wrath through him.” We talked at length about that in our last lesson.

We learned that wrath is the “wrath to come” from which you and I have been saved from that wrath. We are already, this minute, saved from the wrath of God in hell. I do not stand in any jeopardy and do not need to yet be saved from the wrath of God in hell. I am already saved from that. Justification meant that God’s justice will never pour his wrath out on me, but it also means that I am going to be saved from that future wrath that will come on the earth. This verse will back that up.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:10)

That word life there is the resurrected life of the Lord Jesus Christ. In other words, if we were reconciled to God by the death of his Son, we have more than just reconciliation; we shall be saved by his life. We are going to be resurrected with him. That life, and the “much more” have to do with the power of Almighty God in resurrection. The “shall be saved by his life” is compared to the “shall be saved from wrath through him” in Verse 9 and his resurrection life. It is in comparison with his death for us and the power of God raising us from the dead. Verse 9 is talking about the rapture. A similar verse:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (1 Thessalonians 4:14)

God brought forth the Lord Jesus Christ from death by way of resurrection life. Compare Hebrews 13:20. He will also bring our dead saints with him in life. He is not talking about bringing them with him when he comes as we have heard. But I was challenged to think about that a different way when I read the Hebrews verse.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, (Hebrews 13:20)

He’s going to bring them with him, resurrected. That is what he is talking about in 1 Thes. 4:14: the context is – if we believe Jesus died and rose again, even so them also that sleep in Jesus, God will also bring with him for . . .

For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord

himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thessalonians 4:15-16)

The whole issue in bringing them is those people coming up in the rapture. The whole issue in 1 Thessalonians 4 is resurrection. The “bringing again” is resurrection. We are going to be saved by his life – by virtue of the fact that he has been brought forth in resurrection. His resurrection means we will be resurrected. His death reconciles us “much more.” We don’t just get reconciliation – we are going to be saved by his life. If his death reconciles you, his life is going to save you from that wrath to come. The wrath in that tribulation period is what we will be saved from by the rapture. It is obvious that Verse 9 and 10 are dealing with the issue of the rapture.

And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (Romans 1:4)

That “much more” in Verse 10 declares the power of God saving us by his resurrection life. That is security.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:10)

Notice the issue of reconciliation.

katallassw katallasso kat-al-las'-so (Verb form)

to change mutually, i.e. (figuratively) to compound a difference:--reconcile.

katallage (Noun)

katallagh katallage kat-al-lag-ay'

exchange (figuratively, adjustment), i.e. restoration to (the divine) favor:--atonement, reconciliation(-ing).

Kata – means “against.” Allaso – means “to change.” Putting those two together – “to change against” means to change the status or the state of something.

That is exactly what the word “reconcile” means in English; to change something from one state to another. The English word “reconcilios” – re =with, con=against and cilios to call; to call back together or to return to a status of favor.

We were enemies but now we are reconciled back to God through the death of his Son. Our status has changed and now we are no longer enemies but are beloved ones.

We were outcast sinners but now we are righteous.

We were ungodly but now are godly.

- 1) But and if she depart, let her remain unmarried, **or** be reconciled to [her] husband: and let not the husband put away [his] wife. (1 Corinthians 7:11)

In Romans 5 it is the same meaning of reconcile; return to a favorable state. As we continue in Romans 5 the issue is going to be reconciliation. We have already studied about justification and the imputation of eternal life. Paul details here the things we have because we are justified and one of those things is the issue of reconciliation. You need to understand that in the rest of this passage. We have a fantastic situation here where our state (our condition and position before God) has been changed completely. Reconciliation is not justification; it is not propitiation, it is not redemption or regeneration. It is a change of status from one to another; from hostility to friendliness; from being in Adam to being in Christ; from being in sin to being in righteousness. It is a change of state and position. If it included all those other issues it would be mean that all those other things were taken care of. Reconciliation is a positional issue.

There are four different kinds of reconciliation in Paul's epistles.

- 1) The first is a dispensational reconciliation (of the world).

- a. Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new. And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God. (2 Corinthians 5:17-20)

Do you see you would wind up with all people already saved if reconciliation meant justification and imputation, etc.? That is the doctrine that is called "**universal reconciliation.**" They use this passage to teach that doctrine.

On the other hand there are those that believe in **limited atonement** – limited redemption. They say it has to be limited and the "world" has to be the world of the saved so that Christ only died for the saved. That would mean that redeemed people go to hell. You can get all kinds of screwball ideas about what happened at Calvary if you are not careful about identifying this terminology. That passage about the reconciling of the world, the changing of the status of the world is found in Romans 11:15:

For if the casting away of them [be] **the reconciling of the world**, what [shall] the receiving [of them be], but life from the dead? (Romans 11:15)

In Time Past (in your Bible) there is a division between the circumcision and the uncircumcision – between Israel and the Gentiles (between the Jew and the Gentile). God made that division, putting a barrier between them called the “middle wall of partition.” Romans 11:15 says, “If the casting away of them – Israel – be the reconciling of the world,” i.e. through the fall of Israel “salvation is come to the Gentiles.” Through the fall of Israel, God has taken away the dispensational barrier that cut off the Gentiles and made them unacceptable and un-savable. Do you realize that in Time Past that Gentile had no hope? He was an un-savable man. He could not go to God because of the barrier that kept him out – a dispensational barrier. If that Gentile wanted to go to God he had to get on the right side of that wall of partition. But that is gone now; that wall has been done away with.

The reconciling of the world has to do with the world having its status changed when Israel went out of divine favor with God. It has to do with the dispensational barriers being broken down. You and I today, in this Age of Grace, live in a time period when the world has had its status changed before God. Today the world *is* savable because Israel’s condition has changed. That is a dispensational change.

In Time Past, God’s purpose was to save the *nations* through the *nation* Israel. The Abrahamic Covenant always had the nations in view, but through Israel.

Are you being saved through Israel today? No. The world has had its state changed. Now there has been a dispensational shake-up. The Abrahamic Covenant is not the issue today and getting saved through Israel is not the issue, and being preached to by Israel and blessing Israel, and taking care of Israel is not the issue today. Israel does not have any national condition or position or status before God today. God Almighty has no regard toward a nation Israel today in a dispensational situation. You and I are to react toward Israel today as we do any other nation on the basis of the divine operating principles found in the Word of God – not on the basis of the Abrahamic covenant. We are not to try and get a blessing on the basis of Matthew 25. There has been a dispensational change.

2) Individual Reconciliation: In the *Ages To Come* that change will reverse and that program will go back into effect. Right now, it’s different. Right now the *world* has been reconciled to God. There is also not only the world having its condition changed, but there is what is called an individual reconciliation. That is what Paul is talking about in 2 Corinthians 5:20.

Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ’s stead, be ye reconciled to God. (2 Corinthians 5:20)

Are the Corinthians not part of the world? If the world has been reconciled to God, why do the Corinthians then need to be reconciled to God? Aren’t they already reconciled? There must be something else involved in Verse 20. The world has had its status changed because of the fall of Israel and now individuals of any stripe and hue can come to God and be reconciled to God **by** the death of his Son. Romans 5:10 is about

the fact we can have our enemy status changed to friendship status on the basis of the death of the Lord Jesus Christ at Calvary. That was the basis for the reconciliation of the world. In individual reconciliation our enemy status is changed to sonship; we are changed from being in Adam to being in Christ.

3) Reconciliation of Jew and Gentile into one Body

And that he might reconcile both unto God in **one body by** the cross, having slain the enmity thereby: (Ephesians 2:16)

By virtue of the fact that that individual goes to Calvary and is there individually reconciled back to God, that individual has his condition changed from being an enemy to a son, in Adam to being placed into Christ. When he is placed into Christ then the Jew is placed into Christ, the Gentile is placed into Christ, and then, all of a sudden there is no longer Jew and Gentile. They are one in Christ – “neither Jew nor Gentile, bond or free, male or female, but all are one in Christ” and are all part of one new man. (Eph. 2:15) That is the reconciliation in one body, the formation of one new man. I am not a Gentile and another a Jew; we are one in Christ. We have had our status changed. Notice if you will, in Verse 16 above, “that he might reconcile both unto God in one body . . .” that it does not say “at the cross,” but “by” the cross. The word “at” and the word “by” are entirely different words with different meanings. The word “at” means *when* a thing happened but that verse does not say that it happened historically at the cross. It says it happened “by” the cross. That is *HOW* it happened. Never forget that. Not when, but how is the issue there.

In a recent meeting I was talking about getting baptized by the Spirit into the Body of Christ and I believe and stand by the statement I made that when you trust Christ as your Saviour, God, the Holy Spirit takes you and places you into union with the Lord Jesus Christ *at that moment*. A preacher came to me after the meeting all upset about that statement.

He said, “Brother, we were baptized into Christ at Calvary.”
“Wait a minute,” I said. “When did the Body of Christ begin?”

I wanted to know the biblical basis for his statement, but he pranced around and never told me. I expected him to give me this verse and I was going to ask him the difference between “by” and “at.” But he didn’t give me a verse. So I asked him, “Andy, when did the Body begin?” If that is when you were baptized into Christ, do you know when the Body began? If that verse would have said “at,” that is when it would have been. This fellow was a Calvinist and he thought the Body began before the foundation of the world.

I have never figured out why someone could think that God could foreknow something in the past (foresee it happening) and that what he foreknew could not work itself out in time as happening. The issue is not “when;” it’s “how.” That is important to understand.

You get put into Christ when you trust him as your Saviour. Ephesians 1:13 – “after that you heard the word of truth, the gospel of your salvation, in whom also after that you believed you were sealed with the Holy Spirit of promise.” After you believed Christ and trusted in him as your Saviour – after that – God the Holy Spirit sealed you in Christ. It means what it says. Even when you re-translate it or revise it, you don’t help yourself. If you do that all you do is steal the Word of God from yourself.

By the way, in Ephesians and in Colossians, the compound Greek word, *katallasso*, is now *apokatallasso* and *apokatallasso*. “Apo” intensifies the word meaning. In this case it means the status is changed in more ways than one. I am reconciled in Christ in one Body, but my reconciliation is in more ways than one. I am individually reconciled, I am part of the world’s reconciliation and I’m also reconciled in the Body of Christ. So when the Universalists come along and say the Greek words are not the same, you can admit to knowing all about that and you can teach them what the difference is.

4) A future reconciliation.

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven. (Colossians 1:20)

That is a future reconciliation of “all things.” What are those “all things?” It is very important that you get the context of this passage. Look at the verse again and note:

“..whether they be things **in earth**, or **things in heaven**.”

This is the classic passage of the Universal Reconciliationists. They think that it means everything is going to be reconciled, even the devil! They include every unsaved person. Yes, it does say “all things,” but Paul spells out what the “all things” are and where they are. Go back to Verse 16 to notice the context of the passage:

For by him were **all things** created, that are **in heaven**, and that are **in earth**, visible and invisible, whether [they be] **thrones**, or **dominions**, or **principalities**, or **powers**: all things were created by him, and for him: (Colossians 1:16)

These are the “all things” in Verse 20. This is the context of the passage.

It’s not “whether they be – trees, ground, air, stars” is it? Verse 16 is not written with the purpose of putting the monkey on the run or refuting evolution. You know that verse of prose . . .

First he was a tadpole swimming in the sea;
Then he was a monkey swinging from the tree;
Now he’s a Professor with a PHD. ☺

That passage is not written for the purpose of refuting evolution. He *tells you* what it is that Christ created that he is interested in: thrones, dominions, principalities and powers. What is that? It is those positions of rank and authority in government, whether they be **in heaven** or whether they are **on the earth**. All these “things” were created by him and for him and he is before all those things and all those things consist, “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; **that in all [things]** he might have the preeminence. (Colossians 1:18)

How is Christ going to have the preeminence in the positions of rank and authority of the government of the earth? He has a kingdom nation that will take over the government of the earth and restore the positions of rank and authority on the earth back under his headship through a kingdom vested in the nation Israel.

And ye are complete in him, which is the head of all principality and power: (Colossians 2:10)

Christ is also head of all the positions of rank and authority in the heavenly government too. He is the head of ALL principality and power. He has been the head of the Body of Christ (so) “that in all [things] he might have the preeminence.” (Colossians 1:18)

If he is the head of Israel, he can have preeminence of the things on the earth. Is there anyway that be being the head of Israel he can have the preeminence of things in the heavens? God has a purpose. He has made Christ to be head of the Body – “the firstborn from the dead that in all things he might have the preeminence. In forming the church, the Body of Christ, God Almighty is creating a new species of human beings identified as the Body of Christ, equipping them with a hope and a home in *heavenly* places and giving them a ministry there that in the Ages To Come, he might put us there in those positions and through the instrumentality of that new species of human beings, that new creation (2 Cor. 5:17) – that new man with a body designed to function in outer space, (not just down here on earth) totally unrestricted by the limitations of time and space just like He was – fashioned like his glorious body – that he might have the preeminence in ALL of those positions, all those things mentioned in Verse 16.

For it pleased [the Father] that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven. (Colossians 1:19-20)

The “all things” in Verse 20 are the “all things” in Verse 16. He is talking about the *system*. Verse 20 is talking about the future reconciliation of the universal system – the government of the universe. The Lord Jesus Christ is going to restore a redeemed universe back under his authority through the instrumentality of the Body of Christ. There is a future change of status coming for those positions of rank and authority throughout the universe and on the earth – a change in the principalities, powers, mights, dominions, thrones, etc., and you and I are going to participate in that. He is not talking there about getting Satan out of hell. He is not talking about getting saved at all.

Reconciliation is not salvation. Reconciliation gets no one out of hell. Only the blood of Jesus Christ can get one out of hell. We are reconciled by the death of his Son. That is the basis of it; reconciliation is the result. You have an individual status change when you trust Christ but the blood of Jesus Christ also provides for a reconciliation of that universe.

There will be a future reconciliation in more ways than one. God Almighty will kick Satan's crew in the heavenly places out of those positions of rank and authority and down on the earth, and replaces Satan's host on the earth with Israel and the host in the heavenly places with the Body of Christ, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him: " (Ephesians 1:10)

Don't get those reconciliations mixed up.

Here is your individual reconciliation:

And you, that were sometime alienated and enemies in [your] mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: (Colossians 1:21-22)

Your individual reconciliation assures your participation in the *future* reconciliation in the universe. God's purpose is to reconcile and restore the whole system – the whole universe – back under the authority of the Lord Jesus Christ. "All things." So Colossians 1:20 is talking about the reconciliation of the *system* – the governmental authorities in heaven and earth. Ephesians 2:16 is about the Body of Christ – Jew and Gentile reconciled together in one body. Then there is the reconciliation of the world and then that individual reconciliation in Chapter 5 of Romans. That is the issue that we will be dealing with here.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:10)

And you, that were sometime alienated and enemies in [your] mind by wicked works, yet now hath he reconciled (Colossians 1:21)

We have sung a song saying:

I once was an outcast, a stranger from God,
An alien by birth and a sinner by choice.
But I've been adopted, my name written down,
An heir to a mansion, a robe and a crown.
I'm a child of the king with Jesus my Saviour
I'm a child of the king.
(Those words are not exact but you can get the idea.)

And not only [so], (*Not only have we been reconciled and also saved by His life*) but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Romans 5:11)

Do you just rejoice that you can joy in God? That someone like you can boast in the Lord?

By whom we have NOW received the atonement. If you write the word “atonement” it can look like: “at-one-ment”. It is an English word that means reconciled or to be at one with. It is a word used repeatedly in the Old Testament along with the word reconciled. We can see that those two words are used interchangeably in the Old Testament so that when people try to change Romans 5:11 to “reconcile” you will know the difference. They try to say that it is a “translation mistake.” What happens there is that people are trying to make a doctrinal distinction between Israel in Time Past, under the Law, and the atonement they had – that forbearance system they were under that did not completely take away or remove the sin. It is true that the Greek word is the same word that is translated *reconcile* in Verse 10, but that tells me something. If the translators knew how to translate it in Verse 10, then they knew how to translate it in Verse 11 as reconcile. They did not translate it “reconcile” in Verse 11 then for a reason. They had a specific reason since they knew how to translate it. Give them credit for knowing because they did it right in Verse 10. They chose not to do it that way.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 5

We will pick up in Verse 12 in Romans 5 where the Apostle Paul deals with the issue of our reconciliation, not that we have received the atonement. We now possess the reconciliation that is ours in Christ. We are now involved in the reconciliation program.

Wherefore, [We join God, through our Lord Jesus Christ, by whom we now have received the atonement,]

The idea of that “Wherefore” is that Paul is about to set forth our *former* status.

as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Romans 5:12)

(For until the law sin was in the world: but sin is not imputed when there is no law.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (Romans 5:13-14)

Paul is showing us the predicament we were in before we were reconciled. Our reconciliation has to do with the changing of status from enemy status to *sonship* status. Paul will describe the condition of the whole race before we were reconciled. “So death passed upon all men.” The whole human race was in the Garden of Eden. Adam and Eve made up the whole race. Adam could look at Eve and say, Adam could look at Eve and say, “You’re the only woman in the world.” She could say the same about him and they were right! Satan preached a message to one-half the human race; Eve. He converted his whole audience and she went out and converted the rest of the human race – Adam. That’s pretty good results.

Paul was saying that one man – Adam – got us into this mess. You didn’t get yourself into it, but one man got us into the sin condition. In the same way, you can’t get yourself out of the mess, but one man – Christ - will get you out of it.

Now notice the opening parenthesis at the beginning of Verse 13 and notice that the end of the parenthesis is at the end of Verse 17. Remember that after reading Verse 12, Verses 13 through 17 is a parenthetical statement. If you skip the parenthesis you would read Verse 12 and continue with Verse 18, like this:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one

[the free gift came] upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Romans 5:12,18-19)

The issue there, again, has to do with the fact that one man got us into this mess and one man will get us out. In all of Chapter 5 Paul is pressing the issue of our security.

In that issue of our security in Christ, he says we have been reconciled and this reconciliation was by the death of God's son and this is a "much more" situation. This is something that adds benefit upon benefit, upon benefit, upon benefit. Even though we are personally responsible, Adam got us into that sinless condition. No one asked me if I wanted to be born a sinner, I just was, and I sin because I am a sinner. And one man is going to get us out of this predicament. Verse 12 is a great verse to illustrate the fact that all men have sinned.

Wherefore, as by one man sin (the old sin nature) entered into the world, and death by sin; and so death passed upon all men, (the wages of sin is death) for that *all have sinned*: (Romans 5:12) Death is always the result of sin. Remember, you are not a sinner because you do sin; you sin because you are a sinner. Remember that. And remember that death comes because of that sin.

In Verse 13 Paul begins to talk about personal sins - our own individual sins, not the sin nature.

(For until the law sin was in the world: but sin is not imputed when there is no law. (Romans 5:13)

We read a verse like that back in Chapter 4:

Because the law worketh wrath: for where no law is, [there is] no transgression. (Romans 4:15)

So, in this context, sin is the transgression of the law. Personal sins were not imputed until the law came along. When the law came along – that period of time is described in Verse 14 of Chapter 5, as "Adam to Moses." Sin was in the world and he points out it produces death. "Nevertheless death reigned." It reigned from Adam to Moses. Death reigned because of the old sin nature that we all had. Men died because they were sinners but their individual sin was not punished against them. But when the law came in that was a different deal. Then men were punished for their own sins. Notice the following example:

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. (Deuteronomy 24:16)

That is the issue under the law. But until the law, sin was in the world and it caused death, but personal sins were not imputed.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude [similarity] of Adam's transgression, who is the figure of him that was to come. (Romans 5:14)

What was Adam's transgression like? Adam was personally willfully disobedient of a specific commandment. Paul was telling us that people back there died but they didn't transgress like Adam did; they didn't have a law that said, "Do this" or "Do that." They die and death reigns because they are helpless to do something about their nature. They are helpless. They can not do anything about the old sin nature. They probably could have done something about their sin – their actions – but they could not do anything about that old sin nature. God was still imposing death from Adam to Moses.

If God was imposing death, but he wasn't imposing death because of their individual sins, then something was killing them! Something was killing people back there besides their personal sins. What was it? Adam's sin.

How did Adam's sin affect them? It gave them an old sin nature. They died because sin in its very nature destroys. Sin in its very nature corrupts you, me or anyone. That is what Chapter 8, Verse 2 calls "the law of sin and death." If we sin it produces death. Death reigns.

Go back to Genesis 5 and Matthew 1:

Romans 5:14 says that Adam was the figure of him that was to come. Here is an illustration of that figure. Basically there are only two men in the Bible. One is Adam and one is Christ. All other men are either in Adam or in Christ.

This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name Seth: (Genesis 5:1-3)

Whose likeness did Adam beget children after? Adam was made in the image and likeness of God but when he begat children, they were not begotten in the image and likeness of God. Adam was a fallen creature and he begat them in his own image and likeness. And we inherited a sin nature from Adam. Notice the words in Verse 5:

". . . and he died." These are the last three words in Verse 11, the last three words in Verse 14, the last three words in Verse 17, Verse 20, Verse 27, and Verse 31. Everyone except Enoch in that genealogy dies. Enoch also dies but you just don't read it in the passage. They die, they die, they die, and they die. In Adam, they die.

There is the "other" book of generations of the only two in the Bible.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; (Matthew 1:1-3)

Notice that “begat, begat, begat, begat”, etc, all the way down through Verse 16 where it says, “Of whom begat Jesus.” Begat means “to give life to.” In Adam they died. In Christ they live. Death reigns from Adam to Moses because that is what sin does. It’s the principle of “sin and death.”

Verse 14 says that Adam was a figure of him that was to come. The word “figure” is the word *type*. He is a type. What Adam did as one man for every man Jesus Christ does as one man for all men. If you are in Christ your security is based on what he did for you, not on what you do for yourself. Just as in when one is in Adam, his condemnation is based on what he did. That does not mean you are not a personal participant in that because you *choose* to walk in the steps of your “Daddy Adam.” But it also does not mean that you are not a personal participant in what Christ did because you *choose* to get in Christ. But the basis of it is those two men.

Here is a real thick passage. Next week we are going to study about passages where the grammar is very difficult. This next verse is an illustration of one of those passages. When you teach a passage wherein the grammar is “thick,” there is a way to teach it. The way is “quickly!” ☺ The reason you do it quickly is when something is difficult, you are interested want people to get the overall view. If you want someone to understand a complex subject give, them a quick overview of it. When grammar gets to be difficult (and folks, it’s difficult in the Greek text, not just the English text) pick out the high points and you will get it quite easily.

But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many. And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification. (Romans 5:15-16)

That is a contrast between what came in Adam and what came in Christ. Paul points out how these two things are different. They differ in degree and in the results. There is more involved in what Christ does for you than just recovering what Adam lost. Verse 16: one sinned – condemnation, many offenses – justification. And it’s a free gift. Christ does a lot more than cause you and me to recover from the effects of Adam’s fall. Justification is not just putting us back where Adam was, but it is giving us an imputed righteousness that Adam never had. Not only imputed righteousness, but it’s also imputing to us eternal life. We studied that in Chapters 3 and 4. Paul is now just calling that to our attention. He says, “Adam lost this, but Christ gives you far more than you ever lost in Adam.

For if by one man's offence death reigned by one; [that is a summary about what he said before about Adam] much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) (Romans 5:17)

How do you get a gift? You receive it. How do you get the abundance of grace? You receive it. You have to receive what Christ offers. This is not an automatic kind of thing. It is obvious in the whole passage that the whole issue has to do with the acceptance of the gift. We have accepted it so Paul deals with it on that basis.

“. . . they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)”

You see, it is not those who toil and sacrifice that are going to reign in life, but it is those who receive the abundance of grace and who receive the gift of righteousness. It's not a matter of striving but of receiving that gift, that abundance of righteousness that is the issue.

We reign in life. Notice it does not say that we reign in the land. A lot of Christians miss that point. It says we reign in “life” over sin, over Satan, over the world, over difficulties, over adversaries, over adversities, over circumstances. There is no **land** for you and me to reign over. Only in the kingdom will there be land for anyone to reign over. This verse is speaking of a different type of reigning.

Now the parenthesis is over. The issue in Verses 13 to 16 has been the contrast between what Adam did and what Christ did and the security that we have. Just as there was nothing you could do to get yourself out of the reign of sin and death, so there is nothing you can do to get *out* from under the reign of Grace - grace reigning over you through righteousness unto eternal life. That is something that is yours by virtue of what Christ did and you can't get out of it even if you try to or even want to.

It turns out this is a tremendous passage on security. There are two men in the passage – Adam and Christ. There are two actions – obedience and disobedience. And there are two results – one is death and one is life.

Therefore as by the offence of one [judgment came] upon all men to condemnation; [that is, all men that are in Adam are condemned.] even so by the righteousness of one [the free gift came] upon all men unto justification of life. (Romans 5:18)

Where do you get the free gift? Verse 17: you receive it.

By the righteousness of one (Christ) the free gift came upon ALL (this all must be those that receive it because that is what Verse 17 says they did) men unto justification of life.

That term “justification of life” is a summary of Chapter 3 and 4. Justification is being declared righteous. God says “I will give eternal life to any man who has perfect righteousness.” That is what the justice of God said as we saw in Chapter 2. God says, “This man has perfect righteousness, therefore I can give unto him eternal life.”

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Romans 5:19)

Again, the issue is, are you in Adam or in Christ? Adam's disobedience condemns you. If you are in Christ, Christ's obedience provides you with righteousness. Therefore, having received this reconciliation we have security.

From Adam to Moses there was no Law. Then:

Moreover the law entered, that the offence might abound. . . (Romans 5:20a)

In other words, the law came so that sin would not just be there, but that it might be identified and people could see it.

But where sin abounded, grace did much more abound: (Romans 5:20b)

<u>No Law</u>	<u>Law</u>	<u>GRACE</u>
Adam	Moses	Paul
	The Law came that	
	Sin might abound.	Grace abounds <u>more</u> .
	(When sin gets big, grace gets bigger)	

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:21)

There again is the issue of the justification of life: Righteousness unto eternal life by Jesus Christ our Lord. You get it "in Christ." As believers, we have a total change of

our status from being condemned “in Adam” through Adam’s disobedience, to being “in Christ, righteousness and eternal life computed to us through his obedience. We didn’t do anything to get into righteousness therefore, our security is not in us but it is in Christ and he is the issue. Grace today reigns over you. Grace “abounds” and “reigns.”

Before we go on to Chapter 6, I want to go back and go over something.

There are three time periods there in that demonstration above:

- | | |
|------------------|--------|
| 1. Adam to Moses | No Law |
| 2. Moses | Law |
| 3. Paul | Grace |

Mr. O’Hair used to publish an outline that says “by Adam we have the entrance of sin. By Moses we have the knowledge of sin, and by Christ we have the forgiveness of sin.”

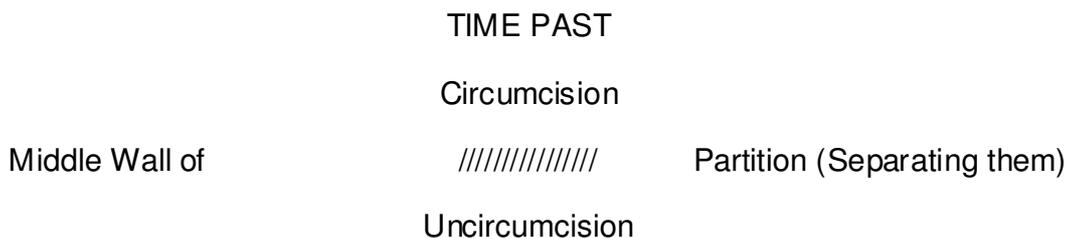
Those three time periods do two things:

1. They illustrate those three issues I pointed out to you as we came down through those passages – Verse 6, 8 and 10:

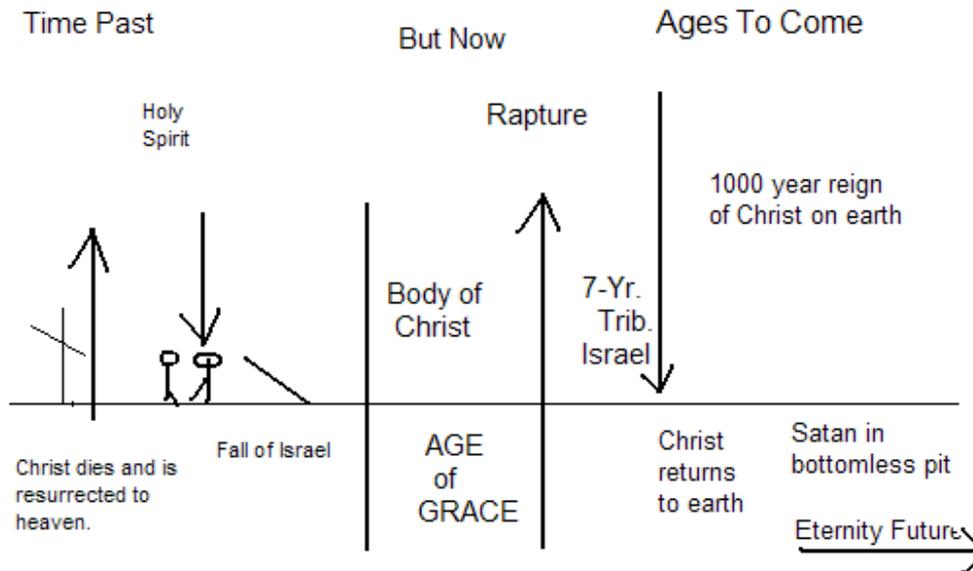
The helplessness in Verse 6, the sinfulness in Verse 8 and the rebellion in Verse 10.

2. They illustrate how death reigned in the law program, therefore, sin with it, and how grace reigns in the Age of Grace.

There are two passages in Paul’s epistles where he identifies his dispensational viewpoint of the Bible: Ephesians 2 and this passage of Romans. In this Romans passage Paul does something he does not do in Ephesians 2. That is, he identifies specific dispensational divisions within the Time Past framework.



Then you have the crucifixion of Christ, the coming of the Holy Spirit, the fall of Israel and salvation goes to the Gentiles. Israel falls away and then there is the Body of Christ, called in Ephesians the BUT NOW. The comes the rapture of the church, the wrath to come, the 2nd coming and then the millennial kingdom.



That is basically Ephesians, Chapter 2 drawn out for you.

Now let's take Romans 5 and try to fit it into that. You will see something things about Time Past here that are not in Ephesians.

Time Past is in two parts:

- 1) Adam to Moses (Placed on the above chart way to the left – the beginning.)
- 2) Moses (Placed a distance representing about 1500 years after Adam.)

Prior to Moses Israel was not a nation. They were a family and a tribe.

The missing guy between Adam and Moses is Abraham, a tremendous figure in Israel's history. It was with Abraham that God begins to build that middle wall of partition and call out of the nations (the Gentiles) a group of people who are to be his chosen people. The time frame from Adam to Moses has a name in Paul's epistles. You sort of get an idea of the name by backward reasoning. We know what the time period from Moses on was called in Time Past; it is called "The Law."

And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise. Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator. (Galatians 3:17-19)

What was the Law *added* to? The Promise. Then if the Law was added to The Promise, then what was that time period between Adam and Moses called? *PROMISE*. That is if you want to put a name to it.

Then you ask, "What was the promise?" Trace with me the promise from Genesis 3. God made a basic promise in Genesis 3 that is only amplified in passages that follow. Something new is not actually introduced with Abraham. Rather it is an amplification of something already there.

And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Genesis 3:14-15)

Now that is the first promise in the Bible of the first coming and the second coming of the Lord Jesus Christ. The seed of the woman (Jesus Christ) shows up and is to bruise the head of the serpent. That turns out to be, in the New Testament, the second advent of Christ back to the earth. He bruises the heel of the woman. In Theology this passage is called the proto evangel, that is, the first promise of the good news of a Saviour. The promise is a seed; the seed of the woman. The interesting thing about that is it is not the woman in the Bible who has a seed. That means this is something different; it is the promise of the virgin birth. The promise here is the seed of the woman. Remember when Cain married and his wife said, "I've gotten a man from the Lord." She was thinking that it might be the "seed of the woman." Maybe this was going to be the Redeemer and Restorer promised.

The seed of the woman does not show up for 2,000 years. God called out Abraham and made him a promise in Genesis 12:2 and begins to pull Abraham out from among the nations.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and **in thee** [Abraham] shall all families of the earth be blessed. (Genesis 12:2-3)

Genesis 13:

For all the land which thou seest, to thee will I give it, and to thy seed for ever. (Genesis 13:15)

You see, the seed line that once was "the seed of the woman" is now narrowed down to the seed of Abraham. The seed was going to be from *somebody* all along. Now, God let Abraham know that the seed that was promised is going to be from him. God began to develop a line of people through whom that seed would be able to come. As that seed line develops and it gets to Mary, that is when it becomes the seed of the woman by way of the virgin birth.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (Genesis 15:5)

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Genesis 22:17-18)

Abraham becomes the seed line and then confirms it to Isaac and then to Jacob:

And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. (Genesis 28:13-14)

It passes on from Jacob to his sons.

Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. (Deuteronomy 1:8)

There he was talking to the nation Israel as he brought them out of Egypt.

Therefore, the issue has been PROMISE. So, if you are looking for a dispensational name for the time period from Adam to Moses, it would be "PROMISE."

A Verse we have talked about many times – Matthew 25:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: (Matthew 25:34)

That takes you back to Adam. The issue in that kingdom on earth (the kingdom of heaven) goes back not just to David, not just to Moses, not just to Abraham, but all the way back to Adam. Since the issue was that seed, how could the kingdom be an issue with Adam? The seed becomes the Lord Jesus Christ and was promised to the nation Israel which was not in existence back with Adam.

The seed becomes the Lord Jesus Christ and Israel that is in him back there in Time Past. That promise, therefore, is quite important. And back there, death reigned. They were helpless to stop death. Genesis 5 is an illustration. And all of that is an illustration of Romans 5:6 – "When we were without strength, Christ died for the ungodly."

Now, the next time period in Romans 5 is down in Verse 20. The Law entered.

The Law covers the period from Moses to the Revelation of the Mystery, given by Christ from heaven's glory to the Apostle Paul. The Law covers that whole time period from Moses to Paul.

Wherefore then [serveth] the law? It was **added** because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator. (Galatians 3:19)

(I'm trying to go slow with you so that you grasp this. I know some of this is familiar to some of you, but some may not be.)

Please notice the word "till" in that Verse.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. (Galatians 3:23-25)

Folks, that faith comes with the Revelation of the Mystery given to the Apostle Paul.

It is a mistake to think that the law was done away with AT the cross. The law is done away with BY the cross. Have we not gone over the difference between the words "by and at?"

AT the cross = when BY the cross = how

How is it done away with? Through the death of the cross.

When is it done away with? Not AT the cross.

For the law was given BY Moses, [but] grace and truth came BY Jesus Christ. (John 1:17)

That verse doesn't say *when* it came; it says "how" it came. The law did not come at the birth of Moses, did it? The law did not come when Moses, at 40 years old went out and tried the first time to deliver Israel, did it? No. They rejected him. The law didn't come 40 years later when he came back and delivered Israel. The law came later when Moses went up on the mountain and got it and came down and made the covenant with Israel. It was a long progression.

In the same way, the law was not done away with when Christ was born. It didn't happen when he died and it didn't happen when he ascended to heaven; it came later when he gave a revelation through the Apostle Paul.

The Apostles were very careful not to appear as though they were starting a *new* sect, separate from Judaism.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, (Acts 2:46)

You see, the temple worship continues because they are still a part of Judaism.

Now Peter and John went up together into the temple at the hour of prayer, [being] the ninth [hour]. (Acts 3:1)

We don't have an hour of prayer today. We may sing that song, Sweet Hour of Prayer, but it doesn't mean much. We can pray anytime today; we do not have a law of a specific hour of prayer.

Who seeing Peter and John about to go into the temple asked an alms. (Acts 3:3)

It does not just start out that way. Notice that these Jews never leave the law: (Speaking of an Ananias who came to Paul after his conversion:

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt [there], (Acts 22:12)

There is a believing Jew in Acts 9 was still a devout man according to the law. The ministry that began back there with Christ continues on to the day of Pentecost; they do not forsake the law. The believing Jews don't; not just the unbelieving ones.

And when they heard [it], they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: (Acts 21:20)

The law program is still going on. It is Paul that comes along and says, "But NOW, the righteousness of God without the law is manifested." You don't read about that anywhere except in Romans through Philemon. You don't even read about it in the book of Hebrews.

Then said he, Lo, I come to do thy will, O God. He taketh away the first, *[that is the Mosaic Covenant]* that he may *[What? Bring in grace and start the Body of Christ? No-that he might]* establish the second. (Hebrews 10:9)

The second what? – *COVENANT*. Look back at Chapter 8 at that covenant:

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first [covenant] had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (Hebrews 8:6-8)

For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (Hebrews 8:10)

You see folks, in that new covenant, God does not do away with the law, they do away with the Mosaic covenant. But the NEW covenant takes that law and empowers Israel to do something in the future that back in the Law Program they were unable to do and that is to perform it. That is why those men the Acts period are keeping the law. They were under that law system. That is why in the tribulation they keep the commandments of God. It is a part of *their* program. They are not in a situation where they are under grace, with no law. They would never say, *We are not under the law but under grace*. They would constantly say they were under the law. They would say we are not under the old system, but we are moving toward the New Covenant; that is what we are looking for – the replacement of the Old Covenant by the New Covenant. That has never been replaced yet because the New Covenant comes at the second coming of Christ. You know it has not come yet. Look at Verse 11:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (Hebrews 8:11)

Did that ever happen with Israel? No; and it has not happened with anyone else, has it? They were waiting for the old to be done away and the new to be put in place.

In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] **ready to vanish away**. (Hebrews 8:13)

Has it vanished away? No; it is ready to be replaced, but it is still there. That Old Covenant is ready to be replaced by the new. But it has not yet been replaced for those Hebrews. That does not say the Old Covenant is all gone and now we are in the Body of Christ.

My point to you is that it is not accurate to say that the law was done away with at the cross because here is a situation where the law – the Mosaic Covenant – has not been done away with. It is ready to be done away with; everything has been provided for that to happen. All that we are waiting for here in Hebrews is the execution of the New Covenant. It has been made, ratified, confirmed, and all they are waiting for is the Mediator to come back and put it in effect, but he has not come yet. Why? - Because Israel had not gotten right. Today we see that God has interrupted the New Covenant from being executed with the Age of Grace.

Promise: Adam to Moses.

Law: Moses to Paul

Then you have the dispensation of Grace.

Under the Law, sin reigns. And Romans 5:8 illustrates that.

“...while we were yet sinners, Christ died for us.”

Then, in Romans 5:20: “Where sin did abound, grace did much more abound.” Sin reached its high water mark. That did not happen when they allowed John the Baptist to be killed; not when they demanded the crucifixion of Christ – but when they actually went out and slew Stephen.

God the Father was in John the Baptist witnessing to the nation and they rejected him.

God the Son: they hung him on the cross. That in itself is enough to gain the wrath of God, but he prayed, “Father, forgive them for they know not what they do.” God changed the sentence from murder to manslaughter in Acts 3, saying it was in ignorance. He gave them a renewed opportunity which they then promptly refused. The time for the wrath of Almighty God was ready. We read in Daniel 8 that their sin had been brought to the full. And God interrupted them. Where sin abounded, grace abounded more.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:10)

The whole world then was alienated. The seed of Abraham had cut itself off and now there is total alienation and a change of status by the bringing in of a new dispensation.

Notice that the Lord Jesus Christ never mentions Adam in connection with the prophetic program for reconciliation. It was not just through Adam; it was through Abraham's seed. But Paul does go back to Adam for the issue in Romans 5 is reconciliation.

The issue in Romans 5 in the dispensation of Grace is that all of the advantage that Abraham's see had is gone. The world had been reconciled, the status had been changed and now it is Adam's transgression that is the issue. So Paul goes back to Adam and deals with his alienated seed now that Israel has been set aside. Now Paul points out all men are in Adam – no difference dispensationally in this matter.

In Romans 4 Paul went back to Abraham saying that God made a promise to Abraham about eternal life but he did it in such a way that you and I can get in to the promise also. And now Paul goes back to Adam and says, “*We got you past Abraham okay, but do you see that problem you still have in Adam of still being alienated? Jesus Christ took care of that too.*”

Now we get over in Ephesians and go back before the foundation of the world to a plan God had back there.

Paul mentions therefore, five dispensations, if you count the dispensation of the Fullness of Time in Ephesians 1:10.

ROMANS 201 – 6

We have arrived at a very important place in Paul's presentation of the details of the Gospel of the Grace of God. In this chapter we are going to move from the issue of justification to the issue of sanctification. The first five chapters of Romans deal basically with the issue of justification – the first and second chapters – actually Romans 1:18 to 3:20 deals with the wrath of God (condemnation). Paul shows the depths and consequences of sin. Then in Chapter 3, Verse 21 to the end of Chapter 5 he deals with justification and talks about God's remedy for sin through the propitiatory sacrifice of Christ, our being declared righteous and therefore, eternal life being communicated to us in Chapter 4. In Chapter 5 we saw the issues of security. We began to see all that we have through the Lord Jesus Christ: justification by grace through faith, plus nothing is the issue. I hope you rejoice as I do in a clear understanding of what it is that Paul is saying in those passages about what we are doing today.

When you get to Chapter 6 and Paul says, "What shall we say then," that is, on the basis of the conclusion in Chapter 5, he begins to change gears and to deal with Chapters 6, 7 and 8 with the issue of sanctification. He doesn't deal so much with the consequences of sin (that was taken care of through justification) but now it is the dominion of sin and what God has made us in Christ in relationship to that. Paul will not deal now with sin as guilt but rather with sin as a power, an influence and a controlling, dominating, reigning thing in our lives.

First there was justification by grace through faith. Now he talks about the walk and will introduce a new manner for God's people to walk – a new way to walk, not after the flesh, not after the law. They are now to walk after the Spirit. These chapters (Romans 6 through 8) focus on **the issue of our position in Christ**, that allows us while in this world to live lives that bring forth fruit unto God. This position we have in Christ affects our lives on earth and equips us to live on the earth, day by day, in such a way that fruit is borne for God's glory.

Paul explains how God justifies us through Christ and how he gives us a position in Christ by amplifying the cross work for us. He explains that for us in Chapter 3 and 4. We have been given a position in the heavenly places, seated in Christ, on the basis of what he did for us at Calvary. We have a fantastic status of justification, a reconciliation status before God that gives us security all based on what Christ has done for us and what we have in him.

Now Paul will deal with the fact that this position in Christ affects us on earth in our daily walk through life. As I walk through life day by day, the position I have in Christ, by virtue of his cross work, affects me now. It has a practical, experiential effect in my life. That is what you call sanctification.

Justification has to do with being declared positionally righteous. It's *imputed righteousness*.

Sanctification has to do with imputed righteousness being *worked out* in our lives. It has to do with the imparting of that righteous position into your daily life.

How can you do that? Paul says that God has equipped you so that your righteous position in Christ can and should be reflected day by day in your life. The principles of it are laid down in Chapter 6, 7 and 8 of Romans. Paul shows you not just how God justifies you but that he has equipped you to live on this earth as a member of the Body of Christ and reflect Christ's life.

These passages are critical. You need to be oriented to these further aspects of the Gospel of Grace so that you can understand what your position is in Christ - what it means to live under grace - and your soul can be established, i.e. you can be stabilized by these truths so that you won't be moved by contrary teaching or contrary circumstances – and so that the details of your life don't throw you off course, nor false doctrine, and you can then progress steadily.

Many Christians get through Romans 3. They understand justification. They get to Romans 5 and they understand security. But very few believers ever go beyond into Chapter 6 and even fewer get into Chapter 7 (you don't live by the law). Write this down:

Speaking of saved people -

Romans Chapter 6 says we are "dead to sin."

Romans Chapter 7 says we are "dead to the law."

Romans Chapter 8 says we are "alive unto God." (Victory in Christ)

Chapter 6 is where we are and this chapter will deal with sin as it affects the believer's life and lifestyle. It will deal with how God has equipped us in a program of total victory over sin. Do you see this question?

What shall we say then? Shall we continue in sin, that grace may abound?
(Romans 6:1)

The first fourteen verses deal with this question. Look at the following:

What then? (What then shall we say?) shall we sin, because we are not under the law, but under grace? God forbid. (Romans 6:15)

There's the second question - Verses 15 to 23 deals with that question. There are two questions in Romans 6 that the chapter revolves around.

The first one, in Verse 1, says “*Shall we sin to in order to obtain more grace? Should we continue in sin that grace might abound?*”

Then, in Verse 15 the question is “*Shall we sin because we are under grace?*”

Notice the response to those two questions is basically the same. “God forbid.” There is a divine protest. God Almighty *always* protests against sin. “God forbid. Know ye not...? He gives a divine protest and then offers a proof that says God always protests against sin. God wants absolutely nothing to do with sin. Paul said by now you should know that. Before God would accept you he put his Son on a cross and put our sin on his Son, pouring his wrath out against our sin there. Jesus Christ put away sin by the sacrifice of himself and, by that propitiatory work on the cross, he put sin out of the way. God won’t wink at sin; he won’t let it go by unnoticed.

[Thou art] of purer eyes than to behold evil, and canst not look on iniquity:
wherefore lookest thou upon them that deal treacherously, [and] holdest thy tongue when the wicked devoureth [the man that is] more righteous than he?
(Habakkuk 1:13)

If God is going to save you, he has to put sin completely away. God does not tolerate sin. When you get to Romans, Chapter 6, Paul asks, “Are you going to continue in sin that grace might abound? God forbid!” You ought to know now that when you look back and see all God did to get rid of sin, to declare you righteous that God does not tolerate sin. Sin should be absent from our lives. Our conduct should not evidence sin. We should not avoid sin just for the benefit of other human beings. Sin shouldn’t be in your life because you know GOD doesn’t want it there. God has done all that work on Calvary to get rid of it.

Our lives are to be a reflection of God’s holiness, his purity, his life. That means that God will protest against sin. Sin ought not be evident in our lives in any form; not in the more overt (outward) forms of drunkenness, sexual immorality, etc. or whether it is the more clandestine sins of the spirit such as bitterness, wrath and anger, envy, irritability and worry. God forbid! God protests! The next time you find yourself in an unworthy state, in sin, remember that God looks over the battlements of heaven as it were, and says, “I protest your conduct.” That is what Paul teaches us about what the cross says. We do not put off sin to gain the applause of man but to please him that loved us and gave himself for us. That is the protest.

And then there is the proof. It shows up after each one of those verses. Verses 3 to 14 deal with being dead to sin. Paul said it in Verse 2:

God forbid. How shall we, that are dead to sin, live any longer therein? (Romans 6:2)

Verses 16 to 23 deal with the issue of being alive unto God, i.e. in Verses 3 to 14 we see in the passage the details of how God has given us power over the old sin nature, and that that power has been broken. You do not have to live under sin’s dominion. It can no longer compel you to sin. That means there is provision in the program to make God’s protest stand.

There has been an impartation of a new, divine nature to the believer and now we have power to live for God's glory. This chapter will open up for you the details of how God has equipped you by his grace to live on this planet and reflect his glory, his holiness, day by day.

If you can be properly oriented to these details - if you can see the assets you have that provide these things, the idea here is that they will give you a capacity to live for God's glory. They are things you need to know in order to live in the victory that is yours over sin.

What shall we say then? Shall we continue in sin, that grace may abound?
(Romans 6:1)

Paul is anticipating an objection, a question, about justification by grace through faith alone. Grace through faith, plus nothing. The question indicates that someone is going to understand when they hear a message of grace, which grace is going to tell them it is a free gift and not your works. When they understand grace, they are going to question, "Does that mean that I should just go on and sin so I might get more grace?" The reference to grace abounding is back in Romans 5:20:

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

That's a logical problem here. If where sin abounded grace did much more abound, the question is should we abound in sin so that we can get more and more grace to counteract its affect? Is the way to get more grace to abound in sin? That is a logical conclusion from someone who does understand grace. I say that for this reason: You can expect people to accuse you of just what this passage says if you preach grace correctly. You can expect people to tell you that you are promoting a life of sin.

And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. (Romans 3:8)

Now where would they have ever gotten the idea that Paul was saying to let people sin so that good might come? They listened to him preach grace! They heard him as he went up and down the land saying that we are justified by grace, through faith plus nothing. We are not justified on the basis of our works; rather we are justified on the basis of what Christ did for us. Our "works" do not affect that one way or another. God has made us righteous in Christ and when he puts us in Christ, what we do after that cannot get us "out of Christ." We can't even lose our salvation and our righteous standing when we try to.

If you properly preach that message of grace and the hearers properly understand it, they will say you are preaching "let us do evil that good may come." But at least you will know they understood the gospel message of God's grace. But if they go away having related that they have made a commitment to Christ, that they have turned their life over to Jesus, they have repented and they are going to make him Lord of their life and all

that kind of garbage, then you haven't communicated grace to them. If you see or hear someone make that kind of mistake you take them to this passage in Romans. Paul said, "Wait a minute. God didn't say you could live any way you wanted to live." I say that because I know what Romans 6 says. God didn't have to do anything to you for you to live any way you wanted to; you were living in sin and self-will – a desire oriented life before you got saved.

God forbid! God protests against sin. God justified you because he hates sin. He saved you to get you out of that predicament you were in. What shall we say then, shall we sin that grace may much more abound?

If you hear people being told they have to quit sinning in order to be saved, I want you to know that is a violation of the gospel of the grace of God. There is no other issue for which you have more responsibility for communicating in a clear manner than this issue of grace.

And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work. (Romans 11:6)

The two principles are mutually self exclusive. It is a natural issue to understand when people see that works have nothing to do with their justification through grace, by faith plus nothing, it provokes in them the question in Romans 6:1. That is why you need to take them on quickly in their understanding into sanctification as does Paul. It is the next step and they need to go on to understand all that God has done for them. It does make a difference how we live with respect to grace reigning over us.

And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work. (Romans 11:6)

God is going to give here the divine proof of the protest. The protest is backed up by the facts of what God has done for us. Paul is going to list the facts for us in Verses 3 to 14, explaining the details of what we now are in Christ Jesus through grace. Our justification and our new status of being reconciled to God by the death of his Son have an effect on our lives day by day. Our works, our activities, do not affect our justification in any way. But, our justification will affect our works. Do you understand that contrast? Our works do not produce or affect our justification but our justification (our right standing with God) puts us into a position where our lives *are* affected.

A lot of things have happened to you because you have been justified. Do you remember what Paul told you in Chapter 3? *Because Christ has completely satisfied the justice of God, God can declare you righteous. Because God declared you righteous he can give you eternal life.* In Chapter 5 he said basically, *Because you are righteous you are secure.* Now in Chapter 6 he says, *Because you are righteous, God has done some things in you that day by day, down here on the earth, in your walk here, you are considered dead to sin; so that sin does not run you any more. Instead you are alive unto God. Not only does sin not run you, I've put my life in you and fixed it so that you can live for me!*

God forbid. How shall **we**, that **are dead to sin**, live any longer therein? (Romans 6:2)

Paul will amplify the statement shortly “that we are dead to sin.” The word “dead” there means simply, “completely separated.” It’s over! When you are dead you are completely separated from your loved ones and from this earth. In this case, one is dead to sin; that old sin life is completely ended – we are separated from it. WE are people that are dead to sin. We have a position in Christ that is titled, “Dead to sin.” That is my state before God. In this world, I am dead to sin, because I am “in Christ.” We will see how that comes about in a minute in Verses 3 to 10.

Paul asks, “*How shall we that are dead to sin live any longer therein?*” It’s absurd and inconsistent; it’s inconceivable and in fact, it’s ignorant for someone to say that we that God has made dead to sin are going to out and live in sin. Down south we say, *How in the world can you do something like that?* Do you say that up here in the north? When my wife asks our youngsters a question like that, they respond, “*Well, I’m kin to my Daddy!*” Well now, we are kin to our Daddy, our heavenly Father, and as kin to him, we don’t live in sin. It is inconsistent with who we are. We’ve been changed. That is why God can protest and back it up.

Verses 3 through 14 give the details of the information to prove that Verse 1 is an absurdity and is inconsistent with who we are in Christ.

There are two very popular attitude towards sin and this chapter deals with them.

Sinful Subjection

This attitude says, “*Well I just can’t help sinning a little bit.*” That’s the old Baptist approach. It says you ought not but you are going to. That’s fatalism. Write down in your margin this verse:

There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it]. (1 Corinthians 10:13)

You will never stand at the judgment seat of Christ saying, “*Lord, I just had to commit that sin.*” There is no sin that you *have* to commit.

Grace puts you on the spot. Grace says that Romans 6 is a reality. God wrote it down for you in black and white and put it in his book in which we have written instructions on how your Christian life operates. We have no excuse to sin when we have the Spirit of God indwelling us. God also gave us pastors and teachers, a local assembly or Christian people to help you understand. He gave us everything we need. As God tells us in Romans 1:20, about *knowing* of his existence, he also gives us all the answers we need in his written word, so that we are without excuse. God is faithful and he said the provision is there in his word. Grace says everything we need, we have. It demonstrates to you and me where the problem lies. It doesn’t lie with God, so it must be with me.

That is why people don't like grace; because it shows you just what you are in yourself. Don't get hung up on that because grace is designed to show you what you are in Christ. It is not to make you look inwardly but to look to Him. Chapter 6, 7 and 8 about sanctification contain the doctrines that are to show you how you can reflect Christ and live in this evil world for God's glory.

God has made you a part of the Body of Christ and has given you the capacity to live that way.

Sinless Perfection

There are two categories of sinless perfection.

1. Some people say they no longer have a sin nature, therefore they can not sin.
2. Others say, "I do not sin," meaning, *Whatever I do, God doesn't count as sin.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8)

All you need to do is say you have never sinned and you have lied and committed a sin.

If we say that we have not sinned, we make him a liar, and his word is not in us. (1 John 1:10)

Paul is going to present to you a Christian perfection. I really appreciate this quote:

To say that I must sin is to deny the foundation of Christian truth.

To say that I cannot sin is to deceive myself.

To say that I need not sin is to state a divine privilege.

Romans 6 is going to tell us how God has fixed it so that we need not sin.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Romans 6:3)

Note the word "knowing" and see it again in Verse 9:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6:9)

The issue is Verses 3 through 10 is: "Here is something for you to know; some facts you need to clearly understand."

Verse 11: The next issue - Reckoning

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6:11)

First, he wants us to know it; second, reckon it, i.e. know the facts; get the issue. Understand what God has done for you and then believe it; count it to be so.

Verse 13: And the next issue: Yielding

Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God. (Romans 6:13)

Those three words (knowing, reckoning and yielding) sum up the whole issue in those fourteen verses. Know who God has made you; know and understand the doctrine of being dead to sin; how it has come about, what the assets are that God has provided for you, then, believe it. Count it so, then, yield to it. Let it work. Apply the doctrine and the understanding you have.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Romans 6:3)

Paul wants them to know the details of what is involved here. Again, Verses 3 to 14 contain some things you should know in order that you will stop sinning in your life. KNOW the issue of being baptized into Jesus Christ. You must understand this issue first in order to understand the issue of being dead to sin.

Since you are baptized into Christ, therefore, you are baptized into his death. A meaning of the word *baptism* that will fit every passage appearing in the Bible is "identification." I realize denominational lexicons sometimes try to make it *dip and immerse*, etc, but the metaphorical meaning of the word, fitting every passage, is the word "identification."

There are at least seven major (Mr. Baker lists twelve in his theology book) different kinds of baptisms in the Bible. Many of them are performed by different elements and in different ways but each of them has to do with identification. *As many of you as have been baptized (identified) into Jesus Christ* were baptized into his death. That is, when you are baptized into Christ, then you participated with him in everything that he participates in. When you were placed into Christ – into union with him – you were therefore, a participant with him in his death at Calvary.

How are we baptized into Jesus Christ? How are we placed into union with, living identification with the LORD Jesus Christ? What Christ did is said to be what we did. We participate with him in everything he participates in. How?

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. (Galatians 3:26-27)

In Verse 26 he tells us we are the children of God by faith in Christ Jesus. In Verse 27 he says we have put on Christ by that baptism into Christ. So we have “put on Christ” BY FAITH. With our faith we look yonder to Calvary and say, *That’s my death!* Then God identifies Christ with me.

Notice now the mechanics of the actual transaction:

For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. (1 Corinthians 12:13)

In Verse 12 which ends with, “so also is Christ,” the meaning is “Christ mystical,” meaning the Body of Christ. He does not call it the Body of Christ but calls it “Christ.” Why would he do that? What if you were to put a stool on my foot and sit on it? I would then say, “Get off me!” Is that a true statement? Is my foot me? Of course it is. It is a member of my body. If you stand on my foot you are standing on me, are you not? You see, my body is in living union – all the members in union with one another – in living oneness.

For the body is not one member, but many. (1 Corinthians 12:14)

It is in living union with the head, so it says, “so also is Christ.” He identifies himself so completely with every member of the Body placed into him that we are all identified together with Christ – as one in him.

How do we get baptized into that union (that baptism) with Christ? “For by one Spirit are we all baptized into one body.” That is not water baptism. It does not say, “*by the preacher.*” It is not Pentecost because it does not say that Christ did the baptizing as at Pentecost it is; it is by the Spirit of God. The Spirit of God takes the believing sinner and identifies him in living union with Christ. And the Body of Christ is the terminology that describes all of those who are in living oneness with the Lord Jesus Christ today.

Come now to Ephesians, Chapter 1 and notice how this happens. Because there seems to be some misunderstanding afoot in theological circles about this issue, it is important to grasp this.

In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (Ephesians 1:13)

Notice: There is an order in that verse. By the way, new Bibles re-translate this verse for textual and translation reasons. They say that it should not read, “after that” but “upon believing.” There really is no difference in the meaning. The reason the King James translators say “after that” is not because they were trying

to make a long time lag (i.e. you believe here and then it happens over there) but they are trying to emphasize that the sealing of the Holy Spirit takes place on the basis of faith. Those that re-translate that phrase do not believe that. They believe in a doctrine that says you must be regenerated and then have faith, etc. That is typical Calvinistic doctrine of *irresistible grace, etc.* This passage is very tough on that kind of thinking.

You trust Christ after you hear the Word of the truth – the gospel of your salvation. You first hear the Word. Do you remember Romans 10?

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Romans 10:14)

You hear the gospel; then you believe the gospel. After you believe the gospel, the Holy Spirit seals you. The way a person is baptized into Christ and *when* a person is baptized into Christ: after he hears the gospel – after he believes the gospel, then God the Holy Spirit baptizes him and seals him (puts him into living union with Christ) so that union is permanent. It cannot be altered. It happens after you believe in Christ. It does not take three years to happen, it happens right after you believe. Romans 8:9 says if you don't have the Spirit of Christ you are none of his. It does not take three year or six weeks; this teaches an order. You believe and **then** you are baptized into the one body of Christ.

You believe the gospel. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1 Corinthians 1:21) God justifies you and when he justifies you, then he imputes eternal life to you, then he is free to baptize you into Christ, then he is free to seal you permanently there. All that takes place *when* you trust him.

It doesn't mean that before the foundation of the world it took place in you. At the point I trusted Christ as my Saviour (that night) I began to be one with him. Prior to that I was lost; prior to that I had no association with Calvary. But when I got *in Christ*, **then** I began to share and participate in everything Christ ever did.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Romans 6:3)

When were you baptized into Christ? When you trusted Christ, the Spirit of God took you and placed you into living union with Christ and at that point you were baptized into his death. At that point you began to participate and to share in his death.

Theologically, that is important to remember because people will try to move you from that understanding. My point here is that when you trusted Christ, you were baptized *into his death*. He died, so you die. His death became your death. He was buried and raised again. His resurrection became your resurrection. He ascended to the right hand of the Father and sits in heavenly places today and

his present session as he sits at the Father's right hand is *your* session. You are seated there with him. One day Christ is going to come back into the universe and will be the heir of all things, and you are a joint heir with Jesus Christ. , and you are a joint heir with Jesus Christ. *You* are going to inherit all things with Christ. Everything that is his is yours by virtue of being one with him. What a position that is!

Paul says, *Now, you people understand how you have been made partakers of his life* (Chapter 4). You understand how God has imputed eternal life to you. But wait: when you became one with Christ, you didn't just get his life; you also participated in his death. And when you began to participate in his death, that made you dead to sin.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4)

We should now reflect these truths in our lives.

Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin. (Romans 6:6)

We will go down through that passage next time. Right now, the point I want you to grasp that Paul is dealing with here is that we are dead to sin. Sin should have no part in your life; it should be totally absent because God does not tolerate it and has fixed you so that when you begin to see who you really are in Christ, you see you have no relationship to sin any more.

As we go down through this passage we will see some fantastic things about how God has equipped us and made us somebody who is totally acceptable to him, not just positionally in Christ but whose lives on earth can reflect that perfect position. To inject water baptism into that passage is to defy the purpose of God Almighty and to deny the wonderful position we have in Christ. Then maybe you will begin to understand how it is that people get to Romans 6 and never get any further because they see water. Without a proper and adequate understanding of our oneness with Christ and that spiritual baptism and the union we have with him, you can't understand how to walk on earth.

Maybe you should study Verse 3, 4 and 5 during the week and see how many reasons you can come up with from that passage that demonstrate that the passage is not water baptism. My list has six reasons why that passage cannot be water baptism. Why don't you see how many you can find for next time.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 7

TEST

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 8

(Romans 6:3-6)

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. (Romans 6:1-2)

There is a divine protest proposition and logical assumption in Verse 1 after having learned all about this wonderful status we have in grace – all that God is free to do for us because of the work of Christ at Calvary – and how God's grace super-abounds. "But where sin abounded, grace did much more abound." You can see all this security and blessing.

In Chapter 5, verse 12, this issue of security is laid out in the reconciliation program that we are a part of. Basically, he says that one man got you in the mess (Adam) with one act of disobedience that had the result of condemnation. One Man got you out of it - Christ - with one act of obedience which produces the gift of righteousness for all who will receive it. You didn't get yourself into the predicament. You don't get yourself out of it. That takes us totally and completely out of the picture.

He concludes by saying in Chapter 5:20:

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:20-21)

That is the whole issue in Chapters 3, 4 and 5. "Grace reigns through righteousness unto eternal life." How? By the Lord Jesus Christ.

Paul has just explained to you how grace reigns today. Do you see how Chapter 5:21 sort of sums up Chapters 3 and 4? The basic issue in Chapter 3 is justification; being declared righteous by faith. He says, "Grace reigns through righteousness." God's justice is satisfied and he declares us righteous unto eternal life. God can impute eternal life to all them who have perfect righteousness and it is all through Jesus Christ.

Grace is reigning. Isn't that wonderful? All that we have in Christ is by his grace. What shall we say then? If sin makes grace abound and grace is so wonderful, well, let us go on and sin some more so we will have more grace. Right? He says, "God forbid."

God protests against sin. The issue in salvation and the issue in God's grace is not just that sin might not abound, it is to get rid of sin. The whole issue is to do away with sin. Christ has put away sin by the sacrifice of himself.

God forbid. How shall we, that are dead to sin, live any longer therein? (Romans 6:2)

A life of sin is totally inconsistent with who we now are in Christ. That is what he is going to begin to deal with in Chapters 6, 7 and 8. It is the issue of walking in the spirit. It is the issue of walking under and living under grace. It is the issue of what God has made you in Christ by virtue of the Spirit of God's baptizing you into Christ and how that if you want to please God, you need to live in line with the position that you have. Walking in the spirit has to do with walking and living in line with what the Spirit of God has made you by virtue of his baptism into Christ.

How many times have I told you the mechanics of positional truth is the Spirit baptism? The mechanics of getting into Christ is by "by one Spirit are we all baptized into Christ." Do not forget that. The mechanics of positional truth is the Spirit baptism.

Walking in the spirit has to do with walking in line with and in light of what God's Spirit has made you in Christ by placing you into Christ. That is the whole issue here.

We are going to see in Chapter 6 how that we are dead to sin. In Chapter 7, you are dead to the law. In Chapter 8, we are going to see how we are alive unto God and have victory in the Lord Jesus Christ. We have been over all of that and I know you have that in your notes and frame of reference to be able to recall it and know the context of the passage.

You have been studying Verse 3 and Verse 4 so that you can give me some reasons why that passage does not deal with water baptism. The basis of our being dead to sin is the baptism in Verses 3 and 4.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:3-4)

If you take that baptism and you make it water baptism, you destroy the whole passage and you defy God because he did not put any water in that passage. That passage has nothing to do with water and it is critical for you to see that because you will never fully understand the issue of being dead to sin unless you see the position that God has given you in Christ. The whole basis of it, the whole mechanical operation of it, the whole gist of it, starts out with seeing that we have been made one with Christ in his death and in his resurrection. Our oneness with him – we participate with him in all that is his in his righteousness, in his life, in everything that is his. By virtue of that – that is how you walk in the spirit. We walk in line with that.

Now, we talked about Verses 3 and 4 last time and we talked about being baptized into Christ by the Holy Spirit when we trust Christ as our Saviour. We talked about the fact that it was after we believed that the Holy Spirit places us into union with Christ and seals us there permanently and that we are baptized into his death. We participate with him in all that he participates in.

Verse 4 has to do with the application of it. It has to do with walking in newness of life. The thing is people come along and use this passage, especially Baptist brethren and baptizing brethren, to say that it is water baptism.

Notice some things about it. Let me give you a list of about six different points that demonstrate that it is not water baptism.

1. If Verse 3 is water baptism, it teaches baptismal regeneration. In other words, if it is water baptism, it teaches too much.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Romans 6:3)

I realize that the Baptist brethren say that we ought to change that “into” to “unto.” But, your Bible says “into” so we won’t even discuss that very strongly. I realize that the Greek preposition there is translated several times as “unto” but it is translated ten times “into” for every time it’s translated “unto.” There is absolutely no justification at all to change the verse and the word in the verse unless you have a doctrine you want to prove.

What does it mean to be baptized unto his death? It says you are baptized into Jesus Christ, into his death. You are buried with him by baptism into death and you are raised with him to walk in newness of life.

If Romans 6 is water, then Galatians 3 is water. If Galatians 3 is water, then they all are water. If they all are water, then you have baptismal regeneration. That is water baptism putting you into Jesus Christ, into his death, into his resurrection.

Jesus Christ dies at Calvary. He hangs on that cross and dies as a sacrifice for our sins. Then they take him down and they bury him and then he is resurrected from the dead. He ascends into heaven and is seated at the right hand of God the Father in heavenly places tonight. Paul says:

For as many of you as have been baptized into Christ (Galatians 3:27)

You are one with him. At the point when you trusted him you were baptized into him you were baptized into his death. How can that be? You share with him all that he shares. That means that his death was your death because you share it with him. You are one with him.

Now if that is water baptism that means the way you got into Christ in order to share that death was by water baptism. That is a doctrine called "Baptismal Regeneration" that water baptism puts you in living union, gives you the life of the Lord Jesus Christ.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Galatians 3:26-28)

"There is neither Jew nor Greek." Is there still Jew or Greek? Are you a Gentile? "There is neither bond nor free." "There is neither male nor female." Let us ask that question. Is there still male and female? You see the physical distinctions have not been done away with.

So, when he says: "You are all one in Christ," he is not talking about you being physically one in Christ yet. One day you will physically receive the adoption at the Rapture and you will physically be a member of it, but today you are spiritually a member of his family. Spiritually you are one with him, but baptism in that passage has to be spiritual or you wind up with unisex and all that kind of business.

Folks, we have names on the bathrooms for men and women on purpose because there *is* a difference. We have those bathroom names at our church because when the brothers and sisters meet together there *is* a difference between them; physically, not spiritually. Spiritually we are all one but that is not true other ways. The baptism is not physical. It is spiritual.

Folks, if that is water baptism you would have to be physically in to Christ.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. (Colossians 2:11-12)

Do you know who put you in Christ? Who put you in his death and who raised you? The preacher did not do it. God did it.

Imagine some guy standing in water and burying somebody. Did you ever see anyone bury somebody in water?

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: (Romans 6:5)

They say: That means when we submerge them, that is being planted in the likeness of his death and raised in the likeness of his resurrection. What did they bury him in? They buried him in a tomb hewn out of rock. They did not bury him in any water. There is not any likeness there. When they buried him he was "stone-cold dead." His soul

and spirit had left his body. When they bury someone up there in that tub of water or sprinkle water on them, their soul and spirit are still in them.

Do you understand that there is not any corresponding likeness in it in reality.

A Baptist preacher once asked someone his position on baptism. He answered: "Like this." And he stands there and has his hand up to pronounce the benediction and holds him with a napkin over his nose and gets him around the back of the head. You are standing there. Do you know how the Lord Jesus Christ was when he died? He was out there nailed and hanging, not standing anywhere.

I mean, Folks, that gets to be an almost ridiculous thing – somebody holding their nose and getting dunked under the water compared to the bleeding, broken body of the Lord Jesus Christ nailed and hanging on a tree.

What I am talking to you about is that it says "likeness" and there is not any likeness between water baptism.

We are planted in the likeness or the sameness of his death. That is ours and it is a reality. If you come back here in this passage and stick water in Romans 6, you just distort it. If you teach baptismal regeneration you deny the likeness – there is no likeness – (that's point number two) between the water baptism and the baptism of Christ.

For if we have been planted together in the likeness of his death, ...(Romans 6:5)

No, you were not.

Therefore we are buried with him by baptism into death: (Romans 6:4)

It refers to his death. You were buried on the tree in his death. It is not talking about being buried in a rock.

But you see, Folks, the issue there has to do with the fact that you are not buried with him, you are buried over yonder 1900 years later. The only way to be buried with him, like him, is to be spiritually placed into him so that is yours so that what belongs to him, belongs to you.

1. You have to preach baptismal regeneration to make Verse 3 mean water baptism.
2. Verse 5 - There is not even a similarity, much less a likeness to his baptism.
3. Verse 5 says "together" and Verse 4 says you are buried with him. Being buried 1900 years later is not together nor with him.

4. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: (Romans 6:5)

How are you going to get in the likeness of the resurrection? To be planted in the likeness of his death. Whatever that baptism is in his death you are going to have to get it to get in the resurrection.

Folks, if that is water baptism that means you have to get water baptized to get resurrected. That means you are not going to go up in the Rapture unless you are water baptized. If that passage is water baptism, you and I preach the wrong gospel.

5. Therefore we are buried with him by baptism into death: (Romans 6:4)

You see, you have already been buried with him. If you were buried with him, do you need to be buried again in the watery graves of baptism? Whoever heard of burying anybody in water, anyway?

A guy is going to sprinkle a little water on your head. If somebody dies, do you go out and pour water on his head? Did you ever bury anybody by burying just their head in the ground? You don't bury somebody by burying just their head. You bury all of them.

So, the Baptists say: "See? That is right. You have got to submerge him." So, you submerge him in water. Do you not usually see them buried in the ground? They buried Christ in a rock. What kind of a deal do we have here?

What you have here is a situation that just defies the text. If you think I am just trying to poke fun at it, you are right. I am just trying to poke fun at it because it is the most non-sensible thing you ever saw. The reason I am poking fun at it is because it is funny. It is ludicrous when you begin to read in Verses 3, 4 and 5 and say that any of that has any thing to do with water baptism. If you teach it is water baptism you make a joke out of the passage. Look at what it says.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:3-4)

Folks, it is a death baptism. You do not have anything to do with performing it.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished! (Luke 12:50)

Jesus is talking. Do you see that baptism that is yet to be performed? He had already been water baptized. He is talking about going to Calvary and being baptized in the wrath of Almighty God for sin. He is talking about a death baptism. He is talking about being dead, killed.

Now, Christ had a baptism into death. We are buried with him by baptism into death. That is a death baptism. He is baptized into death. We are baptized into death with him in his death baptism. That is why Colossians 2:12 says:

[We are] Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, (Colossians 2:12)

It is God's work. Just like in Colossians 2:11, that circumcision is made without hands, that is, without human instrumentality, so that baptism of God in Verse 12 is made without human instrumentality – it is what God does – and we are made one with his death baptism.

That is a fantastic reality and it is a wonderful truth. But listen. The believer is identified and participates in every phase of Christ's eternal life and work. When you are placed into Christ, you participate in every phase of his eternal life.

You were chosen in him before the foundation of the world (Ephesians 1). You were chosen in him. You go back there in him and you share his position in eternity past. You share his election. You share his righteousness. You share his life. (We have already studied those things.) Romans Chapter 3 tells us how we share his righteousness. God has made us righteous in him. Romans Chapter 4 tells us how we share his life and now Romans 6 tells us that we do not only share his righteousness and his life, but we are dead with him.

You participated in everything that he did or that he has; in all that is his. And, by virtue of that participation in his death you have been made dead to sin.

You see, Paul is introducing in Verses 3 -14 some things that you should know in order that you will stop sinning in your life. If you understand what it is that God has made you in Christ and all that he has done for you and how he has equipped you – Paul says, "This will stop sin in your life." This is how you stop sin. You do not stop sin by getting the law, like in Chapter 7. We will see that. People say, "Give me the law and I'll stop sin." He says, "No, no, no. The law will *make* you a sinner."

Grace is what stops sin. Appreciating what God has made you in Christ is what will stop sin. You are dead to sin. It is an absolute contradiction and absurdity for you to live below the snake line, to live in sin. It is a contradiction of everything you are. You are a child of God, a son of God with sonship status. You ought to act like it.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, ... (Romans 6:4)

Notice that it says: "We are buried with him." Do you know what burial is? You are buried with him in his death. Do you know what you do when you bury somebody? Burying somebody is breaking all of the ties of the former human life. That is cutting the

line to the old life. You are buried with him. "Your life is hid with Christ in God." (Colossian 3:3) You are sunk down into him.

This death with him is the end of the old man that you were. If somebody dies, you take the body down to the mortuary where they prepare it and put it in the coffin and people walk by and say: "Oh, doesn't he look natural?" I have never understood that. "Doesn't she look good?" You will be in there sometime and I will be in there sometime. You watch them take off the glasses and rings and all the jewelry to give to the family and then they put the lid down on that old dead corpse for the last time. They take it out and drop it down in the ground and bury it. They put it out of sight.

Do you know why? No one wants to watch what is going to happen to that old flesh. It is going to become a carnival for the maggots and the worms are going to eat it. You do not want to watch that so they put it out of the way, out of sight. It will go back where it came from. It is over; nothing to hold onto, nothing to talk to. It's gone. That is your old life. You are dead. That old life is gone. It is over with. Now, that is your position. That is why Paul goes on and gives you the application in the verse: you are to walk like it.

... even so we also should walk in newness of life. (Romans 6:4)

Folks, if you understand and appreciate that you are dead with Christ, you are dead to sin, you died with the Lord Jesus Christ when he died, that ought to affect your daily life. You ought to live like who you are. That is what walking in the spirit is all about.

Walking in the spirit is not some Pentecostal program, like most people think it is, where the Spirit of God comes over here and zap, takes your hand and you do not ever reach for that thing again.

You are going to minister to people, even grace people, who have no idea what walking in the Spirit is. It is just some hoodily doodily. The Spirit falls on one and we all pray: "Fall on us."

Pass me not, O Gentle Saviour,
Hear my humble cry;
While on others thou art calling,
Do not pass me by.

Did you ever sing that song? That is in the Pentecostal program. The last time I sang that song was in a Grace Church. Do you know what that is? That's Pentecost. That is Acts Chapter 4. That is not today.

What do you think it means to walk in the Spirit? You see, Paul is now adding a new dimension to what he is dealing with in Romans. He has got the issue of "justification by grace through faith plus nothing" settled. He is going on now: "You are justified, you have eternal life, you are secure. Now, walk. Come to appreciate all that God has

made you in Christ by his Spirit putting you into Christ and walk in line with that. Walk in light of who you are in Christ.”

Now look at Verses 5-10 where he begins to give you some reasons why you should live in newness of life.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: (Romans 6:5)

In other words, if we went down in the likeness of his death, we are going to come up in the likeness of his resurrection. We are involved in a program, folks.

Knowing this, that our old man is crucified with *him*, that [purpose, intent] the body of sin might be destroyed,[why?] that henceforth we should not serve sin. (Romans 6:6)

You see, God has put you in a program of absolute, total victory over sin. Hey! That ought to thrill you.

For he that is dead is freed from sin. (Romans 6:7)

The mastery of sin has been broken.

Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. (Romans 6:8-10)

We are not just dead to sin, we are not just free from sin, and we have been made alive unto God. You see, God did not just kill us and make us dead to sin and then just leave us dead where sin can't run us any more. He has made us alive unto him. He has put within us a power and a capacity to live in line with what he is doing.

So, you are dead to sin – that means you are free from sin - and then you are alive unto God.

Those things in Verses 5-10 are the facts of the situation. That is what God has done for us in order to make us dead to sin.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: (Romans 6:5)

By the way, you should be reading Pastor Stam's commentary – I am assuming that you are as you go through these passages. Pastor Stam makes a very interesting point about that word “likeness.” That word carries the idea of sameness. That is, not something that is a counterfeit or reflection but “in his death.” In the actual sameness

we have been made one with him. His death is our death. That put us in a program that is going to get us out of here. And if we are going to get out we ought to live like we are going to get out.

You see, you have been made a part of what God is doing with the Lord Jesus Christ. God has a program in operation today in the Lord Jesus Christ. He has a plan and a purpose and program that he is carrying on through the Lord Jesus Christ. You and I, in virtue of our being identified with him, are made a part of that program. That program is identified in Verse 5 as the likeness of his resurrection. That is amplified in Verse 6 with the issue of victory over sin.

Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. (Romans 6:6)

That verse takes care of your past, your present and your future. In the past we have been crucified together with him. *I am dead. You can not kill me twice.*

It takes care of my future: “that the body of sin might be destroyed.” That old body of sin is going to be taken care of. God is going to eradicate it. Do you know how he is going to do it? He is going to give me a new glorified body one day.

My past is taken care of. My future is taken care of and the present because I am dead; I’m going to get a new body. Therefore he says: We should not serve sin now. We have absolute, total equipping for everything.

When you see all that God has done for you, then all of a sudden it is a lot easier to say: “Hey, that is what is going on.”

Now, this is what God has done. We are going to get into the issue of applying it down in Verses 11-14 but first, you have to know the facts. First, you have to understand what God has done.

Notice what he says in Verse 6. “Knowing this, that our old man.” What in the world is he talking about? “The old man.” That expression is a reference to what we call “the old sin nature.” Some people say that is a reference to Adam and indeed it is because that is where we get our old sin nature. In the Bible, especially in Paul’s epistles, it often refers to what we call “the old sin nature.”

In Chapter 7, Verse 5, he calls it “the body of sin.”

For when we were in the flesh, the motions of sins, which were by the law, did work in our members [the parts of our body] to bring forth fruit unto death. (Romans 7:5)

Do you see the issue of being in the flesh, that is, in the body? The motions of sins, the activity of sin – that is an interesting expression – “the motions of sins.”

A man told me at a pastor's conference the other day: "I have never had quite a problem as this and I would like to know what to do about it." He told me what it was. I said: "Yeah, I have had to deal with people who had that problem." It's a tremendously difficult problem to handle. Physically, it is a sinful thing. It is hard to get victory over that sinfully habitual lifestyle. We talked about it and I told him: "The only way I know to get the victory over it is first, get saved. When the guy is saved, he has to change his motions. Get some new activities. Get some new styles of living."

Do you see the motions of sins? That is that habitually sinful lifestyle that comes from the old sin nature. Where do the motions of sin take place? In the body of sin. Where do the motions of sin work? They work in our members.

Do you see why Paul would call it "the body of sin?" Look down to Chapter 7, Verse 18.

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. (Romans 7:18)

The old sin nature in the flesh is genetically resident in the flesh of every son and daughter of Adam. In Genesis Chapter 5, Adam begat a son in his own image. Adam fell, defaced the image of God and added an old sin nature to his makeup. When he did, that old sin nature was passed on genetically in our nature from one generation to the next so nobody is born into this world without an old sin nature.

If you never sinned a time in your life, personally, you would still die. "The wages of sin is death." The reason that your body dies, decays, and returns to dust is that it is related to sin. That old sin nature is in it. A child born with a mental deficiency and is never personally accountable for sin, still dies. Romans 5 - where no sin was imputed but they died because of that sin nature that they got from Adam. That is resident in who you are in your makeup. The verse says that it is in your flesh.

O wretched man that I am! who shall deliver me from the body of this death?
(Romans 7:24)

I could go on and on but I am not going to do it for time's sake; but note that the old sin nature is resident in your flesh.

There are two aspects of the old sin nature. Because of those two aspects there are two bents that it has. Do you remember in the Garden of Eden there is a tree of the knowledge of good and evil? Most people say that good was what God wanted them to do and evil was what the devil wanted them to do. That couldn't be any farther from the truth because God wouldn't have told them to go do what he did not want them to do.

The good and the evil, we would say, are the strengths and weaknesses. What that is, is human good and human evil. The old sin nature has a side to it that can produce human good. Do you remember Isaiah, Chapter 64, Verse 6? "All our righteousnesses

(our human good) *are* as filthy rags;” That is religion. It has a bent toward aestheticism. That is, it has a bent toward doing good works. It has a bent toward religion. It has a bent toward philanthropy. It has that natural bent.

Now, that sin nature also has a side toward where the weaknesses are. That is, human evil. It has a bent toward lasciviousness. It has a bent toward wickedness in an overt sense. It has a bent toward adultery, fornication, drunkenness, lying, malice and all kinds of sins of the spirit. It has that wicked bent toward lasciviousness and the tendency toward good works because there is human good and human evil in all of us. You can find the most wicked person in the world and there is a place where you can get down and touch his heart and get him to do something good for somebody because it's there.

You can take the most wonderful, kind, gentle, good person in the world you would ever want to meet and you get down in their heart and you can find real wickedness there because that is the bent of our old sin nature.

What we have to do as believers, when we come to Christ as our Saviour, is to realize God will not take the whole shooting match. We know he won't take our evil, but how hard it is for us to admit he won't take our human good. That is the offense of the cross.

Grace says: “Strike it all, brother.” He says about that old sin nature: “Just strike it. Get rid of all of it.” So, God takes that old sin nature and he crucifies it.

Whether you lived your former life in the weaknesses or strengths of your old sin nature, they were dominant. God says: *I want none of it.*

Do you know what we do? We get saved and our old man says: “Okay, we are not going to walk down here any more” so he begins to exert his strengths. Isn't that true? And you begin to battle with one. Sometime you battle with the other. It is a constant battle as Paul says in Romans, Chapter 7. He says he is battling these things all the time. That is not where the victory is.

You need to know what that old sin nature is. You need to understand that it has a bent toward good as well as a bent toward evil. You are going to minister to people, you are going to have to deal with people who think that because they want to do the right thing, that it is God wanting them to do it. The most wicked thing you will ever have to deal with is not going to be lasciviousness and wickedness, malice and hatefulness and envy and those kinds of things, it is going to be good works, religion, philanthropy and that human good.

You are talking about righteousness when you talk to them about God. The only thing is, you are talking about perfect righteousness.

It is important that you understand the issues of the old sin nature. That old sin nature is resident in your flesh.

When he talks about your flesh, what is he talking about? Well, every person is made up of three distinct parts. You have a spirit, a soul and a body. Now, that body has the old sin nature and is a part of that flesh. That is called “the body of sin.”

Now, an unsaved man in an unsaved state is dead in sins and trespasses. That is, he is spiritually dead. His spirit is dead. His body is alive. His body and his soul are chained together. That is, he is a servant of sin. Your soul is the part of you that is you. That is the part of you that is you when nothing else is you. It is you and nobody else but you. It's the personal part of your identity that you always are.

You can share your flesh with somebody else. I mean, you can die and they can throw you off some ship somewhere and a crab come along and chew up on you and then somebody eat the crab and they take the molecules out of your body and put them in somebody else's body by way of a life cycle chain and it won't make any big difference.

You know, some day you will die and they will make fertilizer out of you and in fifty years from now a cow eats the grass and the molecules go from the cow into the milk and into you. That is the life chain. The molecules making up your body were probably in a lot of other people before you. That is no big deal. It's no problem fixing that physically and all. That is okay because that is not you. That is just the house that your soul is in and the vehicle that carries your soul and spirit around down here. But, it has that old sin nature and that body of sin runs your soul. You are a servant of sin as an unsaved person.

For when ye were the servants of sin, ye were free from righteousness.
(Romans 6:20)

Folks, there is no doubt about it. Do you know what the Lord Jesus said in John, Chapter 8?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. (John 8:34)

There is no doubt about that. There is a bond and the body runs you. Your spirit is dead. (Ephesians 2:1) What does that mean? That means it can not communicate with God and is completely cut off. “We are alienated from the life of God.” (Ephesians 4:18)

Now, when you trust Christ as your Saviour something radical takes place in your make-up and in the make-up of every person who hears and believes the gospel. Romans Chapter 6 is dealing with this radical change and with a specific point.

There is the issue of eternal life. Your dead spirit is regenerated. That is, life is given to your dead spirit. That is what is called “the new birth” or the doctrine of regeneration or being born into the family of God. We are children of God. The Greek word is *teknon*, the born one. God the Holy Spirit comes and takes up his residence in your situation

and of course, the Holy Spirit bears witness with your spirit in conjunction with that. But, your dead spirit is given life from God. The new nature that God gives you is resident in your spirit just like the old sin nature was resident in your flesh.

The seat of residency for your new nature is there in that spirit. It is a spirit-nature and it has to do with the impartation of life. Now your spirit can bear witness with God's Spirit and it can understand and know the things of God because the Spirit of Almighty God teaches it. There is life where there once was death (alienation).

Now, that is not the point in Romans 6, but that happened. The point in Romans 6 is

Knowing this, that our old man is crucified with *him*, ...(Romans 6:6)

The issue is now we are dead to sin. That is, that old man, that old flesh is said to have been crucified. That old sin nature once controlled us but now God says that it is dead. We are now dead to sin and alive unto God.

Once you were dead to God, alive to sin. But when you trusted Christ, God began to do some radical changing in your spiritual, physiological make-up. He imparted his life and now you are alive - the plan and purpose of God. Impartation of the new nature, now your old man is crucified with Christ.

That is not all. In Colossians, Chapter 2, he says you are circumcised with the circumcision of Christ in the putting off of the body of the sins of the flesh. Did you ever wonder what that was? God the Holy Spirit takes his word and cuts loose your soul from your body and there is a circumcision, death to the flesh.

Do you remember we studied that circumcision means death to the flesh, cut off the flesh. So now, your soul is free. Why? Because that flesh is dead.

For he that is dead is freed from sin. (Romans 6:7)

"Free from sin." He is loosed from sin. You have a radical adjustment and Paul says: "Hey. You need to understand this because God has done something to you that has completely and totally changed your situation." You aren't that old guy who was the servant of sin, chained to him and had to go wherever he wanted to go and do everything he wanted to do and could not get in touch with God. You have had a change take place. You have not just been declared righteous before God but there is something taking place inside of you. You are dead to sin and alive unto God.

Now, walking in the spirit has to do with "Are you going to walk according to the purpose of the old sin nature or are you going to walk according to the purpose of the Spirit of God." Are you going to walk in line with the purpose and plan and program of the old sin nature that is dead and God is going to replace one day? Or are you going to walk in line with the Spirit of God and what God is doing in his program and purpose for you?

Knowing this, that our old man is crucified, ... (Romans 6:6)

This is an accomplished fact and it is true right now. Now, he is crucified. It is *past* tense.

By the way, when you see those words “is crucified,” that is *past* tense.

When you put “ed” on the end of a word, that makes it past tense. “Is” is not the main verb but a helping word for the main verb “crucified.” The main verb sets the tense. “Is crucified” is a past tense experience. This took place in the past and is a reality right now in your life. It took place the moment you trusted Christ as your Saviour by virtue of being identified in his death.

Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. (Romans 6:6)

Folks, you are going to drop that thing one day. That word “destroyed” is *katargeo* which means to render inoperative. You see, the death sentence is already been past on that old body of sin. The reason is “that henceforth we should not serve sin.”

You have been equipped not to serve sin any longer. You are dead to sin.

Now, these facts of what your make-up now looks like are going to be used in a few verses to emphasize the practical side. Get the facts straight first. You are dead to sin. That means that it is an absolute absurdity for you to live any other way.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 9

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

(Romans 6:1-3)

What he is doing (we have discussed this passage in length) is dealing with the issue of our being dead to sin and because we are dead to sin it is inconsistent for a believer to say that we are going to live in sin. God protests against sin because his program is to eliminate sin and give the believer complete, total victory over sin.

He asks them a question: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Now, there is great controversy and disagreement and confusion over this passage and the issue of baptism. We've talked about the fact that there are basically two ideas involved in this passage that are very confusing.

First, some people teach that the passage means that water baptism actually joins us to Christ. They would say, "Don't you know that so many of us as were (water) baptized into Jesus Christ were (water) baptized into his death?" They would teach that water baptism actually places you into the Lord Jesus Christ. That would be like a Campbellite (a follower of Alexander Campbell), Church of Christ preacher, the Christian Church, Disciples of Christ or a Roman Catholic – that kind of doctrine.

The problem with that is that the gospel of Christ is said to be the power of God unto salvation. Come with me over to First Corinthians, Chapter 1, and notice that water baptism is not a part of the gospel that Paul preached. If the power of God is salvation and water baptism is not a part of the gospel that Paul preached, then it is going to be rather hard to see how water baptism is going to put you into union with the Lord Jesus Christ because the gospel that Paul preached is the power of God unto salvation.

For Christ sent me not to baptize, but to preach the gospel: (1 Corinthians 1:17)

Now, wait a minute. If he sent him not to baptize but to preach the gospel, then is water baptism a part of the gospel? It can't be. If he sent him to preach the gospel but he did not send him to baptize, then water baptism is not a part of the gospel that he sent Paul to preach.

Now, that is something you need to face. The brethren who teach that water baptism is what is dealt with in Romans, Chapter 6, and that baptism actually places you into union with the Lord Jesus Christ, have a problem. That is baptismal regeneration and it will not work, folks, because the gospel is the power of God unto salvation and water baptism is not a part of the gospel.

Then, there are other people who understand the gospel and they understand that we are saved apart from water baptism and apart from any religious rituals and works. So, they say, "What the passage is saying in Romans 6:3, is a symbol of our union with Christ. It does not actually join us to Christ but it is a symbol of our union with Christ." But wow; when you read Chapter 6, Verse 3, it is tough to get that because it says we were baptized into Jesus Christ, baptized into his death.

This passage teaches that baptism does something. It does not teach that it symbolizes something, it teaches that it accomplishes something.

So the baptism in Romans 6:3 is not of symbolism, it is an actual reality. The answer to the problem is just to recognize what we have already talked about, that there is no water in Romans, Chapter 6.

Romans, Chapter 6 is a dry baptism and it is what we call real baptism rather than ritual baptism. The real baptism, of course, is by one Spirit where we are all baptized into one body. The Spirit baptism is whereby he takes the believing sinner and places him into living union with the Lord Jesus Christ and makes him a member of the Body of Christ. (1 Corinthians 12:13) We have been over all that.

It is important and I want you to remember how to refute and deal with those two issues about water baptism actually joining you to Christ and people who say that water baptism is a symbol of our union. Remember how to demonstrate that this passage does not have anything to do with water. You need to be sure to remember those things.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4)

"With him" - That is, what is true of him is true of us. In other words, there ought to be a correspondence in our walk to the fact that we have been crucified and raised together with him. It is fitting that we "should walk in newness of life."

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: (Romans 6:5)

Do you see that word "likeness?" That is sometime a problem for people who say that it is something that is similar or symbolic. But, it is not symbolic, it is real. The reason it says "likeness" is that when Christ died at Calvary, for him, it was a matter of

experience. When he went to the cross and died on that cross, that is something that he literally did. He was literally, physically, experientially there in the first person present. He experienced the cross but for us, it is a non-experiential thing. It is a positional thing.

We are placed into the body of Christ. We trust Christ as our Saviour and God the Holy Spirit takes us and identifies us in him. He was crucified dead and raised again and when we are made one with him, we participate now in everything that was his before the foundation of the world in eternity past. We participate in all that belonged to him in all of his life from eternity past to eternity future because we are in him.

For us, our identification in his death is positional. It is a spiritual thing. We were not literally, personally, individually there. We are there in him. So it says “likeness” in the sense that it is real. We are really one with him and we really actually participate in all that he participated in. But, it has not been our experience as it was his experience. It is counted to us for righteousness. We are counted as having participated in him although we were not actually experientially there.

You have heard me say many times, the Spirit baptism is a non- experiential truth. It is positional truth. It has to do with our oneness in him and by virtue of being one with him, we participate in everything that he has and has done.

So, when he talks about likeness, it’s because it’s an experience for him but for us it’s positional and spiritual.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: (Romans 6:5)

In other words, God is going to complete what he has started with us. That brings me to repeat what I said last time: “We are in a program with the Lord Jesus Christ. When we trust him and we are placed in him, one day God is going to take the Church, the Body of Christ out of here and when he does, he is going to resurrect it. The dead in Christ shall rise first. We which are alive and remain shall be changed and will be caught up together and we’re going to meet the Lord in the clouds up there. God is going to perform and accomplish the execution of his purpose and we are a part of his program. Folks, that program is a program of total, absolute victory over sin.”

Knowing this, that our old man is crucified with *him* [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin. (Romans 6:6)

You see, we have been made in Christ to participate in a divine victory program over sin. The authority of sin over our soul has been broken. It’s been cancelled. One day, even sin’s effects over our physical body will be destroyed.

Illustration: Let a circle represent sin. The Lord Jesus Christ came down and died at Calvary for our sin. He was buried and was raised again and now, by virtue of his death, burial and resurrection, he has won the victory over sin. He is free from sin.

Now, when we trust him as our Saviour we are one with him and we are now free from sin. The bondage of sin has been broken. We were under the authority and bondage of sin and when we trusted Christ as our Saviour we participated in his death with him we participated in his resurrection and now we are free from sin.

Remember last week I showed you a diagram of your soul and spirit and your body in the old sin nature (that body of sin) and how God “crucified our old man with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Right now, the authority of sin over us has been destroyed. Sin has no authority over you. One day, even its affects on your physical body are going to be done away with because you are going to get a new body and go out at the resurrection.

Now, you understand that that old man is dead and he can't stake a claim on you and he can't run you but everyone of you know very well that you can be influenced by a dead man. You are not under his authority but if you choose, you can be under his influence but you have to choose to be.

That's what grace does to you. Grace says, “Here. I've blessed you and I have set you free. Now, I want you to love me because I have first loved you and I want you to choose to serve me.”

Do you know what grace does? Grace puts you on the spot. We say, “O, how I love Jesus.” Grace says, “Yes, let me see it.” God fixes it so that if you really love him you can serve him.

Now, what do we do? Well, we get to looking at ourselves. We get to looking at the old man. We get to lusting for the leeks and garlic, the onions and the cucumbers. You read about Israel when God brings them out of Egypt with a mighty deliverance and gets them out there in that Promised Land and they just keep looking back over yonder and say: *Boy, we had it all right back there and God brought us out here in this wilderness and we're going to die. All we've got to eat is white bread.*

God has given them manna – angel's food - fresh every day and they are grumbling. And so, the Lord gives them some quail. How would you like to go out in the morning and the quail were flying about waist high and every time you take a baseball bat you knock them down and you cook them fresh every day? That's what happened. That wouldn't be too bad, would it?

Need a little water? God would give it to you out of rock. You'd think you could get along with all that, wouldn't you? Do you know what they did? *Oh, we had it good back yonder.* They forgot what it was like back over there. They forgot the slavery of sin.

They forgot about the bondage. They forgot about the turmoil and the strife and the bitterness and the wailing. They began to look back over there. Do you know what they are? They were just like you. They were just like me. Just like us.

Grace will check you out. Grace will read your meter. God says, "You've got it all. Now, love me. Can't you just love me?" Grace puts you on the spot. That's what grace does.

In Romans, Chapter 6, the issue is that God's grace has fully equipped you to live in victory. It's totally inconsistent with who you are and with what God has done for you and the program that God has placed you in for you to sin even one time (which means that every time you do, you're responsible). Nobody made you do that. Some person on TV or some dear believer sitting here in this room will watch that video and say, "You don't understand. My husband or wife made me do it or society made me do it or circumstances or situations. Hogwash! You rascal. You did it because you wanted to. That's right. "I did it because I wanted to."

I look at God's grace and I see what God has done for me and what he has made me in Christ, it makes me ashamed, not proud to confess that. But, it is wonderful to know that I don't have to be defeated because this passage tells us that God has fixed us so that sin might be destroyed.

God has won the absolute, total victory over sin and sin is not going to beat me! Now, isn't that wonderful to know? You can look at the big monster in your life and know that it is not going to have dominion over you. God is going to get you out of here. And, if there isn't a motive for living for him now in that then I don't know what any motive ever would be to live for him.

... that henceforth we should not serve sin. (Romans 6:6)

The whole purpose is that henceforth we should not serve sin. We shouldn't be a slave any more. God has made us part of a total victory program and he is going to accomplish what he started that he has made a part of in the Lord Jesus Christ.

The second reason:

For he that is dead is freed from sin. (Romans 6:7)

Folks, sin can't do anything to you after you are dead. Did you know that? How many times can you kill a guy? One time.

Mr. Stam has that story about the fellow who came into court. The judge asks:"Who are you?"

The man says: "I'm the son of the defendant who is supposed to be before you."

The judge says: "You'd better give me good reasons why your dad isn't here."

The man says: "I've got fourteen good reasons."

The judge says: "They'd better be good or I am going to put him in jail."

The man says: "Reason number one is that he died two weeks ago."

The judge says: "Well, that's it. We don't need any more reasons."

"I've got thirteen more," he says.

"That first one will do."

The law doesn't have anything against you when you are dead, you see.

"For he that is dead is freed from sin" is talking about being freed from the mastery, the dominion of sin. Sin is no longer our master.

In Job 3, there is a very interesting passage about death.

Why died I not from the womb? (Job 3:11)

He goes on down and talks about dying and dying and dying.

There [in death] the prisoners rest together; they hear not the voice of the oppressor. The small and great [both of them die] are there; and the servant is free from his master. (Job 3:18-19)

When a servant dies he is free from his master. When a slave dies, his master can walk up to him and kick him and tell him to cook breakfast or go wash the clothes and he doesn't have to do a thing. That is what Romans 6:7 is talking about.

For he that is dead is freed from sin. (Romans 6:7)

We had been under the power of a hated and a hateful captor but now we are free.

Let not sin therefore reign ... (Romans 6:12)

"Reign." There's a master sitting on a throne reigning over his servants.

The issue in Verse 7 has to do with mastery. The word "sin" has to do with the old sin nature but more than that, it has to do with that sinful lifestyle, that style of sinning that we had developed, that complex of old patterns that had developed out of the sinful responses to life that we had cultivated from our old sin nature.

Because of your old sin nature's dominion in your life before you trusted Christ, you have a personally developed lifestyle of sinning. You sin in a way that is particularly and habitually yours. You have personal besetting sins and faults that you have because of the way your life developed. Your sin nature in your personality, your environment, your climate and your upbringing is your habitual pattern of sinful lifestyle and sinning, whatever it was.

All of us have it. Maybe it's human good. Maybe it's human evil. Maybe it's the bent toward lasciviousness. Maybe it's the bent that the old nature has toward asceticism. Whatever your pattern was, whatever the specifics are – I don't know the specific name, I'm not worried about that – but I do know the generic term is "sin." It's the sinful patterns of lifestyle that have developed because of your old sin nature. Your old sin nature has a completely desire-oriented lifestyle. It is personal-fulfillment and personal-desire oriented, walking around fulfilling the desires of the flesh (Ephesians 2:3), doing what you wanted to do.

Now, some of you like one thing and some of you, another thing. That's the reason that there is all kind of sin out there in the world because men have developed all kinds of things to stimulate them. Whatever that had dominion over you, that sinful lifestyle and response to the details of life that you developed because of your old sin nature's control in your life, you are no longer a slave to that. You are free.

For you to walk the way your old life was, for to be your old self and revert back to the old way and old habits, the old lethargy, the old sinful patterns that you had before you got saved, you have to choose to do it.

You have to walk under the tyranny of your emotions rather than stand by faith on the basis of what God has made you in Christ, realize who you are and get on with your new life. You walk on the basis of human viewpoint, on the basis of the old rather than the divine viewpoint, the new.

Now if we be dead with Christ, we believe that we shall also live with him:
(Romans 6:8)

That's what he is saying. He says, "Hey, the facts are we are free. God has made us something in Christ. He has set us free. We are outside the clutches, outside the dominion of sin and God, one day, is going to take us completely out of its presence. You need to realize who you are in Christ and get on with that new life and have done with the old.

Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. (Romans 6:8-10)

You see, we're dead with Christ. That is positional truth.

We're dead to sin (Verse 3); how? By being dead with Christ. That's the position. We're dead to sin's authority. It has been cancelled and has no more claim upon us. We are out of the clutches of sin. Meanwhile, we walk down here. Its authority doesn't have any dominion over us. He's laying a principle. That's who you are. You have been made free. That's what God's Spirit did for you when he placed you into Christ. The mechanics of positional truth, that spiritual baptism, did something for you. It put you in Christ and made you free from the authority of sin.

One day, even your body that sin still does have an effect on will be resurrected and you will get a glorified body and you won't even have its presence in your body.

Again, I say to you, you're not under the authority but you can be influenced by a dead man. The idea here that he is getting at is that we believe. If we died with Christ "we believe that we shall also live with him". We're dead with him and one day he's going to take us out of here – and we believe it.

These are the facts of the situation. There are three words here that you need to get a hold of. Facts lead to faith and faith will lead to experience (feeling). You have to get the facts. Then you have to believe the facts, rest upon them and then come the feelings. The experiential understanding, the appreciation in your daily experience of all that God has made you, the facts of who you are will only be yours when you, by faith, walk in light of what God has made you.

Walking in the spirit is the issue here. He says: "You walk in the spirit and you will not fulfill the lust of the flesh." Walking in the spirit has to do with walking in a recognition of who it is God's Spirit has made you. It's walking by faith in what God has done for you, realizing who you are in Christ and getting on with that new life in Christ. When that happens and when you do that then there is a full range of emotions that come into play that are produced as the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness – those are emotional, mental attitudes that are the result of faith resting on the facts of God's word and walking in line with what God's Spirit has done.

Now, you need to learn that in your life. You are going to minister to people, gentlemen, who are going to be believers and they are going to come to an appreciation of what grace has done for them. They are going to Romans, Chapters 3, 4 and 5, and understand their security in Christ and then they need to be led on in their understanding of what it is to walk in the spirit.

Most people think that walking in the spirit is a Pentecostal kind of thing. This reach-down-and-zap-you and make you from the outside stop sinning, make you from the outside do this or that. "It ain't so, McGee."

The way walking in the spirit works today has to do with recognizing by faith what God has done by his Spirit when he placed us into Christ, getting the facts of who we are in Christ straight, getting the facts of Romans 6:1-10 clearly in our mind and in our

understanding. You are going to have to communicate these things in a clear and plain manner to people so they can understand them – and not just understand them but so they can believe them.

When we, by faith (“faith cometh by hearing and hearing by the word of God”), rest on who we are, then folks, God the Holy Spirit takes these things and it’s part of his office work to actualize them and make them an experiential reality in our life. They are a positional reality – that was his ministry – but he also has the ministry of making them experientially a reality and causing you, day by day, to experience in the details of your life that absolute, total victory over sin and that freedom from that mastery of sin that you have.

Remember that, will you? You don’t know about this baptism into Christ, being dead with him, raised with him, walking in newness of life, being free from the old sin nature – you don’t know about those things by looking at your feelings. Do you know why? The old sin nature seeks to exert itself and try to convince you that it is not dead. It tries to influence and you can be influenced by a dead man. Every one of you is influenced by dead men. You know you are. It seeks to exert itself in its influence and hide the truth. That’s what Satan is doing today is to hide the Body truth, trying to cover it up so it isn’t real.

Folks, it isn’t just issue of water baptism that he’s trying to hide and it isn’t just the issue of the Great Commission. The reason he grits all that up is he to hide the truth of how we work and function together today as members of the Body of Christ on the earth. We have been equipped with divine operating assets that set us free from sin’s dominion so that we can serve God and even have an impact on heavenly places.

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6:9)

“Knowing.” We know it by the book. It’s faith. It’s experience that you don’t feel – you believe these things. Do you see why somebody would want to experience a water baptism? The old man wants to feel it. “Oh, I felt so wonderful.” Do you have people tell you that? “What a wonderful experience it was!”

These are matters of faith and when faith begins to look at feeling it falls in the mud hole. It doesn’t work. It ceases being faith and it’s walking on the basis of unbelief. It’s impossible to have faith in God outside of faith in his word. You put faith in human viewpoint and then you are not walking in the spirit. You’re not walking in line with the facts of who you are in Christ – faith walking in line with the facts of who you are in Christ is the issue – walking in the spirit.

Verse 9 gives you the principle about being dead with Christ.

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6:9)

If death doesn't have dominion over him, if he's been raised and is free and you were raised with him, then you are free with him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
(Romans 6:10)

That's a good verse to use on a Roman Catholic. It matches Hebrews, Chapter 10 (which tells you that you can use Hebrews 10 legitimately today).

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (Hebrews 10:12)

It's not a continual struggle or battle but it is recognizing that the issue has been settled. Do you know where victory is in the Christian life for you? It's not getting up every day and saying: "I've got to overcome this sin." No, no, that's backwards. It's recognizing the victory is already there and that what I have to do today is to walk by faith in the fact that I've got the victory. It's not constantly struggling trying to overcome but rather, living in such a way that God's Spirit lives out of me.

One is the law principle, striving to perform to get the blessing. Are you listening to me? The other is the grace principle, the gift principle. You've already got it. It's yours. Now go and enjoy it.

In later verses you will see the way you are going to enjoy it is by yielding yourself to God and not to the flesh. It's not striving. It's yielding. It's presenting, not working to make it so it's by faith recognizing that it is already so and then cultivating the habit of walking in line with what God has made you in Christ.

You've been programmed for victory. You're dead with Christ. You're alive unto God. If you are alive to his program, to his plan, so he says in Verse 11:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6:11)

"Likewise." You see what has happened to Christ in Verses 8, 9, and 10? Christ died and he has been raised and death can't touch him anymore. Sin can't affect him anymore. Sin can't do a thing to him because he's been raised out of it. Total freedom.

"Likewise." He died. He is alive unto God. You are dead. You are alive

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6:11)

Recognize the fact that you participated in everything he participated in. You participated in his death and his resurrection. Your dead sins' authority is done away with. It has no authority over you. It has no dominion over you. It might seek to influence you but you don't have to pay any attention to it. The mastery of sin is gone and you are alive unto God.

Slavery is an interesting thing. In January, 1863, the Emancipation Proclamation, declared by Abraham Lincoln, officially went into effect freeing the slaves in America. After that, their masters had no authority over them legally, but did you know that many slaves stayed with their masters?

In fact, I don't know what you know about slavery in this country. But, in the 1850s and 1860s, slaves in this country had better living conditions by far than free men in England had. If you have ever read Charles Dickens' stories about life in England in that period of time – Tiny Tim and those kinds of things – most slaves in this country, whether in the South or North, had much better living conditions than in England. (England was in a terribly depressed economic and social condition at that time.) And so, for whatever the reason, many of them chose not to stay with their masters. They were free to do what they pleased.

I say that to say this: The authority of the master might be gone. It's your choice whether you live under his dominion or not. When you place yourself under his influence and dominion, that's your choice. They didn't have to stay there. They could leave. Many of them did, maybe most of them, I don't know. But, I know this: as believers you are free. You are emancipated.

“Likewise reckon ye also yourselves.” Count it to be true of yourself.

Let not sin therefore reign in your mortal body, that ye should obey [obedience] it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. (Romans 6:12-14)

Do you know what makes a man walk under the dominion of sin? It's to walk under the law principle. He's striving and trying to get freedom, seeking to perform. “If I do this, I'll get it.” No, no, no. That's not the way you get freedom over sin. You had it by grace. Christ died. You participated in his death. He was raised. You participated in his life. You are now dead to sin and alive unto God. You're free. Now realize who you are. Count it to be true of you. If you counted it to be true of him when you trusted him as your Saviour, count it to be true of yourself now practically, too. Therefore, live in line with who you are.

What Paul is doing in Verses 11-14, is exhorting these believers to live in light of the position that they have in Christ, recognize the position that that they have under grace.

They are dead to sin and alive to God. They are participants with Christ in a program of victory. And he says: "Look, don't let sin reign. Let grace reign. Let what God is doing in his grace program reign in your life." That's what he says in Chapter 5, Verse 21.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:21)

Let grace reign, fellows. Don't let sin reign. Under the law, sin abounded (Verse 20). Under grace, Verse 14 says it doesn't have any dominion over you.

You see, folks, Romans 6 is dealing with the walk of grace. You've got the position, justification, eternal life. Now, here's how that grace is going to walk. He's dealing with walking in the spirit. He's dealing with walking in the position that the Spirit of God gave you when he baptized you and identified you in Christ.

Let's look at the details of Verses 11-13.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6:11)

"Likewise." The principle, in Verses 8-10 that was applied to Christ, he's now going to apply to the believer. That word "reckon" means to count something to be so. Consider it so. Believe it to be true of yourself what's true of Christ - dead to sin, alive unto God. Consider that to be true of yourself.

I say it again. It's just talking about recognizing who you are. Recognize the position that you have in Christ. Listen. You can't believe something, you can't count it so, you can't reckon it so if it isn't so. But, if it is so, if it is a fact, faith can believe it. So if you are in Christ, you're "dead indeed unto sin."

Now, that means that I am safe and secure. If I am dead to sin, is there ever a sin that can kill me? I can't be killed but once and I'm already dead. That is total security in Christ but I am also alive unto God. You see, I'm not just dead to sin. I don't have to obey sin any more. The authority of sin has been destroyed.

I emphasize again the difference between authority of sin and the influence of sin. He is saying that sin's authority has been destroyed but you still possess the old sin nature in your flesh. Grace puts you in the position where that influence doesn't have to be yielded to but it can be. Grace exhorts you: *Love me, not it.*

God leaves you here from the time you trust him until the time of your resurrection to serve him. When we talk about salvation by grace, it doesn't mean that God isn't interested in how you live. It means he doesn't save you by how you live. But, he saved you for the purpose of your serving him. He has a service for you now. He bought you with a price and now he has a job for you. He killed you – you died with

Christ. You're free from sin and alive unto God. You're an active participant in God's program. Now let's get on with it.

What Paul is saying is that it is totally inconsistent for you, for any believer, who has had all this happen to him to go out and serve sin. You are denying who you are. You're like a millionaire bumming around at the Pacific Garden Mission down there. Understand. You've got the assets.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (Romans 6:12)

Don't let it reign, folks. The reigning has to do with obedience, not dominion, but it's your obeying its influence. Don't let it boss you around. Walk in the position you have in Christ.

The idea is quite simple. The exhortation is that the old man is dead so you are not under his authority and don't be influenced by it. You see, that old sin nature still exists. In order for the Lord to leave us down here to serve him he had to leave us in our body because that's the vehicle that carries our spirit and our soul around on this planet. To leave you in that body he had to leave the old sin nature there because in order to get rid of it, he had to kill the flesh. That old sin nature is genetically present in your flesh and the only way to get rid of it is to drop the flesh and kill it.

In order to use you he fixed you so you don't have to live under the dominion of sin or its influence or its control. He says: *Now, let's get on with it.*

Now, the old sin nature is going to try to exert itself. It's going to try to convince you that it is dead and try to trick you into not believing that it's dead, not standing in the position that you have in Christ.

Do you know why you are going to have more trouble than anything else? You and your people, when you preach to them, are going to have the most trouble – you remember this - when you are around people whose flesh isn't dead. When you spend time around unsaved people whose flesh isn't dead and old man isn't dead but is alive and active, it's going to stimulate in you the old man. You stay around carnal Christians who are walking in the flesh they are going to stimulate in you the old man. You better be careful when you preach to people the issue of separation. Those things are important in these issues because of that.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (Romans 6:12-13)

Come over to Chapter 8 and notice when he says: "Yield yourselves unto God, as those that are alive." One of the offices of the Holy Spirit is to make all of this real in the

experience of the believer. The Holy Spirit doesn't just put you into Christ – he does that – but one of his other functions is to take all that you are in Christ, all that he has made you there, and to make that real and activated in your life so that it works. So, that in your experience reflects the position you have. You are not required to do it yourself. God has done it for you. What he wants you to do is yield yourself, just get in line with what he is doing and let it work.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Romans 8:2)

Folks, we're FREE from the law of sin and death. He that is dead is free from sin.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live. (Romans 8:12-13)

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by his Spirit that dwelleth in you. (Romans 8:11)

“Mortal” means living but subject to death. It's not the resurrection. This is talking about right now, the Spirit of God actualizing in the experience of the believer the resurrection life of the Lord Jesus Christ. Chapter 6:13 says “Yield yourselves unto God, as those that are alive from the dead.”

Do you realize that God wants you to live right now as though you have already been resurrected from the dead? When you are resurrected from the dead are you going to sin any more? He says: *I want you to live right now as though your resurrection were a present reality. I want your position in Christ to be reflected in your experience down here on the earth. I want you to walk in your position. I want it to be reflected in your life.*

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (Romans 6:12)

“Obey it.” Sin can't determine your destiny because that's fixed in a total victory program and God is going to get you out but it can dominate your actions if you let it. The lust of the flesh or the ministry of the Spirit; all that God has done for you in Christ or what the flesh offers; you're pressured from one side, you're pressured from the other and the choice is yours.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
(Romans 6:16)

You do the yielding so in Verse 13, he says: “Neither yield ye your members ...”Your members are the parts of your body. He said: *Don't let your mouth, your eyes, your ears, your hands, your feet, the parts of your body – don't yield them to sin.*

Do you know how to stop sin? Don't do it. Do you know how not to do it? If you made a covenant with your hands that they not do anything sinful, you'd have trouble getting into sin. It's a fact. Think of all the sinning you would avoid if you didn't yield your hands to it.

Job said: “I made a covenant with my eyes that they wouldn't sin.” If you made a covenant with your eyes that you wouldn't look at something and wouldn't lust after it or covet it or desire it or get mad when you saw something happening and make you mad. Make a covenant with your ears and when you hear something offensive you didn't listen. You'd have a hard time getting into sin if you didn't use your members, wouldn't you?

Do you know how you get into sin? You yield yourself to it. “There is sin! Come on and use my hands. Use my eyes. Use my ears. Use my mouth. Use my feet. He says: *Don't yield yourself to it.* The word “yield” simply means to present yourself to or for something.

It is a mental attitude that says: “Hey. I'm not that. I am dead. I'm alive. That isn't me. Forget it, man. I have something over here. Here I am.” Then go and line up where you are.

Please understand, gentlemen, that walking in the spirit is not some nebulous, hoodily doo with a fog over the room and all that kind of business and it's not what people look for when they see this Pentecostal thing that makes them feel wonderful and now they don't have any problems. It isn't that.

It's that doctrine resident in your soul, that clear understanding. Paul is laying down the details of the Gospel of Grace. He's giving you condemnation, wrath and why you deserve it. He's giving you justification and eternal life, the security you have in Christ and now Paul says: “You've got justification, you have that pillar laid. Now you need to understand what God has made you so you can walk in line with it.”

Walking in the spirit has to do with walking in grace. It has to do with walking in line with all that God by his Spirit has made you and it means having the Spirit of God take those facts and make them live in your life and bear fruit in your life. When they live in your life, faith resting on the facts, the fruit comes.

Folks, you are not saved because you feel saved. Can I tell you tonight that I don't feel saved? I feel tired. I am weary. If feeling saved is what it took, all I feel is tired – but I'm saved and I can walk in the spirit and it doesn't depend on me. It's already been done for me.

In your life it's going to be true and it's going to be true in your ministry. People are going to want to walk under the law. Walking in the flesh is a synonymous term with walking under the law. Just like walking in the spirit is a synonym for walking under grace. We're going to study next time the principle of performance: if you do this, you'll get that. They want to be under that – I'll quit this so I'll gain the victory.

God says: No, no, no. I've given it all to you and it's yours. Come and appreciate it. Get excited about it. Don't yield yourself to that. That's not real. You're not under its authority. Yield yourself to me. Come and walk in newness of life.

Folks, God the Holy Spirit's job is to make all that work. When you do that, you will find that it does work and gives victory. It affects every area of your life. You'll see that God has equipped you not just to live in glory with him but to live down here and reflect down here all that position he has given you in Christ in the heavens up there and to live now in a way that you can serve him and accurately reflect his grace to you in the ministry he gives you to do.

ROMANS 201 – 10

Tonight we're beginning with Romans 6:14. What Paul has done so far in the passage is basically to have shown you your position in Christ and then he has talked about the program of victory that God has over sin. What he is saying here in Verses 11-14, is that our position in Christ and the program of total victory over sin must be practiced in our daily lives in order to translate into practical victory.

If you are going to have any victory over sin in your life, you have to take the position that you have in Christ and the program of God that you are involved in and live in it and have it function in your life not just be something that is true but that is a reality as far as the details of your life go. That's the reason he says in Verse 11:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. (Romans 6:11-14)

In other words, if you yield yourselves unto the Lord and your members as instruments of righteousness unto God, sin shall not have dominion over you. Sin is not going to win out over the believer. Listen. You can let it influence you if you want to. You can let sin make a wreck of your life. You can let it produce havoc in your life if you want to, if you let it, if you yield to it but sin is not going to win in your life because God has put you in Christ and God has made you a part of a program of absolute, total victory over sin. Sin isn't going to win ultimately. It is designed to dominate and destroy you. You can let it influence you if you want to - that's up to you. It's a free choice. God saved you and set you free so you can serve him. You are responsible and obligated to serve him, but if you want to be influenced by the old man, by that dead man, it will make a mess of your life.

That's what Paul is saying there. You've got the victory. Use it. Sin shall not have dominion over you. That's why you ought to yield your members as instruments of righteousness unto God "for you are not under the law, but under grace." That is, the law doesn't have any authority over us. Therefore, sin doesn't win.

Now, Verse 14 is the key verse in the issue of victory over sin. "For sin shall not have dominion over you: for ye are not under the law, but under grace."

You read the latter part of that verse to people and they often respond in one of two unfortunate ways.

First, they reject it. Some people say, "No, it's impossible not to be under the law. If you are not under the law, you don't know what is right and what's wrong. We need the law to tell us what should and shouldn't do. So, don't come along and tell me that I am not under the Ten Commandments. You mean to tell me that I don't have to keep the Ten Commandments?" They reject it.

Other people come along and have what is called "antinomianism." "Anti" means "against."

"Nomos" is a word for the law. "Ism" is a word for people who believe that there is no law. They are against the law, without restraint. That is a word to describe people who would say, "It doesn't matter what I do. I can live any way I want to and do anything I want to do."

You get people who are told they are not under the law but under grace and they say, "Whoopie! Now I can just go do whatever I want to do and God doesn't care." Anybody who says that, doesn't know anything about grace because what grace says is "God does care and God did something about it, and he did it for you. He did enough and he set you free."

Anybody who can look at the grace of God in the face and walk off as though it didn't make any difference and live in sin and act as though it didn't cost God anything and that God doesn't care, doesn't understand one thing about grace.

Do you know what grace does? It puts you on the spot. You say, "Oh, how I love Jesus" and "How wonderful it is that he died for my sins," and you go out and talk to people about it being "grace plus nothing." And then you go out and live any way you want to live and God looks at you and says, "Yeah. Yeah. You appreciate it, don't you!"

Do you know what happens? Grace puts you on the spot and demonstrates whom you really love and who it is you don't love. I mean, do you love yourself?

Old man Bob Jones used to say, "Character is what you do in the dark." That's what grace does. It shows you what's inside. It puts you on the spot.

Grace is the key to victory in the Christian life. When you understand God's grace program and how grace operates, it doesn't mean that God isn't interested in the way you live. It means he is interested in the way you live and he's fixed you so you can live for him which you couldn't do before.

That's what Paul is saying in the first fourteen verses here. "Hey! You're dead to sin. You have become part of a program that ultimately is going to give you absolute, total victory over sin. You're not under the law. You are under grace. You're a part of God's grace program. That's what has authority over you. Now, don't be so inconsistent as

not to live like who you are and what God has made you. Don't be so inconsistent as to go out here and act as though nothing ever happened in your life.

Now, Verse 14, again I say, is a key verse to the issue of victory over sin. Notice what he says.

For sin shall not have dominion over you: for ye are not under the law, but under grace.
(Romans 6:14)

That word "under" means to be subject to the control of something. It means to be controlled and governed by something. We say, "Under the Constitution of the United States we have freedom of speech." What do we mean? Governed and controlled by the Constitution of the United States we have freedom of speech. Under the laws of Illinois we drive on the right side of the road. Under the laws of Great Britain, they drive on the left side of the road. When you are under something you are under its jurisdiction, its control, its government. "Under the law" is to be under the control of the government of the law. To be "under grace" is to be under the control of the government of grace.

Now, you're not under the law but under grace. "There are two systems," Paul says, "that you can be controlled by." There are two systems that you can be governed by: law and grace.

It is very important that you understand how these two systems operate for they operate on exactly the opposite basis. I ended last week by trying to emphasize the fact that to be under the law is to walk in the flesh.

Now, people get the idea that being under the law doesn't have anything to do with the flesh. They say, "Give me a law and I'll stop the sins of the flesh." Paul says to under the law is to walk in the flesh. It's to walk under the control of human performance. To be under grace is to walk in the spirit. It is to walk on the basis of what God's Spirit has made you and is doing in you today.

Now the way the law works, it says, "Here's a commandment. You perform the commandment and you get what you deserve. God gives the commandment and "if you do the commandment, I'll bless you. If you fail to do the commandment and I'll curse you and you'll get punishment."

The law principle is that God pays you what you deserve. You get what you deserve. God pays you back for what you do. Everything in the law principle depends on you, your performance and your effort. If you do what he tells you to do and you obey, then you get the blessing. "I'll bless you - if you obey. If you fail to obey - you'll get the punishment." What you get is determined by what you perform. The law is a performance system where you get paid by what you deserve, what you do.

Now, grace is the opposite of that. Grace says, "Here's the blessing. I am going to bless you. I give you that blessing, it is yours." So, you receive the blessing. It's a free gift. You can't earn it. It's a free gift that you can't earn.

Do you know what that does? That takes you and it produces something. It doesn't produce fear as the law does, fear of losing the blessing or being punished. It produces love and gratitude in the heart of the fellow that got it. Love and gratitude lead a man to obedience. Love and gratitude don't lead you to disobey. Love and gratitude lead you to obey.

So, you have service of consistent obedient behavior based on love, appreciation and a recognition of what God has already given you in Christ as a free gift. John says, "We love him because he first loved us." It's a responding to God's grace to you.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. (Luke 10:25-28)

There, everything depends on what the guy does. It isn't just enough to believe it. You have to do the thing. You have to perform because anybody who believes the commandment will obey it. The commandment required obedience. The commandment said, "Do something." And, if you believed the commandment – to obey the commandment is to perform something, to go out and do something. The system of the law demands obedience in order to get a blessing. The path to the blessing is obedience and if you fail there is a punishment, a curse.

How does the guy in Luke 10 get a blessing? He performs. He gets it on the basis of the law system that says, "You have to perform this thing. When you do it, you will have life."

Now look at Romans 6:23 under grace.

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

Eternal life is a gift. God gives you up front as a gift what the guy under the law is working to get. Under grace there are no works to be performed to get the free gift.

Now, that's the way grace operates. It gives you the free gift first. The way the law operates is that it gives you a commandment that if you obey it, it will bless you. If you disobey it, it will curse you. Grace gives you the free gift first, the blessing up front. That's how grace works. You've got to see that!

Paul says that you are not under a performance system to get the blessing but under the grace system where you have a position in Christ and already been made a participant in the program of God of absolute victory. You're in it already! Now, you ought to go out and live consistent with what God has already made you in Christ. Sin isn't going to win in your life. Sin is a loser.

Go back to Verse 14, and notice what the whole verse says. There are a lot of people, you will find in your life, who quote the last half but not the first half.

For sin shall not have dominion over you: for ye are not under the law, but under grace. (Romans 6:14)

In other words, sin is not going to rule you. It is not going to be the dominating, controlling factor in your life. Why? Do you see the word "for?" Most people quote the last half of that verse and say, "You are not under law but under grace." But, it doesn't say that. It says, "FOR sin shall not have dominion over you." Why won't sin run you? Why won't sin have dominion over you? Because you are under grace.

You see the key to victory over sin is grace. The key is to never see yourself outside of Christ. Stated positively: always to see yourself in Christ. Dead to sin. Alive unto God. A participant in God's program of absolute, total victory over sin. That's the key!

Now, there isn't any victory over sin under the law. The law points out sin and do you know what we are? We're sinners. Romans 8:3 says

For what the law could not do, in that it was weak through the [our] flesh, ... (Romans 8:3)

The law points out sin and there's no victory over sin under the law because we're sinners. The law is always pointing out: "That's a sin. That's a sin." The law is always blaming you. It's making sin the dominant, controlling factor in your life. When the law comes in, sin runs everything. That's why it says in Chapter 5:

That as sin hath reigned unto death ... (Romans 5:21)

Sin was the controlling issue – it would control and dominate your life if you were under the law. The law says: "Sin. Sin. Sin." It's always saying: "You failed. Punishment. You failed. No blessing for you. Failure. Punishment. Curse." Always ringing a buzzer on you, never any blessing. There is no way to get a blessing under the law. Why? Because you're a sinner.

Do you know what he says? "If you offend in one point, you are guilty of all of it." See? That's the problem.

So, the law doesn't give any victory over sin but grace does. 1 Corinthians 15 says: "The strength of sin is the law." It makes it so. When you put yourself under the

performance system, it makes your failure win. But God comes along and he says: "It's not your performance. I am going to give it to you up front on the basis of what Christ did. It's his performance. It's grace. It's all I am free to do for you through Calvary, because of what Christ did for you.

Grace gives you total victory based on your position in Christ, based on what God has done. Paul is saying in Verses 11-14, that issue, that grace, that you are a part of, that you are a recipient of, is what will motivate you to obey. There is obedience in both programs but the motivation is entirely different. That's where victory comes in because you are motivated to live in light of the position that you have in Christ, in light of the program God has made you a part of. Instead of defeat, there's victory.

That's the key and that's the issue in the first fourteen verses: the position we have in Christ, the grace program. We win. There's victory over sin by being under grace.

I have found in my ministry with you men and ladies and dealing with the people on this video, the people at the church and with the public out there, that the big issue is everybody wants to be under the law. It's so difficult to instruct them and center on the issue of all you have in Christ. You're going to find that you are going to have a ministry of trying to reorient people to cause them to walk in the spirit, to cause them to walk in the light that God's Spirit has made them today in Christ. That's where there is victory. You're not going to get victory by "I'm going to quit." No. No. No.

The way you have victory is to say, "Hey, I am dead with Christ to sin. I am alive unto God and I will walk in what God has made me. I'll occupy myself with that and I'll focus on that." That is victory.

What then? shall we sin, because we are not under the law, but under grace?
God forbid. (Romans 6:15)

What shall we say then? Shall we continue in sin, that grace may abound?
(Romans 6:1)

Do you notice the same kind of question in both verses? He says, "No. That is inconsistent with whom God has made you." He shows you what you have been made under grace and not under the law. He says, "Somebody is going to say we can sin now because we are not under the law but under grace." In other words, there is nothing to stop us from sin now because there's no law that says that you can't. So, now we can just go out and sin – an antinomianism kind of thing.

What he's doing is anticipating an objection you are going to hear voiced constantly when you preach grace.

"You preach that to people and they are just going to live in sin." Back in Romans 6:1, it was the same thing. So, he says, "God forbid." God protests sin. I told you that before. God didn't set this thing up just so you could go out and live any way you want to live.

You were doing a good job of that before he saved you. He didn't have to put you under grace so you could live in sin. You were doing that great under law. He put you under grace to get you out of the bondage of sin and to deliver you from the control and shackles of sin.

What Paul's response here does, he goes on to show the absurdity of anybody saying what they say in Verse 15. Somebody doesn't understand grace in order to say that. "God forbid." Perish the thought! Get that thought out of your mind. He goes on in the chapter to show the believer's responsibility to live in light of our position, to live under righteousness. He is going to set forth the responsibility that we have.

Every asset has a liability. Every privilege carries a responsibility and he's going to press that on you now.

In Verse 16, he establishes a very obvious, simple principle of life and then in Verse 17 to the end of the chapter he applies the principle.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
(Romans 6:16)

There are two basic patterns of life there but there's a principle that is true of everything. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;" The idea is that if you turn yourself over to somebody, that person becomes your boss. He becomes your master. He tells you what to do. That applies to sin and it applies to obedience. It doesn't make any difference if you are talking about yielding yourself to sin, to obey sin, it leads to death. It becomes your boss.

If you yield yourself to obedience, it will bring forth fruits of righteousness. The principle is that when you yield yourself over to someone or something, that thing becomes your master, becomes your boss. It runs you and controls you.

So, he describes two possible ways of doing that, whether it's sin unto death or obedience unto righteousness. You know, you can become the servant of sin.

But God be thanked, that ye were the servants of sin, ...(Romans 6:17)

Before they got saved, they were servants of sin. Do you remember what Jesus says in John, Chapter 8? "Whosoever committeth sin is the servant of sin." (The servant, the slave of sin.)

Sin will be glad to be your master. Sin is real happy to be your boss. The problem with that is that sin is habit-forming. Sin becomes a habit quickly. You get the idea, "I'll do this just this one time. I can stop." Well, you can't. You can't stop sin just any time you want to. It begins to be a habit and it develops a pattern and it begins to take control of

your life. "The wages of sin is death." The law of sin and death. It's death to your experience with God. It's separation from God's program. You as a believer can walk in sin and you look like an unbeliever. Now that's the principle and it's true of everybody.

If you yield yourself to sin, sin is going to take control and be your boss and run your life.

"Or of obedience unto righteousness." Now, if you are obedient to God and you walk in light of who you are in Christ, that produces a righteous lifestyle. It produces behavior consistent with your position in Christ.

Now, he goes on in the rest of the passage, having set up that principle in Verse 16. He goes on to explain why it is that if you understand your position under grace, rather than leading to sin, it will lead you to a happy, fruitful, productive, profitable, Christian life.

But God be thanked, that ye were the servants of sin [past tense, in a lost condition] but ye have obeyed from the heart that form of doctrine which was delivered you. Being then [when you believed] made free from sin, ye became the servants of righteousness. (Romans 6:17-18)

Now brother, that's grace. I don't know how you describe that any other way.

In Verse 17, he says, "Ye were the servants of sin but ye have obeyed from the heart that form of doctrine." What do you reckon that means?

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (Romans 10:10)

To obey from the heart simply means to believe the gospel. In Romans 6:17, he is talking about a bunch of saved people. He says, "You were [past tense - unsaved condition] the servants of sin. You were bound and controlled by sin – "but ye have obeyed from the heart that form of doctrine."

Let me tell you something about that verse. That verse kills old John Calvin deader than a doornail. This idea that people say, "Well, you can't believe until you are regenerated."

That verse right there just runs that right off into the deep blue sea. They were the servants, the slaves, of sin. As the slaves of sin, they obeyed from the heart that form of doctrine which was delivered to them.

Obeying from the heart has us believing the gospel.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (2 Thessalonians 1:8)

He talks about people who have not obeyed the gospel. How do you obey the gospel? You just believe it. You adjust your thinking to what it says. You give in to it. You agree to it. Obeying from the heart that form of doctrine which was delivered to you – that's not giving God a life of obedience and surrender and yielding your life in order to be saved but it's one act of obedience, one act of surrender, one act of yielding to a message. You are obeying a message that tells you not to do anything. They obeyed, where? From the heart because there was nothing for your hands or feet or your legs to do. The message of the gospel, that form of doctrine which was delivered unto you, told those people, "To him that worketh not, but believeth on him that justifieth the ungodly ..."

They gave obedience to a doctrine that forbade them any outward action so the only obedience they could give was a heart obedience. They couldn't go give physical obedience because the message says that there is no physical action to perform.

That's wonderful. Do you know that? The law says: "Go out and do something physical and I'll bless you." Grace says: "There is no physical action you can perform." Therefore it is not of works. That is the reason that the gospel message today is the total absence of works. That's the reason you don't have works today to be saved. Those people in Time Past had works involved in their salvation. No Jew in Time Past ever thought about a right standing before God without associating it with works he was told to perform because that was what God told him to do.

Now, we understand some things about how God dealt with people under that forbearance system in Time Past, but they didn't understand. But that doesn't deny or change the fact that that's what God told them. You can monkey around with that and try to be a reform theologian and a Calvinist all you want to and try to make everybody say exactly the same way and if God said they weren't, then you 'd better just leave them alone. You better not try to make those people back there operate on the basis of a now-time revelation that you have and that they didn't have. That's screwy.

But, folks, today God says you can't work. It's a free gift. You have to accept it on the basis of its being a free gift. The thing that works and operates and controls and governs and runs things today is God's grace, a grace system, not a law system.

So, these people obeyed from the heart that form of doctrine, that good news of the gospel, that was given to them.

Being then [when they believed, obeyed from the heart] made free from sin, ...
(Romans 6:18)

Aren't you glad to know that sound doctrine sets people free? You ought to write by that verse - "Sound doctrine sets people free." When they believed from the heart that form of doctrine delivered to them, being then set free from sin – sound doctrine sets people free.

There isn't any way to free people from the bondage and practice of sin except by obedience to sound doctrine. There isn't any other way.

We live in an age of grace. People want that blessing that Israel is going to get over yonder in the Millennium when God will put his law and his spirit in their heart and cause them to obey. No works on their part. He's just going to cause them to perform these things.

People come along today and they want God to give them something to take that desire away and just do it all for them – a bunch of lazy, good-for-nothing, God-forsaken rascals. God has given you a system that gives you absolute, total, complete victory over sin and all you have to do is yield yourself to it and occupy yourself with it and that victory will be a practical reality in your life - and you sit there like some old sorry, spoiled toad-frog, puffed all up because you didn't get something over yonder.

Why, that's nuts! That's inconsistent. And so, what should we do? We should go on the basis of what God is doing today. Recognize it, rejoice in it. We are responsible to live like who we are.

Now you are going to minister to people who are going to have those problems. What you have to keep instructing them and keep causing them to realize is that that doctrine makes you free. As you practice it and it works in your life, then you have practical [victory] not just positional but day-by-day, in the details in your life.

To yield is to present yourself to it. Turn yourself over to it. In the context here, it has to do with occupying it. It's to give in to it. Adjust your thinking and agree to it. You adjust your thinking. You realize what God has made you in Christ and then you live in the light of that. You yield your members as instruments of righteousness – something that righteousness can use.

You say: "My hand belongs to God. Therefore, that hand isn't going to go any place it ought not go. That hand isn't going to pick up a cigarette and smoke it or pick up a can of beer and put it to my mouth. My mouth belongs to God. My hand belongs to him. I won't do those things. My hand isn't going to pick up something like that and my mouth isn't going to be a thing used for bitter cursing and lying. My mouth is going to be used to minister grace not the law. I am not going to deal with people with my mouth on the basis of the law.

Do you know what the law says? The law says "an eye for an eye." A man strikes out at me and he says something about me – I'll get back at him. No, I am going to minister grace to him.

To yield is to take the parts of your body and use them on the basis of grace not the law.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Ephesians 4:32)

“Let your conversation be seasoned with salt.” It's that kind of thing. You can listen to people's conversation and see if it is on the basis of grace or the law.

“They've got no right to do that and I am not going to let them do that to me.” Do you know what that is? That's law not grace. Take your life, your speech, your actions and body parts and serve righteousness with them. That's what he says in Verse 18.

Being then made free from sin, ye became the servants of righteousness.
(Romans 6:18)

Isn't that a real twist? He set you free from sin and he made you the slave of righteousness. Do you know what that means? That means that when God saved you, he bought you and he owns you. You are his possession.

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:19-20)

You are a slave of righteousness. Do you know that? God set you free from sin by buying you. He went down in the slave market of sin and there you stood up there on the auction block. He asked: “How much for that one?” They said: “Thirty pieces of silver.” He said: “Sold,” and he lay down his life for your soul and you're his. He bought you with a price.

He took you out of that slave market and you belong to him. You are his possession. When you belong to somebody, you are their slave and you are obligated to obedience. That's what Paul is saying in Romans 6. He is talking about the responsibility that grace gives us to obey. Grace gives us an opportunity to obey - but it also makes us a debtor to obey.

... therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:20)

Come to Galatians, Chapter 5 and notice this issue of liberty and freedom.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Galatians 5:1)

Back in Galatians, Chapter 4 we were under the law. Now, stand in your position as adult sonship, this status of absolute, total sonship. You don't need tutors and governors to tell you what to do. God has equipped you to do it and given you this position and the doctrine and has given YOU the obligation and responsibility to function on the basis of the doctrine resident in your soul – and to function right - and to handle the details of your life for his glory. Not for yourself but for him. He has equipped you to do it. There is not but one choice in it and that's your will. You're either willing or you're not.

“Stand fast in the liberty.” Stand in the freedom that grace gives you. Now, that freedom that grace gives you – what is that liberty? Look at Verse 13.

For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love [love is the fruit of the Spirit] serve one another. (Galatians 5:13)

God sets us free not just to do what we want to do, not to be our own god, but this freedom is liberty to serve him motivated by love. We are free to respond to his love and to serve him on the basis of that.

For the love of Christ constraineth us; ... (2 Corinthians 5:14)

I hope you have noticed that that verse doesn't say “My love for Christ is what constraineth us.” Under the law the commandment is “Love God.”

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. (Luke 10:27)

“You love him and I'll bless you. If you don't love him, I'll curse you.” What happens? You know what happens. You don't love him as you ought to.

Do you know what grace says? “Look how I love you.” The love of Christ, not our love for him but his love for us, constrains us. It produces gratitude that constrains us, presses us in and carries us on to obedience. That's love-service. That's love-bondage serving out of gratitude motivated by what he has done for us.

Go back to Romans 6:19.

I speak after the manner of men because of the infirmity of your flesh: ...

He says, “I've been using this illustration that men understand about slavery because of the infirmity of your flesh, the weakness of your flesh.”

... for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
(Romans 6:19)

He is applying the principle of Verse 16. The point is when you come under someone's ownership and authority it becomes your responsibility to obey him. When somebody owns you they are your boss. (The word here for *servant* is the old Greek word for *slave*. The English word used to mean a slave.)

In Luke 17, Jesus talked about the slave who works in the field all day and he comes in the evening. The master doesn't say, "Oh come, sit down and I'll fix your supper." What does he say? "You go make supper for me." The master sits down and reads the Sun Times or the Tribune or listens to the radio or whatever. The servant worked in the field all day long and he comes in and gets supper and brings it to the master.

Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. (Luke 17:9-10)

When you did what you were obligated and responsible to do, you've done no great thing. You did just what you were supposed to do. That's the point there.

... as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; (Romans 6:19b)

As you served sin, you were a good slave to sin. You yielded your members, the parts of your body, "servants to uncleanness and to iniquity unto iniquity." You went out and you served sin to the hilt – and you did, didn't you? Maybe it was the lasciviousness. Maybe it was the aestheticism. Remember the old sin nature has two sides: human good and human evil. You were a good servant to sin, weren't you? Even so, be a good servant, be a good slave to righteousness because you realize your position and what God has made you in Christ.

Do you know what the key is? The key is to know your position in Christ and then to practice it. You have heard me talk about that time and again. By God's grace, by his provision, we are free from sin.

Now, practice, play your position. Know your position (Verses 3-14). In Verses 15-23, he's saying now that you know your position, play your position. Go play it.

My oldest boy is a goalie on the soccer team at his school. He's a ninth grader on the tenth-, eleventh- and twelfth-grade team. He's having to learn his position. There are a lot of things he doesn't know how to do. One guy has been practicing out there every day teaching him, teaching, teaching, what to do.

You get in the game and all that you have learned in the game at the time it ought to work. My son let the ball go by him into the net and then reached out to catch it but he was too late. Another son was learning to play baseball. As an infielder he watched the ball go by him and then ran out to right field to retrieve it. Later I asked him didn't he know he was supposed to catch the ball? He answered that he didn't think about it in time.

I think that we are a lot like that. There is a lot of difference between knowing your position and playing it. He knew he was the second baseman and he knew he was supposed to catch the ball but there is a difference between knowing to do it and executing it. A lot of times we don't think about it in time. That's the key. That's your responsibility to walk and to live your life day by day in light of who you are in Christ. That is walking in the spirit and not fulfilling the lust of the flesh.

Now, in Verses 20-23, Paul turns the attention to the ultimate stand point about the victory over sin. We'll do that next week when we get into Chapter 7.

Chapter 6 focuses on walking in the spirit, our position in Christ and the fact that we need to practice that position.

ROMANS 201 – 11

Last time we got down to Chapter 6, Verse 19. We'll pick up again there this evening and go on. Let me encourage you to spend a lot of time in this passage – Romans 6, 7 and 8. Because of the time involved in this class, we're going to have to pick up a little speed but I've gone slowly up until now on purpose. I wish I could go slowly the rest of the way. We can't or we'll never get through. We're eleven weeks into the first semester, second year, and we want to be through with the book of Romans this year which will be the end of the third semester. We're going to have to shake a leg and step on the gas if we get there.

I don't want you to get the impression that because we began to go at a faster clip that these passages are any less important. Where we are right now in the book of Romans, for your Christian life, is absolutely critical. If the issues of justification and salvation by grace and being oriented to those things are important (and they are), the issues of walking in the spirit that are dealt with in Romans 6, 7 and 8, are absolutely critical. This is the second leg in the foundation where the apostle Paul is laying out his gospel. That is, the doctrines of grace with regard to the salvation workings of God in this age – how he has equipped us, as members of the Body of Christ, to function on this planet in this world for him.

We have been introduced to the issue in Chapter 5, Verse 21: "That as sin had reigned unto death, even so might grace reign through righteousness." We have the righteousness now in Christ. Today grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Grace reigns in the life of the believer.

So, in Chapter 6, he begins to handle some objections to the understanding of grace reigning. He answers objections in Verses 1-14 which brings up another objection about being under the law in Verse 15.

He says, "You're dead to sin. You're alive unto God. You're under the grace program of absolute, total victory, a program where God deals with you on the basis of what he has made you in Christ. You're not under the law of a performance system.

Somebody says, "Wait a minute. (Objection 2) If we are not under the law, that means we can go out and do anything we want to. We can live in sin if we want to because we are not under the law. Right?"

And, he says, "No, no, no. You don't understand the law. The law was never given to you to motivate you to do right."

People get the idea that the law was given so they could do the right thing and that the law was given to stop them from sinning and make them able to please God. That isn't the reason that the law was given. The law was given to condemn them. Do you know what the law does to a lost man? It condemns him. It shows him to be a sinner. Do you know what the law does to a saved man? It condemns him. It doesn't help him out any.

What Paul is doing in Chapter 6 is that he is dealing with the matter of grace-motivation. Beginning in Verse 15 and on down, he is basically saying that grace is a greater motivator than the law is and that grace will motivate you to obedience better than the law will.

In Verses 16-19, he talks about your being the servant of righteousness. You've been made free from sin. You were the servant of sin and now you've been made free from sin and you became the servant of righteousness (Verse 18) – righteousness that you didn't have under the law.

Where did you get the righteousness? In Christ. You have become the servant of righteousness. The position you have in Christ motivates you to service. It's a greater motivator than the law was. The law held you in bondage and demanded that you do – and you couldn't do. So, you were the servant of sin.

He says, "Wait a minute. Now, you have become a servant of righteousness and God has set you free and put you in Christ, given you all this grace, and now, you serve righteousness. It's a love-bondage, not a demand, it's gratitude. There's a grace motivation.

He begins, in Verse 20, to turn from the daily detail standpoint to the ultimate issue.

For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? [The fruit was all bad.] for the end of those things *is* death. (Romans 6:20-21)

He's talking about the end, the ultimate issue, which is death. You had fruit in the things of sin. The result of sin in your life is something that you are now ashamed of. Back then, you weren't, you boasted in it. Now you look back there and you are ashamed of that former life. The end is hell.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord. (Romans 6:22-23)

What he is doing there is that he is dealing with the two opposing powers and principles: the power of sin and the power of righteousness. They seek to dominate our being and determine our destiny and they want to reign. Sin wants to reign. Grace wants to reign and does reign.

When we trust the Lord Jesus Christ who dies at Calvary for us, we were under the authority and sphere and dominion of sin. When we go to Christ and trust him as our Saviour, we are then placed into Christ and are transferred, moved out of the dominion of sin and placed into Christ and under the dominion, sphere and authority of his grace. We are no longer under the authority and dominion of sin. We are under the authority and the reign of God's grace.

On one side there is sin. On the other side there is absolute righteousness. On that side there is fruit. On this side there is fruit. On that side the fruit is something that God's justice rejects. On this side the fruit is something that God's justice accepts.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
(Romans 6:19)

Do you see those terms *uncleanness* and *iniquity* and *holiness*? You go back in the Old Testament and you will see that *uncleanness* and *iniquity* are words that are used over and over in the Bible to describe fruit, things, actions that the justice of God rejects. That word *holiness* is used to describe fruit that the justice of God accepts and receives.

So, you see that there is something you need to remember about that. The issue in the passage here is that we can now do something that we couldn't do before. We can bring forth fruit that God's justice accepts.

For when ye were the servants of sin, ye were free from righteousness. (Romans 6:20)

To be the servant of sin is to be under the ownership of sin, to be the property of something or to belong to it or be under its authority or dominion. You were the servants, the property under the ownership of sin. When you were that way, you were free from righteousness. You didn't produce righteousness, the works that God's justice accepts. You were free from that. It didn't have any control over you. It was over yonder and you were over here.

What fruit had ye then in those things whereof ye are now ashamed? ...
(Romans 6:21)

He is asking what kind of fruit did you have back yonder. You understand obedience. What is the fruit of slavery? Obedience. The fruit of being a slave is to obey your master. When you obeyed sin, what kind of fruit did you have? He isn't saying that you didn't have any fruit. You had fruit but it was the fruit of obedience in slavery to sin. It was bad fruit. It was worthless fruit. It was rotten fruit. It was no-good fruit. It was fruit that you now are ashamed of.

You know fellas, you ought to be ashamed of what you were before you got saved. Do you know that? Whether it was human good or human wickedness, you now know that when you came to Christ you said, "That stuff is no good. God won't accept that." You changed your mind about that and you said, "I need God's righteousness," and you trusted Christ and you were ashamed of that stuff over there.

All this baloney that you hear these people stand up and talk about, all that wonderful glamour back there and all that, testimonies glorifying all their past life – they're wrong. What you were before you got saved was an absolute shame and reproach. If you are not ashamed of it today and it's not a reproach to you, it ought to be. There's something wrong with you. You are not seeing the way God sees. You are not looking from the perspective of his justice and righteousness.

I am not talking about everything you did before you got saved. I am thirty-six years old (November 1984) and I have never tasted liquor in all my life. I have never tasted beer or wine. I have never smoked cigarettes. Never did any of that stuff. I have never been drunk. I never ran around with the girls. I never did any of that kind of stuff when I was a kid before I got saved. So, I don't have a whole lot to brag about, do I? I mean, if I were going to tell you about my wicked, wicked ways or write a sequel to Errol Flynn's books, I'd have to make up a bunch of stuff. But, you know, I never got out in the world like that but I was in the world and I had a lot of human good. I had religion. But, I had self-righteousness and I had all that kind of stuff. You know something? What I had in my life before I got saved, I am just as ashamed of it as anybody who was a drunkard, a whoremonger or whatever could be ashamed of the sins of the flesh. It's just as much wasted years, rotten fruit of no value.

What fruit had ye then in those things whereof ye are now ashamed? ...
(Romans 6:21)

He assumes that you have good enough sense to be ashamed of being an unsaved man and knowing now that it was too bad.

... for the end of those things *is* death. (Romans 6:21)

The things you did as a slave to sin are part of a program that leads to death. They are worthless things. Paul says in Ephesians 5:6, "For this cause [the sins he just mentioned] cometh the wrath of God upon the children of disobedience." The end result of sin, the fruit of sin that sin ultimately brings, is death. It will kill your character. It will kill your conscience and it will destroy your soul in hell. You can't mess around with sin without it ruining you. The fruit of that stuff is death. Just that old, chilly, bony fingers of death get right up around your throat and he is going to squeeze you. That's the fruit.

He says: "That's where you were before you got saved." But now, now, now here's some fruit now that you are saved, now that you have been placed into Christ, now that you have been made dead to sin, alive unto God, placed into Christ and under the grace program, you can do something that you never could do before.

How many times have you heard me preach and tell you that God didn't save you just so you could go do anything you wanted to do because you were doing a good job with that all along. You have heard me say that over and over. There's a verse that says that. Now, he saved you. Why? So you could go do something you couldn't do before.

"But now being made free from sin." Out from under its dominion. Out from under its authority. No longer its property you have become the servants of God and you have your fruit unto holiness. You're made his slave, his property and you have your fruit unto holiness. You have fruit that your new master expects and the end is everlasting life.

He said: "Now you can do something that you never could do before." Do you know what you can do? Now you can bring forth fruit unto God. Before, all you could do was to bring forth fruit unto death. Now you can bring forth fruit that the justice of God says: "I accept." Do you know how you do that? You don't do it in the flesh. You don't do it in sin. You do it by being dead to sin and walking the grace program. You do it by being what you are, bringing forth fruit unto God. You get in God's program, not in sin's program. You recognize what God has made you and you live in light of that and you bring forth the fruit that this creates in you.

That "But now" thrills me. Now you can do something you couldn't do before. I love that! That's grace motivation. Grace motivation says: "I'm a slave of righteousness. All that God has done for me motivates me and the thrill of being able to do something now that I couldn't do before is the greatest motivation of all. Don't tell me, when I am not under the law I'm under grace, that it's going to tell me to go out and live in sin. It's what sets me free from sin.

... ye have your fruit unto holiness, and the end everlasting life. (Romans 6:22)

This is a part of a program that ends in the resurrection of your body (eternal life). That over there is a program that ends in eternal death, the lake of fire. The outcome of sin's reign is death.

The outcome of righteousness' reign is life. You are in one of the two programs, one or the other. You and I, as believers, are involved in a program of divine, absolute, total victory over sin.

For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: (Romans 6:7-8)

Now, that's the program we're in. We are going to live with him. It starts with the cancellation of sin's authority in our lives and it finishes with the resurrection of our bodies at the Rapture. This program transfers us from sin into Christ, from Adam into Christ. It transfers us from being in the flesh, the servant of sin under the law principle.

He is dealing with sin in Chapter 6, and he says he has cancelled sin's authority and placed you into Christ in the grace program. You are in his righteousness and you are under God's authority and God's program and the end of that program is eternal life.

The transfer takes place when you trust Christ, when God identifies you in Christ. The end result is that you are going to go out in the Rapture and get a resurrection body.

Now, what about from the time you are transferred in to the time you go out in the Rapture? There is the basic point of when you enter the program of God. You are transferred and baptized into Christ by the Spirit of God. Then, there's the end – the end is eternal life, the resurrection when you get your resurrection body, back in Verse 8, when you are raised with him.

In the meantime between the two events would be the “now” in Verse 22. Right now you are able to bring forth fruit that the justice of God will accept. It is fruit unto holiness, unto that which God's justice will accept. The righteousness of God and the justice of God are the functions of his holiness. We've already studied this in Romans 3. It's the integrity of God and God's righteousness is the standard of that integrity. God's justice is the enforcement of that righteous standard. It's the function of his holiness. It enforces that righteous standard – that's God's integrity to live up to his righteous standard. The justice of God will accept the fruit that is brought forth over here because it is the fruit of righteousness because we are in Christ and we have his righteousness. Therefore it is fruit unto holiness – fruit that is in line with the integrity and the essence and the character of Almighty God.

Come over to Galatians, Chapter 6, where there is a verse like it and that you need to be familiar with. It's talking about believers. This is not a passage about unbelievers but about saved people.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh [walking in the old sin nature, walking in the flesh in the law program] shall of the flesh reap corruption [death] but he that soweth to the Spirit [he walks in the spirit in the program of God has in operation, he walks in line with what God's Spirit is doing and what the Spirit has made him] shall of the Spirit reap life everlasting. (Galatians 6:7-8)

Now, that reaping (life everlasting) has to do with that end but it has also to do with us in the meantime.

I was telling someone earlier tonight that that eternal life you have out yonder started back when you first trusted Christ. Someone says, “I don't like that pie-in-the-sky, by-and-by religion.” If your religion won't take care of eternity and doesn't tell you where you are going to go when you die, it isn't worth a dead horse. It isn't worth having. I wouldn't have a religion that wouldn't tell me where I was going when I die. It better have some pie-in-the-sky, by-and-by. It better have a hope to it.

If in this life only we have hope in Christ, we are of all men most miserable.
(1 Corinthians 15:19)

If in this life only, you have a false hope. You better have pie in the sky by and by but that is not all there is to it. That life out there begins when you trust Christ here and now and are put into Christ. So, it has an effect on you right now. When he talks about reaping life everlasting, he is talking about coming to the full enjoyment now of that eternal life and all that is accrued to your account since you've trusted in Christ. You are reaping the harvest of eternal life that you possess. When you reap something, you gather the fruit. You have that fruit unto holiness and the end, eternal life. (Romans 6:22) You are reaping eternal life, gathering the benefits of all that is yours in Christ.

Fight the good fight of faith, lay hold on eternal life, (1 Timothy 6:12)

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Timothy 6:19)

When he talks about "lay hold on eternal life," is he talking about getting it? No. he is not talking about gaining eternal life – that's a gift. He is talking about getting a grasp on it. He says: "You need to get all the benefits out of the gift that is in it for you. You need to lay hold on all this. You need to get a good grip on that thing and enjoy it."

That's what you're doing in Romans 6:22. You're talking about the issue of bearing that fruit unto holiness as the end out there one day of everlasting life.

Here's a very popular verse and we use a lot in evangelistic work.

For the wages of sin *is* death; (Romans 6:23)

The program under the law principle has an end and the end is death. That death winds up being more than a hole in the ground. It winds up as the lake of fire, the Second Death.

... but the gift of God *is* eternal life through Jesus Christ our Lord. (Romans 6:23)

What is the gift? Life. Eternal life is a free gift. It's on the basis of grace. The law principle is performance. You perform and you get the blessing. The grace principle is the free gift. "Being justified freely by his grace."

That's how grace works. The program that we are now in is not this program of sin, to perform and bring forth fruit unto death but it's this program that God gave us up front. We're in the grace program and we're not under the law. Folks, grace motivates you to serve him by virtue of who you are in Christ. Not only that but by virtue of the fact that now you can do something you couldn't do before.

Don't you like to do something you couldn't do before? Did you ever learn to do something new and just wear it out doing it? My kids are learning to play the piano. One of them is trying to learn to play the trumpet. (It is trying, very trying.) They practice and they play and they enjoy it. You know, the little seven-year-old likes to be on the piano the most after he gets through with his lessons. Recently at six o'clock in the morning he was down in the basement playing the piano. When you learn something new, you like it. It's that way in the life of a believer, isn't it? All of a sudden you can do something you couldn't do before. You can bring forth fruit unto God! Unto holiness! Fruit that God will accept! Doesn't that motivate to go do a little more of this? Sure it does. "Let's eat a little more of this pie that we've got from the sky."

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

The ultimate statement when physical death comes, our bodies will be fitted to live in eternity at the resurrection. It will be a continuation and expansion of that new life that we began down here when that Rapture comes and we go out. But you got it down here, folks, and if that won't motivate you, nothing will.

By the way, by that word "death" write down Revelation 21:8. On a test when I ask you what is that death, that is the verse you are to give me. The Second Death which is the lake of fire.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (Revelation 21:8)

When you are witnessing to somebody, that's the verse you want to use with them.

Paul is going to anticipate another objection here in Romans, Chapter 7.

Verse 1: "Know ye not?" That is just what Paul said back in Chapter 6, Verses 3 and 15. Notice that he's answering an objection here, really before it comes up.

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? (Romans 7:1)

Now he is going to deal with the issue of the law. He is going to move away from Chapter 6 where he was dealing with the issue: "You're dead to sin. You're dead to sin by being placed into Christ, into a grace program of victory."

Objection: "That means that we all have to go back under the law. Right? We can live in sin and any way we want to." Paul says: "No, no. no. You are not understanding that grace will motivate you to service." Grace will give you a capacity to do something you could not do before. One: It gives you righteousness. Two: It gives you the ability to

bring forth fruit that God's justice will accept. Those are the great motivators under grace. The grace motivation is love, gratitude.

Somebody says: "Wait a minute. If you take away the law, then there isn't going to be anything that's going to give us – I mean, the law is what gives us the ability to please God. It tells us what he wants us to do and it motivates us to do it because if we break it – boy! If you do that, we're in trouble."

Paul is going to deal with that now. What he is going to say here now is that God has broken down the dominion of the law so you can bring forth fruit that he'll accept.

I want you to write that down. God has broken down the dominion of the law. God has destroyed the dominion of the law so you can bring forth fruit that he will accept.

These people knew the law and they had thought that the law was given to stop their sinning. They thought it was given in order to enable them not to sin.

"Thou shalt not. Thou shalt not. Thou shalt not. Well, preacher, the law was given so we wouldn't sin, wasn't it?" That's what people tell you. And, that's what you will think – that's what you all thought. When you were back over here, do you know what you thought? "Don't give me a bunch of laws. It just ruins all the things I like to do. Don't tell me not to do that. I want to do it." You thought the law was just given to make you stop sinning, to enable you not to sin. So people say: "If we remove the law we will lose our ability to please God. We'll lose our ability not to sin." They've got the idea that the law was given to help them do something good, helping them to please God, allowing them not to sin – that kind of thing.

But, that was not the reason the law was given. The law was given to show you that you are a sinner and to condemn you as a sinner. Folks, the only way the justice of God does it is by accepting your righteousness if it matches his righteousness. The only way the justice of God will accept your good works is if they are absolutely, perfectly righteous. You have to be perfect like God is. If you have perfect righteousness like God has, he'll accept you. Justice won't be mad at you. He'll accept you. Have you got it? See? That's our problem. We don't measure up.

So, Paul is going to deal with the issue here that God has broken the dominion of the law. Just like Chapter 6 says you're dead to sin, Chapter 7 says you're dead to the law. What he is going to tell them in Chapter 7, is: "You weren't justified by keeping the law and you're not going to be sanctified by keeping it either. The law condemned you as an unbeliever and do you know what it's going to do you as a believer? It's going to condemn you, too.

He's going to give an illustration.

For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. (Romans 7:2)

Now is there any problem with that? Simple enough. There's a regulation in the Mosaic Law that deals with marriage. The woman is married to the husband and as long as he is alive he points out everything wrong with her. Wouldn't it be terrible to be married to someone like that? That's what the law is. He criticizes and condemns and complains all the time. She is bound to that man as long as he lives. That's the law.

That's the illustration. Here is the principle.

So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: ...

She says: "Hey, guy, I am sick of you and I can't take this any more," and she leaves. It doesn't make any difference because she is still bound to him. If she gets married to somebody else she is an adulteress. She's a lawbreaker.

... but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Romans 7:3)

Now she can go out and be married again because the husband is dead. Do you know what death did? Death severed her bondage to that husband and the law was done away with as far as that relationship was concerned. Death breaks the dominion of the law.

Now, Paul is going to apply that in the following Verses 4 and 5. You've got the principle (death sets you free) and the illustration.

Wherefore, my brethren, ye also are become dead to the law ...

Notice the progression. Verse 2: She is bound by the law. Verse 4: you are dead to the law. Verse 6: Now we are delivered from the law. What he's talking about in Romans 7, is being free from the law. ("O happy condition," the song says.)

Wherefore, my brethren, ye also are become dead to the law by the body of Christ;

You've been baptized into Christ. Just like your being placed in Christ took you out from under the dominion of sin, out from the authority and control of sin, it also took you out from under the dominion and authority and control of the law. All these things in this same program end up in death. It's just another working principle of it and you've been transferred from the program that has the law as its basis to the program that has grace as its basis.

When you were transferred you were identified in that dying body of the Lord Jesus Christ who hung there on Calvary, in his burial, in his resurrection and thus in his life. When he died there, you died with him and right now you are an active participant in everything that ever was his. You, as a member of the Body of the Lord Jesus Christ by that Spirit baptism, by identifying you in there, were crucified with him. When you died you were free.

I want you to notice in Verse 4, the dominion of the law is broken now by your participation in this grace program. The whole thing is yours the moment you trust Christ and the moment you become one with him. That's what it goes on to say.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. (Romans 7:4)

Why did he make you dead to the authority and the effects of the law?

... that ye should be married to another, *even* to him who is raised from the dead,

Now folks, you don't just die with him but you are raised from the dead with him. You see, if you died with him and death was all there is, you wouldn't be any better fixed because functionally death is the cessation of activity. Death is not the cessation of consciousness but the function, the activity is not going on.

You need life. You don't need death. You died with him and you were free but you don't have any life to enjoy it. No, you are raised with him.

Why did he raise you up? "That ye should be married." Marriage is a union. Two become one. Write down by that passage, Ephesians 5:21-32. Read that passage and you will see the Body of Christ is described as a marriage relationship with the Lord Jesus Christ. You'll see there that you are bone of his bone, flesh of his flesh. You are one with him.

It says that you are married to another. That is to Christ. You are dead that you might be made one with the Lord Jesus Christ. Why did he want to make you one with Christ? Look at the next "that."

... that we should bring forth fruit unto God. (Romans 7:4)

The purpose of having the dominion of the law broken is so we can be married to another, just as the illustration back there, that he might put us in living union with Christ. Why did he want to do that? So we could bring forth fruit that God's justice will accept. We can bring forth fruit that God is pleased with. That's a privilege that we never had before. It isn't given by the law. It's our privilege to bring forth fruit unto God by NOT being under the law. It's by not being under the law that we can now please

God. It's the new union created by being placed into Christ. That's what gives us the ability to bring forth fruit unto God.

Your Christian life is not going to function under the law principle. It won't work. It has to do with functioning under that grace principle. That's something that believers need to learn. You are not going to function on the basis of going out here and try to gain God's approval by performance.

We don't just deal with a relationship with the Lord under the law, we deal with our relationship one with another. We were talking about that earlier. We say: "You perform and I will accept you. If you don't meet my expectations, I'll reject you." We deal with one another on the basis of the law and not on the basis of grace.

Do you know what Paul says? He said: "You know how God has dealt with you on the basis of grace, don't you? Well, you go deal with other people like that."

That will transform your interpersonal relationships if you learn that. He says: "Deal with yourself that way, too." Deal with yourself on the basis of grace, not saying you have to meet this, gain that in order to accept yourself but just recognize who God has made you in Christ and revel in that and function on the basis of that. Accept one another as God for Christ's sake accepts you. Receive one another as Christ Jesus receives you to the glory of God as Romans 15 says. That's the issue.

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. (Romans 7:5)

Do you see how he keeps nailing that thing down? The law gave motions to sin. The law was given to put sin into motion, to put it into action, to identify it. The old sin nature is resident in our flesh (when we were in the flesh as unsaved), "the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."

But now [like Chapter 6, Verse 22, now that we are saved under grace] we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. (Romans 7:6)

The flesh is dead, crucified. Now we are delivered from the law. Why? "That we should serve in newness of spirit, and not *in* the oldness of the letter."

He says: "I want you to walk in the spirit and not under the law. I want you to walk under a new system, the grace program, not under the law.

It is important for you to see that when he is talking about walking in the newness of the spirit, he's talking about walking in the spirit. Walking in the spirit is a synonym in Paul's epistles, for walking in line with that grace program and producing the fruit that that program produces.

Walking in the oldness of the letter is a synonym for walking under the law which is a synonym for walking in the flesh and producing the fruit of corruption and rottenness that flesh produces. Walking in the flesh and walking under the law are the same thing. There are people who flat deny that and will never get it through their skull because they're lost, or, they are saved people who don't have any perception about what God is doing.

They'll say: "If you give me a law, it will stop adultery because it says 'Thou shalt not commit adultery.'" The works of the flesh are adultery, fornication, uncleanness, lying, etc. They'll say: "The law will stop that." Paul says: "No. The law sets that stuff in motion."

You see, people have the idea that God gave the law so they wouldn't sin, so they'd stop sinning and start pleasing him. There's not a verse in the Bible that says that. It says he gave the law to show you would sin, to let you know that it's sin. He gave the law because of transgressions.

All that is a program together. If you don't want to do the works of the flesh and that corrupt fruit, then you walk in the grace program.

But, the flesh tells you: "Hey! I know how to stop sin. Give me a law."

Paul says: "No, no, no. The way you stop sin is to recognize what God has made you in Christ and his grace to you and allow that to work.

Do you see that? I hope you do. The law won't produce sanctification. Grace is what produces it. God has broken the dominion of the law over you so that you now can do something that you couldn't do before – and that is to bring forth fruit unto him. He has placed you in living union with Christ. He has married you to him, made you one with him: bone of his bone, flesh of his flesh.

Do you know the issue is in marriage? Be fruitful and multiply. Do you remember the instructions to Adam and Eve? That's the issue: bring forth fruit that God can accept.

We'll go on from there next time.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 12

This is from a handwritten note from J. C. O'Hair in 1935:

“The glorious truths that relate to the Mystery concerning ‘the church which is his body,’ so much hated in 1935, shall ‘ere many years be loved by God’s spiritual men as much as they are today hated if the Lord tarries.”

That is real optimistic faith! Gentlemen, I personally believe that kind of an attitude is one that you and I should carry on and maintain in our ministry. We should expect that other believers will love the truth of the Word rightly divided, and the mystery, that God is executing today, as much in the days ahead as anyone hates it today. “Ere long these truths will be loved” with the same intensity that they are today hated. That should keep your chin off your chest and the corners of your lips turned up instead of down. It will keep a song in your heart. I realize that what Mr. O'Hair anticipated has not yet come to pass, but that is to the church's loss. I thank God for you folks who do love the truth and are willing to stand by it in spite of the opposition of others. Let us then carry on our ministries with glad hearts, looking forward to the day that at the rapture these things will be as real to every body in the Body as they are to God himself, and as dear to them as they are to him.

We have progressed through the first six verses of Chapter 7 and I will take a moment to remind you of where we are at this point.

Romans 6, 7 and 8 is the second foundation stone of basic establishment truths found in Romans. The first issue Paul deals with is justification by grace through faith alone. (Romans 1 through 5) There is the issue of the wrath of God and how God's justice works in Chapters 1 and 2 and in Chapter 3 how the propitiatory work of Christ has satisfied the justice of God and makes it positive toward us so that God can now impute righteousness to us. Having imputed righteousness to us, the wisdom of God has provided us (Romans 4) so that he can also give us eternal life. And in Chapter 5 he demonstrates the security that is ours as a result of that and our participation in a new creation. We are taken out of Adam and there is a tremendous change in our status. At one time we were “in Adam” (in sin) and now have been moved out of Adam *into* the Lord Jesus Christ, so that now we are “in Christ.” The transfer takes place by virtue of our identification together with Christ at Calvary where Christ dies as the sacrifice for our sins. We have been transferred out of sin and the old creation, into Christ and his righteousness. We have been moved from the dominion of the LAW to the dominion of GRACE. That is what Paul is dealing with in the believer's life now in Chapters 6, 7 and 8. He begins to lay the first foundation stone that you have to get right. That is the doctrine of Grace with regard to justification. Justification by grace through faith, plus

nothing. Then he begins to move into the issue of living under grace. The *end* is eternal life, but in the meantime, (where we live now) we are to live under grace, not under the Law. Those chapters (6, 7 and 8) deal with the issue of living under grace, walking in the Spirit today.

Chapter 9, 10 and 11 deal with the dispensational issues and in Chapter 12 through 16 Paul deals with your practical living in light of your sonship – walking worthy of the position you have as a son of God.

In Chapters 6, 7 and 8 Paul is dealing with our situation under Grace and how God deals with us as justified people, and how the justice of God can deal with us under the program and principle of grace.

Having magnified God's grace in justification and demonstrated the reconciliation program where we have been transferred from Adam into Christ in Chapter 5 (having our status changed from being in Adam and an enemy to being in Christ and being a son; from being alienated to being justified) he now begins to answer an objection and to deal with our practical living under grace today.

What shall we say then? Shall we continue in sin, that grace may abound? (Romans 6:1)

Chapter 1 – 5 deals with justification
Chapter 6 – 8 deals with sanctification (and our service)

Do you notice that Paul does not say "Can we continue in sin?" He said, "Shall we." He answers his own question:

God forbid. How shall we, that are dead to sin, live any longer therein? (Romans 6:2)

We saw in the first fourteen verses of Chapter 6 he deals with the issue of God making you dead to sin and alive unto God. It is totally inconsistent with the program that God has placed you in for you to live under sin. Therefore if God has placed you in the BUT Now, it is inconsistent for you to live in TIME PAST.

In Verse 15 another objection comes up. "*Okay, if we are under grace and not under the law:*

What then? shall we sin, because we are not under the law, but under grace?
God forbid. (Romans 6:15)

When you try to preach grace to some people they say you are telling them they can go live in sin! Paul said, "No, No, No! You misunderstand. God has done something so marvelous with you it is totally inconsistent for you to live in sin any longer. Look at what God has made you. Remember: if you preach Grace like Paul preached it, you

will face these objections, so you need to be grounded in what is going on to be able to handle those objections and questions that will come up as a result of your ministry. But more importantly, you need to have this information so that you can take the saints under your charge and systematically and progressively move them toward that spiritual maturity. You do not want your ministry to be half-hazard. Most preachers, most pastors, most ministry is not done on the basis of the design that God has given for the edification of the believer. Most ministry is not done according to the form of sound words which Paul has committed to us. Most ministry is not done with a view of Godly edifying. The guys that do expository preaching through books just do so by picking books that fit their fancy. There is no diligent effort to build into the saints that system of information found here. I remind you of it to make you conscious of it and to make you think about it so that when you get into the ministry, your ministry will follow the design that God has given you to follow.

Again, Paul doesn't say, "Can we" but says, "SHALL we sin because we are not under the law but under grace?" The idea is that the law is a better motivator than is grace, but Paul sternly disagrees and claims GRACE as the greatest motivator of all. When you come to see this program God has you in, *that* is the great motivator. God has placed you under his grace so that you can produce fruit that he will accept. That is what Paul says in Chapter 7:

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God. (Romans 7:4)

You see, God wants you to be able to bring forth fruit that his justice can accept; fruit that matches *his* standard. He took you out from under the law and placed you under grace so that you can do that. Under the law, you cannot bring forth fruit that God will accept. Why? What kind of fruit does God accept under the law? - Only "perfect." *To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:* (Romans 2:7). The law is a system – a measure whereby man's merits can be measured against God's merit. God says, *If you want your merits to measure up to mine, you have to have absolute, total, perfect righteousness and to fail in one point is to fail in all.* Just to say that is to condemn us! Under the law you cannot bring forth fruit so God puts you under grace and under grace He gives it to you as a free gift.

God would not have us do his will simply because we had to do it. He does not accept that, because we don't do it. Rather like any normal father, he wants us to do his will because we love him; because we respond in gratitude to his love for us. God accepts what we do based upon the grace principle.

In Verse 5: For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.* (Romans 7:6)

In other words, our service now is not through the old way of thinking but to be the new way of thinking. That newness of spirit has to do with the new manner of walking – the newness of life we have “in Christ.”

In Chapter 6 the issue is that you are “dead to sin.” In Chapter 7 the issue is you are “dead to the law.” In other words, the law is not going to be sufficient to control sin in your life. The law will not be sufficient to allow you to please God. The strength of sin is the law. It makes sin strong. That is misunderstood by most people. If I have a law, people think, it will stop sin. But God says that sin has deceived you. Grace is what stops sin, so we need to learn how to operate under grace.

We also need to appreciate the issue of not being under the law in regard to service, in regard to our sanctification as well as our justification. We need to serve in newness of the spirit. Notice Verse 28 in Chapter 3:

Therefore we conclude that a man is justified by faith without the deeds of the law. (Romans 3:28)

Could anything be any clearer than that? A man is justified by faith alone without the deeds of the law. Paul arrives at that conclusion based on the evidence he gives us up to that point in the book of Romans. So now, when you come to Chapter 7 you are not dealing with the issue of being justified by the law. That has been settled in Romans 3:28. It is now an established fact and from that point on it is assumed that you understand that justification is by grace through faith without the deeds of the law.

When you come to Chapter 7 and read about not being under the law, Paul is not talking about not being under the law to get saved or to get justified. The issue here is service. Paul said, “As ye have received Christ Jesus, the Lord, so walk ye in him.” Just like you got justified by grace through faith plus nothing – without the deeds of the law, so it is your life, day by day, does not work out of the legalistic program – that performance system of the law. As a believer, your life day by day does not work under the law principle and that is what Paul is dealing with here.

The reason God took you out from under the law is so that you could serve him and bring forth fruit that he will accept. As long as you try to serve him under the law, people, you are not going to bring forth fruit that God is going to accept because the law does the same thing in the life of a believer that it did in the life of an unbeliever. What was that? Did it bless him or condemn him?

In Galatians 2:11, Peter, after learning in Acts 10 that he was not to call anything unclean, went to eat with some Gentiles. But when some of the “religious” bosses from denominational headquarters in Jerusalem came down from James, Peter separated himself and pretended there was a division when he knew there was not. He caused a split in the believers at Antioch. So Paul chided him about it:

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We [who are] Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Galatians 2:14-16)

Now that is pretty clear, isn't it? It is pretty clear that when you trust Christ as your Saviour, the law is done away with so you can get justified. You could never get it *with* the law. So you set the law aside saying, *the law condemns me, but Christ will save me, so I am going to trust Christ and his grace which gives me life.* Paul consented that Peter understood that.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. **I do not frustrate the grace of God:** for if righteousness [come] by the law, then Christ is dead in vain. (Galatians 2:17-21)

Paul is just pointing out to Peter that if you are justified by grace and then go back and build up the law again, trying to live your life as a believer on the basis of the law principle, you just condemn yourself. If I said I was going to set aside the law and trust Christ and be justified by grace. Now, as a justified person, if I go back to the law and try to operate on that basis I would be building up again that which I set aside – that which I destroyed. That would be condemning myself. The law will not do anything for a believer that it did not do for an unbeliever. The law did not stop sin in the unbeliever. The law did not give the unbeliever the ability to please God. He did not measure up to perfect obedience. The same thing applies in your life. You cannot measure up to perfect obedience and that would condemn you also.

So, in Chapter 7, Paul is telling us a wonderful truth; that God has fixed us so that we can bring forth fruit unto him. Why would anyone want to go *back* under the law – the works of the flesh? Why not walk in the spirit and live under the control of grace, where you *can* bring forth fruit that God's justice can accept as pleasing unto him?

In Verse 7, Paul anticipates an objection.

What shall we say then? [Is] the law sin? [*Is there something the matter with the law?*] God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. (Romans 7:7)

Paul is now going to give you a personal illustration. You need to notice that beginning at this point in Verse 7, all the way down through the end of the chapter, Paul uses himself as a personal example of what he has learned about the difference between walking under the law and walking under grace.

The law is like a mirror. The problem is not the law. When you go to the mirror in the morning you ask yourself, "Why do you make me look so bad?" It is not the mirror's fault that you look bad, is it? If you take your temperature with a thermometer and find you indeed have a fever, does the thermometer give you the fever? Of course not; the thermometer tells you the fact of the fever. That is what the law does. The fault is not in the law. The problem is in human nature. Paul said, *the problem is in me*. Notice:

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. [promiscuousness] For without the law sin [was] dead. (Romans 7:8)

Sin is the problem. "Sin, taking occasion by the commandment . . ." I like that! Sin took opportunity. Understand that the law is the manifestation of the holiness of God. It is the manifestation of the manner in which his justice will accept human merit as equal with his own. It is always "all or nothing." - Perfect obedience or total failure. The law gave sin the opportunity for action. It provided the opportunity for sin that dwelt in me to go into motion (action). Verse 5 speaks of "the motions of sin which were by the law." Verse 8: "For without the law sin was dead." Then with the law what is sin? Don't forget that. The law makes sin alive. Before the law sin was inactive.

For I was alive without the law once: but when the commandment came, sin revived, and I died. (Romans 7:9)

He was reveling in the freedom to do whatever he wanted to do. The law made Paul conscious that sin lived in him and that it was he who was really dead. That is the issue of *functional death*. He said he was powerless to do anything about it; powerless to deliver himself from sin.

Several of you have mentioned – as we began studying "Preparation and Delivery of Sermons" I laid on you pretty heavily the responsibility that you have as a preacher and pastor. Do you remember that? Some of you got rather discouraged about that, didn't you? When you got discouraged about that, do you realize what you were doing? You were working on the basis of the law principle. You automatically put yourself on a performance standard and said to yourself, "*I can't measure up to the standard.*" Therefore sin revived "and I died." Do you see that? What should you have said? Exactly what I kept telling you! You do not measure up and you aren't going to measure up in yourself. But the measurement is in Christ. You will never be worthy in yourself. Are you relying on yourself and your own performance?

Grace says: *I recognize what it is God has made me in Christ. I know what I am in myself. I'm a rotten wretch, but I know what God has made me in Christ. I'm a new*

Creature with a position He has given me in Christ, therefore, I am going to build into my soul an understanding and appreciation of what it is he is doing. I am going to have God, the Holy Spirit take that edifice of doctrine that is built into my soul and that is what is going to live in me – not me.

That is how you get out from under the law under grace. I hope you see that. In this passage you are going to see that the Apostle Paul himself struggled at this point in his life and the rest of his life with a consciousness of who he was. Yet the victory was in recognizing what God had made him in Christ.

For I was alive without the law once: but when the commandment came, sin revived, and I died. (Romans 7:9) *(I recognized I was powerless to deliver myself. I got all discouraged and down in the dumps!)*

I use the shotgun approach when I preach and I get discouraged if I don't hit eight or ten people! It doesn't hurt you to understand the high, lofty position that God has given you in Christ when you also understand that God makes you worthy. As soon as you put yourself under that performance system of motivating yourself to please God, you are shot! You cannot bring forth fruit that God will accept in that manner and it will kill you. It grieves the Spirit of God's activity. He wants you to recognize what God has made you in Christ and know that it is all in him. Focus on him and what he has done in you. No, that does not mean you can live any way you want to live. Shame on you for thinking that. You weren't listening to Romans 6. That is what Paul is addressing here.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; (Titus 2:12)

Paul is saying that God's grace teaches you that as you focus on what God has done for you in Christ **that** begins to transform you. Then you want that focus to live in you. You don't give anything up – God just takes it all away by replacing it with things that are so much better that you don't even notice the other being gone. That is GRACE. That is what works. That is not living just any way you want to live – to please yourself. But now you focus on what God is doing and you try more and more perfectly to have what he is doing reflected in your life. When you do that, you do not have a problem getting rid of sin; you don't have a problem getting rid of unworthiness.

For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which [was ordained] to life, I found [to be] unto death. (Romans 7:9-10)

When Paul says it "is ordained to life," he means "do and live." Chapter 10, Verse 5:

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. (Romans 10:5)

If you “do them” you will live. Paul found it to be unto death. Why? Was there something wrong with the law? No. The problem was with him.

For sin, taking occasion by the commandment, deceived me, and by it slew [me].
(Romans 7:11)

“Sin deceived me,” said Paul. The blame for Paul’s (and our) condition and our condemnation is placed on our sin. Not on God’s law.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
(Romans 8:3)

There was not a problem in the law; the problem was in us. “For sin taking occasion by the commandment, deceived me . . . and slew me.” It deceived him into depending on his own ability to control sin and to please God. That is what sin always tries to get you to do – depend on your ability - persuasive words to figure out a way for you to go please God; a way for *you* to figure out how to stop sin in your life. As soon as you give in to that you put yourself under a legalistic system and sin revives. Have you ever noticed that as soon as someone puts up a sign that says “Wet Paint” someone touches it to see if that is true? The prohibition agitates and stimulates sin. The prohibition of sin makes it live. There is nothing wrong with the prohibition; it makes sense. The problem is in the essence of human nature. Our old man has a problem – sin. The problem is not the presence of the prohibition (the law); it is the sinfulness of our nature.

Notice it says, “Sin deceived me.” Sin is a *life force* that works in its inhabitants. There is a nature of sin that dwells in your flesh.

Now then it is no more I that do it, but sin that dwelleth in me. (Romans 7:17)

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
(Romans 7:20)

It is sin that degenerates. It is that nature of sin that brings you down; that corrupts your body and your soul and brings about degeneration. Do you remember when we studied about the Lake of Fire? We saw that the soul of man in the second death goes through a degenerative process of sin to the place where it’s back like a worm; like a red maggot. That is the identical degenerative process that Satan goes through from the time he falls from being the most beautiful creature God ever made down to that “worm” state. The law gives the sin nature strength.

In these next verses, Paul takes up another objection and will say basically that there is nothing wrong with the law; the problem is with man.

Wherefore the law [is] holy, and the commandment holy, and just, and good.
[Now the objection] Was then that which is good made death unto me? God

forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. (Romans 7:12-13)

That verse has always impressed me. There is a rule that when you define a word, you never define it by the word. You never say for instance, “that door is a door.” That fails to define anything. You use another word to define a word. When Paul does that here, it is as though he can’t find any word worse than “sin.”

But sin, that it might appear sin.

That it might just appear in its true light; as what it really is – that sin by the commandment might become exceeding sinful. That ought to tell you something about sin. It is bad in any degree that it comes in.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. (Romans 7:13)

That question tells me it takes a long, long time to get believers to lose confidence in their own ability to control sin and to please God. Are you trying to “measure up” as a preacher? Isn’t that interesting? But – before I accuse you much I would remind you that when we point our fingers, we have three coming right back at us. Is it not something we battle with constantly in our lives – staying off the performance system and on the grace system? Sure it is. We need to be always focusing, not on what I can do to stop sin or to please God, but my motive should be looking always for what God has made me and how can I have that live in my life. That is the key to sanctification. There is no profit under the law principle – you cannot in yourself produce anything God will accept, but under grace you can. And there is nothing wrong with the law; the problem is with you and your flesh, so don’t try to walk under the old law program.

For we know that the law is spiritual: but I am carnal, sold under sin. (Romans 7:14)

What a mess! The Greek word for *carnal* is “sarkikos sar-kee-kos’,” meaning *flesh*. Have you even gone to a carnival? Have you ever eaten chili con carne? That is chili with meat. “Con” means *with* and “carne” means carniferous (bearing flesh); carnivorous (meat eaters).

I am flesh, sold unto sin. The law is spiritual; it is holy and good. I need to remind myself the problem is with me. When I walk in my flesh – in what good I can do – I am sold unto sin. Who is sold? - A slave. That says I am a slave under the control of sin. But Paul tells us we are *not under the law* but under grace.

The rest of this chapter presents an illustration as to what it is to walk in the flesh and to be sold unto sin. Paul tells us what he learned in his own Christian life. God put us under the grace program so that we will bring forth fruit pleasing to him. That did not

mean there was anything wrong with the law. It was good but we just can't keep the law. Paul said he had learned that about his own flesh and that when he walked in the flesh it was sin.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. (Romans 7:15)

Is that not the humble confession of just about everyone that ever lived as a saint? Haven't you ever said that about yourself? As in, "*I hate it when I do that!*" Paul is talking about performance:

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. (Romans 7:18)

The issue in the passage again is the walk of a believer. The reason I emphasize it is this: there are people that take the remainder of this passage and say that this passage in Chapter 7 is Paul talking as an unsaved man and that when he gets to Chapter 8 he speaks as a saved man.

The language of Chapter 7:15 through Verse 25 is not the language of an unsaved man. I will show you and ask you to remember these three things that demonstrate that.

- In Verse 15 Paul says, "What I *hate*, that I do."
No unsaved man ever hated sin.
- Verse 22: "For I *delight* in the law of God after the inward man."
That is the language of a saint, not an unsaved man.
- Verse 24: "O wretched man that I am! Who shall deliver me from the body of this death?
The desire for deliverance is the language of a saint.

The whole passage is the language of a saint.

The latter part of this chapter deals with Paul's confession or his statement about his own predicament when *he* walked in the flesh. He admits that the thing he tells us to do he had trouble doing himself. What he said he should not do, he did.

If then I do that which I would not, I consent unto the law that [it is] good. Now then it is no more I that do it, but sin that dwelleth in me. (Romans 7:16-17)

Paul says, "I have learned this . . ."

For I know that in me (that is, **in my flesh**,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. (Romans 7:18)

The problem, again, is not the law; the problem is that I cannot do the thing. Consistency is the hard craving of every believer. Paul says there are all the good things he wants to do but just does not. He has a hard desire to be consistent in his walk with God. His desire is to control sin and to please God and when he tries to do that in his own energy it does not work. "For the good that I would, I do not."

For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. [*That old sin nature*] I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? (Romans 7:19-24)

Then he gives us the answer.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (Romans 7:25)

We will pick up Verses 17 on next time because I want you to see the different laws that are there and the issue of the two natures of the believer and to see what it means to walk in the flesh vs. what it means to walk in the Spirit. You have to understand those issues in order to go on to Chapter 8. Most believers have no idea what Paul means when he says, "*walk in the flesh.*" That passage defines it clearly.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 13

Let me remind you of the setting in Romans 7. The Apostle Paul is laying down foundational, establishment truths and details of his gospel and the ramifications of grace as it operates today that give stability to the souls of the believer. There are four cornerstones, four basic principles that Paul lays down in Romans that you have to get straight in your understanding.

The first principle is justification by grace through faith alone. That is Chapter 1 to 5. Paul deals with the details of that issue:

1. The wrath of God, and what the justice of God demands – perfect righteousness – before it will impute life.
2. How God has provided perfect righteousness for us through the sacrifice of Christ at Calvary – the propitiation.
3. How the wisdom of God has provided so that he can impute eternal life to us.
4. How secure we are in all that.

By the time you get through the first five chapters of the book of Romans, all of your confidence in your fleshly ability to do something that allow you to stand before God, should be completely gone. *“Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.”* (Romans 3:27) The law of faith refers to what Christ has done for us. When you really see that issue of justification, (that foundational principle) then you see there is nothing your flesh can do to merit a standing before God in righteousness.

You see the wisdom of God in the provision of justification in providing righteousness and eternal life and security.

Then in Chapters 6, 7 and 8 – where we are now – we begin with the second issue which is sanctification. It is the issue of living under grace, not under the law. How is it that we live under grace? In this section you learn that living under grace takes away all your self confidence to bring forth fruit that is acceptable to God.

In Chapters 9, 10 and 11 you have a third section that deals with the dispensation of grace: where we are, who we are, where we stand and where Israel is in relation to this new program that God is executing today.

And in Chapters 12 to 16 there is that last basic issue of walking as sons of God; practical living in the age of grace. It is about walking in light of our sonship status and doing everything on the basis of agape love, understanding how God views things.

In Chapter 7 we are right in the middle of that second issue dealing with a misunderstanding that believers seem to have about the law. Paul is showing us we are no longer to serve God by keeping the law, but by operating on the basis of grace.

Now let's pick up in Verse 14:

For we know that the law is spiritual: but I am carnal, sold under sin. (Romans 7:14)

In our last lesson we learned that the word "carnal" means "flesh;" fleshy; meat. Chili Con Carne is Chili with meat. When you see a carnival you see a display of the flesh. When you hear the word carniferous it means "flesh eating." So, "carnal" means fleshy. Paul said the law is good; it is spiritual. But I am flesh; sold under sin. I'm a slave under the control of sin. Man has a problem that is not in the law; the problem is in us.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that [it is] good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. (Romans 7:15-18)

The issue in this passage is *performance*. The issue is not getting saved; the issue is about a believer performing things that will please God – doing things that God will accept. Some people take this passage and say that Romans 7 is dealing with unbelievers; that it is dealing with Paul in an unsaved state. Remember that this passage is very clearly *not* that Paul is an unsaved man, but is Paul as a believer.

Look again at verse 15: *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.* No unsaved man ever says he hates sin and desires to allow it not. In Verse 22, Paul says: *For I delight in the law of God after the inward man:* Unsaved men do not delight in the law of God! Unsaved men love sin and hate God. The testimony in the Word of God is clear about that and the testimony of your own experience is clear on that issue. Here is the cry of a believer's heart:

O wretched man that I am! who shall deliver me from the body of this death?
(Romans 7:24)

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (Romans 7:25)

That is the heart of a believer. The passage has to do with a believer trying to please God by his performance. Read again Verse 18: *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that*

which is good I find not. In the believer, “to will is present with me,” is the persistent cry of his heart. A believer desires to do what pleases God but when we look at ourselves we say, “How can I perform that?”

So, Paul says the problem is not in the law but, rather, is in me. I can know what to do and desire what to do, but in me there is not anything that will perform it. I need help.

For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Romans 7:19-23)

- The law of God (Verse 22) [The commandments, etc.]
- The law in my members (Verse 23) [As in Verse 18 – indwelling sin; my old sin nature; my flesh, my humanity, who I am in relationship to Adam.]
- The law of my mind (Verse 23) [The mind of a believer; the law of the mind of the new man that brings me into captivity to ...]
- The law of sin (V. 23) [The fact that sin dwells in me – in my flesh.]
- The law of the presence of evil

The word “law” means a fixed rule, or a principle; something that is consistently true.

We have a body, a soul and a spirit. Before you got saved, your body was alive and your spirit was dead [in sins and trespasses] and your soul was chained, or stuck, to your body. It was in captivity to your flesh and your spirit was alienated from the life of God. God is a spirit (John 4:24). The part of you that gets in contact with God is your spirit. We do not “feel” the presence of God. Emotions and feelings are a part of your soul and your body does not “feel” a spirit.



It is your spirit that gets in touch with God. Your spirit is alienated from the life of God; it's separated from God; dead in sins and trespasses (death meaning separation). So you have a live body, called the "body of sin." Your soul is in slavery to the sin-laden body. Your spirit is not any help because it is also dead, without God, without light.

But, when you trust Christ as your Saviour, a number of things happen. First, your dead spirit becomes alive when the Spirit of Christ (the Holy Spirit) comes in and takes up residence in you. Now you have a "new nature" that replaces that "old sin nature."

That old sin nature is an interesting thing. If you were to diagram it as a box, that old sin nature has a lot of aspects to it. It gets its origin from the taking of the Tree of the Knowledge of Good and Evil. It has a part in it that *tries* to do good and a part that tries evil. That is known also as *human good* and *human evil*. There is a tendency in the old sin nature toward asceticism [good things]; and there is a tendency in the old sin nature toward lasciviousness [toward evil things]. Your upbringing, your social situation, etc. tend to have something to do with which one of these bents and directions the old sin nature manifests itself. Some people are just *lascivious* and never seek to restrain that side of their old sin nature. At the same time they never seek to enlighten the other side.

But then, there are other people who see that behavior and they choose to seek enlightenment. They are those that say, "*Education is the answer.*" They begin to produce *human good* through their good works, their religious works, and their philanthropy – their wonderful uplifting things. They seek to better others and themselves. It is better to work diligently to understand discipline and work, striving and success, doing good for other people, etc. than it is to be an old drunk in the gutter. But that is all activity that is done by the *flesh* produces.

Both those bents produce pride in the individual. I've seen some of the most prideful people in a rescue mission. On college campuses and cathedrals, you will see pride of accomplishment.

What Paul is learning in Romans 7 is that when he tries to do good works in the energy of his flesh, God will not accept it. God said all our righteousness, all our good works, are like filthy rags in his sight. Religion tells you to do good works. Paul tells us God won't accept that. I can "will" to do the right thing [a function of your soul] but there is no deliverance in my will unless it is connected to the indwelling Holy Spirit in my spirit.

When you get saved, you are spiritually circumcised. Your soul and your body are cut loose and you are set free. Now, your soul is no longer the slave of sin. Your body is crucified with Christ, to be reckoned dead [pay no attention to it] – alive unto God, and you are to walk in the Spirit. Walk in light of what God's Spirit has made you in Christ and not according to the old man.

The moral law of God keeps pointing out that there is no ability in the flesh to stop sin or to produce works that God will accept.

Again,

- The moral law – the commandments
- The law of indwelling sin
- The law of the mind – the mind of Christ [indwelling] (Rom 12:2; Eph 4:22-24; Col 3:9,10) The new man or the new nature come alive by the indwelling of God's Spirit. The life that is in you now has to do with the mind of the Lord Jesus Christ.

As you store up doctrine – build up an edifice of sound doctrine in your soul you being to understand justification on rung one; then you move on to rung two to understand sanctification; then the dispensational situation; then your sonship status. You then have a solid foundation upon which to go out and build a superstructure of advanced doctrine in the rest of the Pauline epistles. As you begin to get oriented to Grace and how God's grace operates today, then the Spirit of God can take that information and through an appreciation of what you have in Christ, you will be motivated to walk in that Spirit and given the capacity to do that.

- The law of sin and death – Ch. 8 Vs. 2 –
- The law of the spirit of life in Christ Jesus.

So, there is life in Christ and death in you without Christ. “The law of sin and death.” You cannot change the law of sin and death; sin always produces death.

The law of the Spirit is that there is life in Christ.

Remember these important laws. They are all active laws, four of which you carry around with you as a believer and one of which you are not to submit yourself to as in an attempt to please God.

Go back now to Verse 22:

For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Romans 7:22-23)

The law of sin and death fights against the law of the Spirit of life in Christ Jesus as they seek to control me. “O wretched man that I am; who shall deliver me from the body of this death?” How am I going to shed that old sin nature? How am I to get shed from the influence that the old man has to constantly pull me back out into the works of the flesh?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (Romans 7:25)

I want you to see that there *is* victory to be seen in Verse 25. Paul said he was caught in the battle, being pulled that way and this way and longed for victory. Then he remembers he can thank God through Jesus Christ. That's where to get the victory.

Now, I've learned that when I walk in the Spirit, I serve the law of God. But when I walk in the flesh, I serve the law of sin.

If you want to serve the law of God, walk by grace and you will have the life that the works of the flesh will not produce. You will then bring forth fruit and life that pleases God and that stops sin. You must recognize who God has made you in Christ and then you will serve God in your life.

You need to notice the fact that there is victory. Notice particularly one word in this verse:

[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
(Galatians 5:16)

That verse does not say you will not *HAVE* the lust of the flesh. The lust of the flesh will be in you, but that verse says if you "walk in the Spirit," you will not *FULFIL* the lust of the flesh.

The lust of the flesh is present as long as you walk around in your physical body. But the lust of the flesh need not be operative and will not be operative as long as you walk in the Spirit. There is victory over the death and condemnation found when you walk in the flesh.

Note this: In Romans, Chapter 7 as well as in Galatians 5, Paul is dealing with the issue of walking in the flesh. Most people think that walking in the flesh is walking in the evil deeds that the flesh produces. The reason they think so is because of Verse 19, 20, 21 in Galatians 5, which is dealing with the *lust* of the flesh. That means the evil desires of the flesh.

Therefore, most people think that means walking in the evil things of the flesh and forget that you can also walk in the good things of the flesh and *that* is what Romans 7 deals with.

The works of the flesh in Galatians 5 are the works that are being dealt with in the light of the context which is Verse 15:

But if ye bite and devour one another, take heed that ye be not consumed one of another. (Galatians 5:15)

[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
(Galatians 5:16)

If you walk in the Spirit you won't be out there doing the evil things that the flesh can produce. But, my friend, that is not all that the flesh can produce. Hold that scripture and go to 1 Corinthians 15 and compare with Romans 7:25.

O death, where [is] thy sting? O grave, where [is] thy victory? The sting of death [is] sin; and the strength of sin [is] **the law**. But thanks [be] to God, which giveth us the **victory through** our Lord Jesus Christ. (1 Corinthians 15:55-57)

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (Romans 7:25)

You see, it is the law that gives sin its strength. Just as in Christ we have the victory over the grave, we also have the victory over the old sin nature and it is the law [trying to perform the deeds of the law in order to please God or to stop sin] that produces death in the experience of the Believer. The issue in Romans 7 is walking in the flesh, and in Romans 7 that is walking under the law. People often think that walking in the flesh means walking in the evil, sinful things of the flesh and forget that you can walk in the good things and to walk in the good things is a synonym of walking under the law, trying to perform good things to get God's approval. Trying to stop sin by keeping the law.

Paul also deals with that kind of thing in the Book of Galatians. Notice that even in Galatians the flesh does not always produce evil. Many times there it produces good things and when it does, Paul tells them they are trying to walk under the law; walking in the flesh.

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Galatians 3:3)

You see, the flesh can do some good things that give you the idea that you are going to be *perfected* by those good things. Surely no one thinks they will be perfected by doing evil things. What are some of those "good things?"

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. (Galatians 4:9-10)

The law is "weak and beggarly." It has no strength because it is weak through your flesh. You do not have the ability to keep the law.

Tell me, ye that desire to be under the law, do ye not hear the law? (Galatians 4:21)

These guys thought the law would sanctify them, but Paul said that was walking in the flesh.

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. (Galatians 6:12-13)

There Paul shows us people walking in the flesh as they try to impress God with their good works and their law-keeping. I'm trying to help you understand that in Romans 7, when Paul is talking about walking in the flesh, he is talking about using the law as a principle to try to please God.

But if ye be led of the Spirit, ye are not under the law. (Galatians 5:18)

If you are not walking in the Spirit you are walking in the flesh. So remember that walking in the flesh and walking under the law are synonyms. When you put yourself under the law, you are walking in your flesh.

Now, notice how Paul "ties the rag on the bush," or, "puts the grease on the squeak."

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed [is] not grievous, but for you [it is] safe. (Philippians 3:1)

The reason it is "safe" is that there are folks there trying to deceive the Philippians into trying to please God and place their confidence in physical operations to stop their sinning. The operations are listed in Verse 2:

Beware of dogs, beware of evil workers, beware of the concision. (Philippians 3:2)

The "concision" is the group promoting circumcision and keeping the law. Why?

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, **and have no confidence in the flesh**. (Philippians 3:3)

We are not to trust our own ability in our flesh to perform things that please God. Look at the next verse.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. (Philippians 3:4-6)

There is a man, walking in the flesh, who is blameless as far as the righteousness of the law is concerned. He was not walking in the *evil* things of the flesh, but rather in the good works of the flesh. He has perfect human righteousness. He was blameless concerning the law. He was obeying the commandments, like the rich young ruler in

Matthew who said he kept the commandments from his youth. And Christ did not call him a liar. Here is a guy better than any you know. But Paul said he could boast in his own flesh ability better than them all. BUT...

But what things were gain to me, those I counted loss for Christ. (Philippians 3:7)

Notice that word gain. Paul was saying those things in the flesh were done to gain standing, but now he counted them as loss for Christ. He had been confident in the past in his ability to do some things that were going to impress God and get God's approval. But finally he said, *"I count all things but loss for the excellency of the knowledge of Christ Jesus, My Lord, for whom I suffer the loss of all things and to count them but dung that I may win Christ."* (Verse 8)

There's a verse that the new Bible versions have never tried to update to a modern language! Dung is horse manure in a different language. Paul said about his religion and all his "good things" done in his own ability as he walked in the flesh (putting himself under the law) that it was all horse manure (or cow manure) – dung. That is strong language! He lost all his confidence in what he could do.

Walking in the flesh has to do with the motivating factor that you can do good things so as to please God on your own. That is the law principle. When you are under the "legal" system, under a performance system where you are in your own strength going to please God by stopping sin, that is being under the law and in the flesh, not walking in the Spirit.

The motivating factor in walking by the Spirit is that we recognize our position in Christ and desire to walk consistent with that position. That is walking under the grace principle. You tell yourself you are "dead to sin" and "alive unto God," under the control of his grace. *"This is who he has made me in Christ, so that is how I am going to walk."* You store those things in your soul. As you begin to recognize your position in Christ and who you are, you begin to serve in "newness of Spirit" – the new walk that is produced by recognizing what God's Spirit is doing in your life and getting yourself in line with it – thereby participating in what God is doing in the world today.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (Romans 7:25)

Victory is obtained by objectively being occupied with what God has made you "in Christ." "With the MIND I serve the law of God." Now I can walk in the Spirit.

[There is] **therefore now** [because I'm walking in the Spirit] no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

That passage has no reference to the eternal security of the believer. The cross-reference for Romans 8:1 IS NOT John 5:24! It makes no difference to me how many Grace people put that up next to it; I don't care how many Baptists put that verse up

next to Romans 8:1 or how many Bible teachers do so; it makes no difference *who* does it, the cross-reference on that verse is NOT John 5:24!

The reference in Romans 8:1 is to walking under the law principle versus walking under the grace principle – walking in the flesh versus walking in the Spirit. When you walk in the flesh, under the law principle, you bring yourself problems. It brings you under condemnation in your walk. If you are honest with yourself, you can admit that is true. Why else would Paul warn, rebuke and instruct the Galatians, the Romans and Timothy if it wasn't cause for problems in your life. It puts you in a place where the life that God has given you and where what the Spirit of God is doing in your life is being quenched.

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

The last half of that verse is constantly said to be an interpolation. They say it should not have been put in there and the reason the “scholars” [actually people who are a lot less than scholars] say that the last ten words were added because they are seen at the end of Verse 4. If you leave them in there, they say, it denies eternal security and since they think it is a Verse on eternal security [all their tracts quote it] they have to do away with those “added” words. “Romans 8 - Great Verse on eternal security,” they say – “starts with no condemnation and ends with no separation! Glory to God.”

But they forget the context of the passage, destroying the pattern of the development of Paul's thought because Paul has already thoroughly dealt with the issue of your security in Christ in Chapter 5 and has now moved on into your walk and living under grace understanding your absolute eternal security. If you do not understand eternal security before you get to Romans 8, you'll never get to Romans 8 in your experience.

Next week we will deal with some of the Manuscript Evidence about Romans 8 and some of the cross-references and, I will show you how the Verse has to be left alone as it stands in a King James Bible, or else it is a lie. Anyone who takes those last ten words out of that verse, makes Paul contradict himself in his own Epistles. We believe in eternal security and have already settled that by the time we get to Romans 8:1. We already understand we are justified and completely secure in Christ by virtue of his finished accomplished redemption. We have no confidence in our flesh to give us an adequate standing before God in order to be justified. We appreciate what God has made us in Christ and what God's Spirit is doing in us today. We desire to walk consistently with who we are in Christ so we do not want the law to come in to keep us from sin. God has already blessed us and we are going to live consistent with our blessings in Christ and that will please God. We can just enjoy what God has done for us in Christ and thank God for the victory.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 14

TEST

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 15

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

That verse is a problem in that, The Scofield Reference Bible for example, says that the last ten words of that statement are an interpolation. Dr. Scofield did not invent that thought. It is common to find in the critical books and expositional books, and just about every book written on the book of Romans. They all remove those last ten words. If you look at Verse 4:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Romans 8:4)

Those are the same ten words as the last ten words in Romans 8:1. These people say they have been *copied* in Verse 1 *from Verse 4*. Picture the scribe writing and after writing Verse 4 he took those ten words and copied them back into Verse 1. They call it a “copyist error” and state that the last ten words of Verse 1 should not be there. They call it an interpolation, saying that the oldest and best manuscripts do not have them. You’ve heard that song before! So we know what to do with that. We throw it in the waste paper basket and throw a match in right after it!

Aleph and B don’t have the reading. They stand against the Textus Receptus which does have it. According to Nestle’s Apparatus, the plurality of all the manuscripts has the reading. In fact, Alexandrinus (one of their critical text manuscripts) has the reading.

So, the evidence is clear that it is a majority text reading; it is a Textus Receptus reading; that it is a commonly received reading. The reason people want to get rid of it is because they *think* it is an attack on eternal security.

Before we get into that, I want you to notice the problems if you take out the last part of that verse.

[There is] therefore now no condemnation to them which are in Christ Jesus. (Romans 8:1)

If you end the verse right there it produces some real problems.

For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. (Romans 8:6)

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Romans 8:13)

Now you know that death and dying are hardly considered blessings.

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Corinthians 5:4-5)

There you have a believer being delivered to Satan for the destruction of the flesh.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (1 Corinthians 11:29)

That's the same word as over there in Romans – judgment.

Folks, if you say there is no condemnation to anyone in Christ, what do those verses mean? If that is just a blanket statement that there is no condemnation, period, ever, then what do you do with those verses?

When you leave out part of the Word, you have to run into these other verses and deal with them. I don't have to know anything about Manuscript Evidence; I just know I ought to leave the words in the Verse like it ought to be.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7-8)

Paul is talking about believers here, brethren. I heard a pastor about a year ago trying to explain that passage as being written to lost people. If you walk in the flesh, [sow to the flesh] you will get corruption.

Paul, talking about a pastor:

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. (1 Timothy 3:6)

Well, there *is* condemnation for somebody in Christ. There CAN be.

But she that liveth in pleasure is dead while she liveth. (1 Timothy 5:6)

But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. (1 Timothy 5:11-12)

There are passages that indicate that there IS temporal condemnation resulting from the natural consequences of an unworthy walk in the life of the believer. That is, if you walk in the flesh, there is definitely some condemnation for you according to the Bible. **The issue and the context of Romans 8 is not eternal security.** I sorry about that. I

say that full well knowing that, with the exception of one commentary on my shelf, every commentator, whether he is devotional, doctrinal or critical, says that the last ten words ought to be left out and that the context is eternal security and that the Chapter starts with “no condemnation” and ends with “no separation.”

The context of Romans 8:1 is not eternal security. That was settled for you in Romans, Chapter 5. And, the cross-reference for you in Romans 8 is not John 5:24.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)

That is pretty clear, isn't it? But it is not the cross-reference of Romans 8:1. John 5:24 IS talking about security, but Romans 8:1 is talking about “the walk.” The issue in Romans 6, 7 and 8, and especially in 8, have to do with the walk of the believer. That's why Paul says, “*who walk not after the flesh but after the Spirit.*”

For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. (Romans 7:19-21)

Paul goes on for several verses saying, “I do, I do, I do.”

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (Romans 7:25)

In view of walking in the flesh, and in view of walking in the Spirit, (under law and grace),

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

The issue is condemnation of service; condemnation of your walk; not condemnation of your soul. The word *therefore* in Romans 8:1 ought to tell you that the verse is a conclusion based on the issue in Chapter 7 and that issue has nothing to do with security. It has to do with your walk. You do get the context later though, right on down to Verse 6. You see, “walk, walk, walk, walk...” It is not positional; it's practical. Paul is talking about there being no condemnation of your service and refers to God's justice, either accepting or rejecting your service on the basis of whether it is done on the works of the flesh or the walk in the Spirit. The justice of God cannot and will not accept your labor if it is done on the basis of the law, because the law cannot produce fruit that God's justice will accept.

But if you serve in the newness of the Spirit: look at Chapter 7, Verse 4 again.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God. (Romans 7:4)

You are dead to the law so you can bring forth fruit unto God by being married to Christ. Your union with Christ gives you the capacity to bring forth fruit that God can accept. That is something you could not do before you were saved.

But now [now that we are saved] we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter. (Romans 7:6)]

Our service is to be the walk of the Spirit, not the walk of the flesh [law]. We are to walk in our position in Christ [grace]. Romans 8:1 is just a carryover of all that. Paul is saying there is no condemnation because the justice of God will accept your service completely and fully when it is done on the basis of walking after the Spirit. The justice of God will reject your service when done after the works of the flesh. If you serve in the oldness of the letter, [of the law] God's justice cannot accept it. BUT NOW, you've been put into a position *in Christ* where you can do something you could not do before – you can now bring forth fruit that God's justice will accept.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Romans 8:2)

Now Paul is going to give some reasons as to why there is no condemnation if you are walking in the Spirit. The first part of the sentence – “For the law of the Spirit of life in Christ Jesus” is a summary of what you learned in Chapter Six. There you learned that due to your union with Christ, you were crucified with him, buried with him and made alive with him in his resurrection. The law is a fixed rule or principle. The “law of the Spirit of life in Christ Jesus” – “the law of the Spirit” is that there is life in Christ. When you are placed into Christ, you are dead to sin and alive unto God. That principle makes you free; it liberates you from the law of sin and death. You no longer have to yield to the law of sin and death. Paul told you that in Chapter 6 when he said you are dead to sin and alive unto God. That is your position and it is why there is no condemnation to them that are “in Christ.” Nothing can bother you in that position.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Romans 8:3)

Chapter 6 tells you about being dead to sin and alive unto God and Chapter 7 tells you that the law cannot sanctify you. Paul said, what the law could not do because it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. That is a verse you need to remember because in your personal work you are going to need that verse, over and over. The law could not give you a right standing with God; it could not give you the ability to do things that God

would accept. Why? There was nothing wrong with the law. However, the problem is with you. The inability to accomplish something in the law is due to your flesh. The illustration of that is back in Chapter 7, Verse 15 to the end of the chapter. It gives the illustration of the inability of our flesh to conform to the standards of the law, no matter how many rules, regulations, rites, rituals and self effacement we put ourselves under. BUT:

God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Romans 8:3)

Jesus Christ was not in sinful flesh; (he had no sin) but he was in the *likeness* of humanity; and for sin [to be a sacrifice; payment for sin], condemned sin in the flesh. God condemned sin in the flesh two ways:

- 1) By sending Christ in the likeness of human flesh.
- 2) And for sin. He died for sin.
 - a. Christ put sin away; he got rid of it. Sin in the flesh is doomed because of that.
 - b. John 15:22 - *If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.* (John 15:22-24)

What Jesus was saying there is, *I came down here and did something no one else ever did. I kept the law perfectly. If I had not done that, no one could have been judged for not doing it because no one ever could do it.* But Christ said, "I did it! He came, and by perfect obedience to the law, keeping it perfectly, condemned sin. What the law could not do because we were weak, Christ did. Christ had perfect "continuance in well-doing."

Therefore, the problem is obviously not the law. The problem is with us in our sinfulness. He did all that – why?

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Romans 8:4)

That verse is important to understand. What the law couldn't do, God sending his Son, did. The law could not condemn sin in the flesh. Rather, the law gave life to sin.

The term, "righteousness of the law" means, the righteous standard of the law. The verdict of the law says, "This is right." If you want to have the righteousness of the law fulfilled in you, you walk after the Spirit.

Notice carefully that verse does not say that the "righteousness of the law might be *performed* in us." The standard of righteousness that is acceptable to the justice of God

is met [completed] in us [we qualify for it]; it is fulfilled. This verse says we do not perform it; it is fulfilled in us. (Turn to Galatians 5.) It is important to note that Paul talks about performing the deeds of the law, but when he talks about the righteousness of the law being fulfilled in us when we walk after the Spirit that is what is happening. It is not us going back under the law and keeping its standards, but it is that righteous standard which the law declares is met, it is fulfilled or brought to completion in us. Now notice the contrast:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Galatians 5:1)

Stand fast in your freedom and don't be under the law.

For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. (Galatians 5:13-15)

Well, wait a minute! “For all the law is fulfilled in one word, etc...” What is he talking about there? In Verse 1 Paul said, *Don't go back under the law*, then in Verse 14 he said we are fulfilling the law. That can become confusing to some. But in Verse 16:

[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (Galatians 5:16)

When you walk in the Spirit – when you walk in grace, not under the law (Vs. 18) – That is if you walk in light of what God's Spirit has made you “in Christ,” then you fulfill the law. That is not you trying to *perform* the law, but the righteous standard of the law is fulfilled in you.

What is the “righteous standard of the law?” If you offend in one point, you are guilty of all. Patient continuance – perfect continuance in well-doing. When you are under the law, the justice of God can never say you are okay, because it must wait until you get down to the last thing in your life before it can say you are okay. If you get to 98 points on a 100 point scale, you still have two more to go before God can say okay. That is why that under the law program they always lived in fear of bondage of death. That is the law principle.

But Grace does not withhold the declaration of righteousness. Grace gives it to you up front – in Christ. We are made the righteousness of God *in him*. The law withholds it; grace gives it. “For all the law is fulfilled in one word” – agape love. “Even this, thou shalt love thy neighbour as thyself.” (Verse 13) Agape love produces what the justice of God accepts. And that is all the law – complete obedience. Agape love is the ability to value and esteem as God values and esteems. When you have an understanding and are walking in light of what God values and esteems (the Lord Jesus Christ), then the

righteousness of the law is fulfilled in you. It produces the fruit that God's righteous standard of judgment declares acceptable.

For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. [agape love] (Galatians 5:5-6)

Notice the same kind of thing in Romans 13 where Paul deals with our "sonship" walk. We will get into that in Chapter 8 shortly. Paul sums up some of the details of that walk.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law. (Romans 13:8-10)

Our sonship walk, as believers, is walking and living under grace, under agape love, walking in the Spirit with an understanding of what God's Spirit has made us in the position we have in Christ, holding dear what God values and esteems. All those things work together. When you do that, the righteousness of the law is fulfilled in us.

That is why there is no condemnation. When you are walking in the Spirit you are not being condemned because the righteousness of the law is being fulfilled in you. That is what we have "in Christ." But when you walk in the flesh, in your own efforts and abilities to perform, God's justice will not accept that.

In Romans 8:5, Paul begins to define what he is talking about:

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded [is] [fleshly minded] [is] death; but to be spiritually minded [is] life and peace. Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. (Romans 8:5-8)

The issue there is the *mind* that is behind the walk. The mind is the thinking process that takes orders. You've heard the expression, "Mind your manners." *Think about what you are doing, etc.* Those that walk after the flesh pay attention to and think about the things of the flesh. That is their focus. Maybe it is the pleasures of the world or the satisfaction of things, or gain; or perhaps intellectual or religious attainment. It doesn't have to be wicked things, it can be good things and in this context it is good things. It is worshipping God in such a way that the eye is pleased by beautiful buildings and stained glass windows and ornate cathedrals, etc. The ears are pleased by beautiful music and tremendously harmonized choirs and thunderous instruments, etc. The emotions are pleased by solemnity or fanaticism. I was raised in a church where on

Sunday morning when you entered the building you didn't even clear your throat! The focus was on peace and quiet. The sign overhead said, *If you whisper, whisper a prayer.* We used to sit up front for communion service just so we could hear whose knees were going to pop at the kneeling rail! But the church focused on that worshipful atmosphere that comes from the flesh.

The guy that walks in the Spirit focuses on the things that the Spirit of God would have you pay attention to, which is sound doctrine. (1 Corinthians 2) He is rejoicing in all spiritual blessings in heavenly places.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. (Colossians 3:1-2)

Focus your attention on what God is doing up yonder and what your blessings are there. That is not to sit around seeing if you can discover a new planet in the sky. It is about what God is doing in your life and how it will be related to your heavenly life as well as in the Body of Christ today.

That verse in Romans 8 is the best definition you will ever get of walking in the flesh and walking in the Spirit.

For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. (Romans 8:6-8)

Verses 7 and 8 refer to the old sin nature and to a situation with a lost man. He is saying that when you walk in the flesh [to be carnally minded] you're living just like an unsaved person. You are not unsaved (Vs. 9) but when you walk in the flesh you are living just like an unsaved person. Therefore, how in the world can you think that God is going to be pleased with you walking in the flesh? He was not pleased with you and did not accept you as an unsaved man, so why would it be okay now that you are saved to walk in the flesh? It is not! There will be some problems because the justice of God will not accept that kind of a lifestyle.

For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

But isn't the believer delivered from death? Then how can being carnally minded be death? If you are delivered from death, how can you walk in the flesh and produce death?

Yes, the issue is that you are delivered from the *penalty* of sin, which is spiritual death – eternal death. That is Romans 1 to 5. But the context here is not justification; it is your

service. Paul is talking here about your service withering up and dying as a result of living carnally minded in your Christian experience.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, **ye shall die**: ...(Romans 8:12-13)

The issue there has to do with your walk as a believer.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (Ephesians 5:14)

You see, there is a believer who was asleep; that is, he was not functioning as he ought to have functioned. That is the functional death of your experience, of your service. It just withers up and fades away. It makes you look like a lost man; you look like someone who is *dead* – or unsaved. If you are carnally minded, that is walking after the flesh you will look like a dead man or an unsaved man. What God is doing is not going to function in your life.

But to be spiritually minded, to be interested in the things of God and what God is doing, in good doctrine, is life and peace. Your Christian service is going to blossom; it will bloom and be flourishing.

Regarding your service and ministry to assemblies, it is true in them also. If you want to give life to a church that is spiritually dead, give them sound doctrine. Functioning in line with what God is doing is life. It is not all those “church growth” programs. It is letting God do it by taking in sound doctrine.

Here is why it is death:

Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. (Romans 8:7,8)

Your old sin nature is (the carnal mind) is enmity against God [rebellious]; it hates God Almighty. It is not subject to the law of God, nor can it be. Why?

For when ye were the servants of sin, ye were free from righteousness. (Romans 6:20)

So, if you are walking in the flesh you simply cannot please God. That is why there *IS* condemnation to them that walk in the flesh. The justice of God will not accept your service when it is done in the oldness of the letter. It only accepts service done in the newness of the Spirit.

GRACE SCHOOL OF THE BIBLE

ROMANS 201 – 16

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (Romans 8:9)

There is a little controversy about what that verse means. Personally, I don't believe that when Paul says, "that the Spirit of God dwell in you," that he is talking about the indwelling presence of the Holy Spirit. That word "dwell" in this verse is the word in Chapter 3 in Ephesians:

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, (Ephesians 3:16-17)

In that verse, Paul does not mean that Christ might take up his abode, but rather, the word there is to *settle down and feel at home*. Not just to be there, but to be "at home." My frequent illustration of that is that I can be visiting somewhere and dwell in someone's home during that visit. But I do not settle down and feel at home. When I settle down and feel at home, I kick off my shoes. I am comfortable with my shoes off. That demonstrates a difference between settling in and just being somewhere.

In Romans 8:9 I take Paul to be saying that you are not walking in the flesh but in the Spirit *if* so be it that the Spirit of God dwell in you. If the Spirit of God has settled down and is at home and he is controlling and dominating what is going on in your walk, then you are not walking in the flesh.

"NOW," he says, "if any man have not the Spirit of Christ, he is none of his." As I read that passage, in my own mind I do not see the meaning jumping from unsaved people in Verse 7 and 8 and then back to believers in Verse 9. I see that as a statement about believers, about the Christian walk. The first thirteen verses are all about the Christian walk and that you are dead to the flesh. That old sin nature is no good and cannot please God. Therefore if you are walking in that, you are lost. BUT, if you are walking in the Spirit and HE is in control then there is profit.

Remember this verse: ". . . Now if any man have not the Spirit of Christ, he is none of his." (Romans 8:9) That is a proof text to demonstrate to you that every believer today *has* the indwelling presence of God, the Holy Spirit. You do not get saved and then later on get the second blessing of the baptism of the Holy Ghost, etc. When you trust Christ, you get the Spirit of God right then. If you don't have the Spirit of God, then you do not have Christ and are not saved.

Notice where Paul said, "For you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Let me show you an apparent contradiction in the Bible that you want to be able to notice.

For though we walk in the flesh, we do not war after the flesh: (2 Corinthians 10:3)

Now wait a minute! One verse says you are *not* in the flesh; the other verse says you *are* in the flesh, but you don't war after the flesh. One verse says if you are walking in the Spirit you are not in the flesh; the other verse says you are in the flesh but you are walking after the Spirit anyway. That is simply the difference between being geographically located in your body, which is what 2 Corinthians 10:3 is talking about, and the spiritual condition and the issue of walking under the law principle or the grace principle, the motivation principle by which you are walking.

We have already discussed at some length how you and I as believers have what we, perhaps erroneously, call "two natures." We have:

Old Sin Nature		New Nature
Body	Soul	Spirit
Body of Sin		

I don't mean it is erroneous to say we have two natures. We do. We have a new nature which is Christ in you by his Spirit. The Body of Sin is genetically resident in your flesh just as your new nature is spiritually resident with your spirit. Your soul is in between. As long as your soul resides in this earthly "house of this tabernacle" you are on the planet. This body is the vehicle that carries your soul and spirit around to its appointed duties and destinations on this earth. Without your body, your soul and spirit would not get around. It came here tonight in your body. But, that body is a body of sin and God said you are dead to sin; that body has been crucified with Christ and you are free from it. You do not have to live under the dominion of that sin and the law principle that operates in it. You work on the basis of grace which is the new nature walking in the Spirit.

In Romans 12 Paul says, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. (Romans 12:1)

Why would God want your body if it is a body of sin? God has killed that thing as far as the spiritual condition of it dominating your life. But as far as it being an instrument and a vehicle through which your soul can operate, and in which it is geographically located, and by which you can walk in the Spirit and use it, that is a different story. It is the difference between those two things.

You have to be careful when you are reading passages in your Bible not to jump to the conclusion that it means the same thing in every passage. You have to let the context keep you clear. Read the context first to understand what it means.

And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness. (Romans 8:10)

In other words, God counts your body dead to sin. “BUT the Spirit is life . . .;” that is, the Holy Spirit who regenerates your dead spirit, “because of righteousness.” That takes us right back to Romans 3, 4 and 5 and the basic underlying principle that you are dead to sin and alive to God through your identification with the Lord Jesus Christ. The reason life can be imparted to your spirit because it is imparted to those who have perfect righteousness. Those who have believed and are then saved.

Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

God said he would give eternal life to everyone who has perfect righteousness. Do we have righteousness? No. Then we can't have eternal life. BUT, when we get “in Christ” we have righteousness. Therefore, the Spirit is life because of Christ's righteousness. The Spirit is life. In Colossians it says, “..when Christ who is our life shall appear...” It is the Spirit of God that gives us life. And that is the new birth. There are folks who try to say that John 3 is about Israel and that is correct. Jesus said to Nicodemus that the nation Israel must be born again. But, when he defined what the new birth is, he said, “That which is born of the flesh is flesh; that which is born of the Spirit is Spirit; God's Spirit giving life to your dead spirit according to John 3:6 is the new birth. That was the new birth that Israel needed and one day will get. But you and I today also experience that which is called the new birth. We don't receive it as Israel will, but you and I have been spiritually quickened, made alive – born of God, so that we are legitimately called the children of God. You get to be called children by being born into the family.

That is the issue in being a child and we will see down in Verse 15 that is also the issue in adoption. Adoption in the Bible is not taking someone who is not a member of your family and making him a member of your family. Adoption is something entirely different in the Bible. We will see that in Galatians 4 in just a minute. So, don't get all bent out of shape about the “new birth” and being “born again.” I don't recommend you use that terminology, but understand that you and I have been spiritually born into the family of God. The Spirit of God give us life, by grace. Israel had a covenant for it.

In Isaiah 25, Israel was promised life from the dead. Does that mean we can't have any part in it? Don't believe that! In the same way we receive eternal life, we are promised resurrection by grace. We don't have a covenant and the promise, but we have grace – matchless grace that provides spiritual life – and the source of that life is God, the Holy Spirit. And the basis of it is the righteousness we have in Christ.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by his Spirit that dwelleth in you.

That verse is a very important conclusion to what he has been saying down to that point in the chapter. The Spirit that raised Christ from the dead is going to quicken [give life to] your mortal body. That “giving life to,” is to give the ability to overcome the desires of the old sin nature. The “life” is in the Spirit. The ability for you to overcome the desires of the flesh and the influence of that old dead man is to reckon yourself dead indeed unto sin and alive unto God, and that is where the life is – walking in the Spirit; walking on the basis of what God’s grace has done for you “in Christ.”

Now notice: this verse is often misused. Most of the time we hear this verse used, they use it to say that Verse 8 is a reference to the resurrection. They mean it says the Holy Spirit is going to resurrect you at the rapture. But notice that is not what it says. It says he is going to quicken your mortal bodies.

Come to 1 Corinthians 15 and notice there are two classes of people at the rapture.

Verse 53: For this corruptible must put on incorruption, [Who is that? Are they the dead or the ones that are alive? Dead people are corruptible] and this mortal must put on immortality.

A mortal person is someone who is alive. The word mortal means, “subject to death.” We are mortals and are going to die. So there are two classes of people in that verse: corruptible – dead people – and living people – mortal people who are going to die.

1 Corinthians 15:54-55: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

To be mortal is to be subject to death. It somebody who is alive who is going to die. Now when you read Romans 8:11 and read about quickening your mortal body, you are alive. He is not talking about Christ resurrecting dead bodies. He is talking about the Spirit of God giving life to your living body. That is, giving you the capacity, as a believer right now, to please God by walking in the Spirit. How can God take that old body that is of no value – that body that cannot please him – how can you (and me), with no ability to please God in our flesh, present those bodies to God as an instrument that he can use for his glory? The only way is by the Spirit of God. He quickens – he gives a living capacity to our old sin nature. The only life you will ever have for God is life you get from walking in the Spirit. Nothing you *ever* try to do for God in the flesh [in your power] is going to amount to anything but God’s Holy Spirit is available for you to walk in right now and he will win in you what you cannot win for yourself. THAT is victory! And that is what Paul is dealing with here.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Romans 8:12,13)

To mortify is to put to death practices of the old sin nature. Paul said, "By the law is the motions of sin in our flesh." Those things the flesh wants to do, you put them to death. Consider them dead. That is how to walk in the Spirit. Don't walk under the law; walk under grace because you are dead to sin and alive unto God. Chapter 6 tells us we are dead to sin and alive unto God. Chapter 7 says you are dead to the law and should live under grace. Chapter 8 says you are dead to the flesh and you are to live in the Spirit. Paul says it three different ways so you know what living under grace is. Those issues are the basic understanding of what it is to live in the Spirit.

When you walk in the Spirit you have the life that is yours in Christ living and manifesting itself out of your mortal bodies. The only way that is possible is by the ministry of God, the Holy Spirit taking those doctrines of grace and making them live in you. That is having the Word work.

In Verses 11, 12 and 13, when Paul talks about quickening your mortal bodies, the issue is experiencing and enjoying now that resurrection life that is ours in Christ. He talks about it in Romans 6:3,4:

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Chapter 7:

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Do you see the comparison? Then he gets to chapter 8 and is talking about your life as a believer, focusing on what you have in Christ by his grace, that the Spirit of God has made you, and having that become a reality. You died with Christ and you are raised in him to walk in newness of life.

Rom. 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Paul is talking about freedom from the old sin nature having control over your life, from the old sinfully habituated lifestyle and thought patterns.

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

Don't let the members of your body, i.e. your hands, arms, eyes, feet be yielded as members of unrighteousness unto sin. And note: "AS THOSE THAT ARE ALIVE FROM THE DEAD." Would you please tell me what someone who is alive from the dead is? Doesn't that mean he is resurrected? Paul is saying he wants you to enjoy that resurrection life of Christ in your daily experience.

Do you know that you have been equipped to live every day, wherever it is you are, whatever your capacity is, as though you have already been resurrected from the dead because as far as God is concerned, you have been. As far as God is concerned, you have already been glorified. Look at Chapter 8.

Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Notice that the word "glorified" is in the past tense. In the mind of God, it is an accomplished fact. There is nothing God has done for you, that as far as God is concerned, you can't enjoy to the fullest right now because it is already yours. That is "living under grace" and that is absolute, total victory.

How do we experience it? How do we make it work? The answer to that is found in Philippians where Paul is saying the same thing at an advanced level that he was saying to the believers in Romans at the basic level.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

He said we have been cut loose and we no longer have any confidence in our flesh, we worship God in the Spirit and rejoice in what we have in Christ. We don't put any trust in the performance system of the law to please God. Our confidence and our rejoicing, our joy, our gratitude and appreciation is in Christ.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more

Then Paul lists all the things he *could* trust in; all the good works that he did to commend him and to gain approval before God.

7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:

Everything he could perform and do to please God, Paul counted as loss in favor of having the knowledge of Christ Jesus. He counted those things as “dung” in order to win Christ. You know what the world’s words for that are. That is not a very high estimate of religion or of his ability to perform. Paul wanted to be found “in Christ,” having HIS righteousness.

10 That I may know him, and the power of his resurrection, ...

You see, Paul doesn’t just want to know about Christ’s death. He said he was crucified with Christ, but he was also raised with him and he wanted to know in his life, some things about the power of Christ’s resurrection as it touches him. He wanted to experience Jesus Christ’s resurrection life day by day.

11 If by any means I might attain unto the resurrection of the dead.

Now, what is he talking about in that verse? Is Paul saying, *I want to know the power of His resurrection, the fellowship of his suffering, being made conformable to his death [being made like him in his death] so that I can get out in the rapture?* – “. . . that I might attain unto the resurrection of the dead.” There are people that say that. They think it is saying he could do the best he could so that he could be sure of going out in the rapture. If that is true, look at Verse 12.

Phil. 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Was Paul sure of going out in the rapture? Sure. He knows for sure in Verses 20-21.

Phil. 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Paul knows for sure he is going to be resurrected and participate in the resurrection life of Christ in the rapture. But in Verses 11, 12 he is *not sure* of whatever that is. He said he was trying to get it.

Phil. 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Folks, that goal – the mark – that he presses toward is simply the experiencing the resurrection life of Christ; of taking all of the position and the blessings that Paul has in heavenly places and enjoying those thing [having them live in him] right now. That is the goal he constantly sought to attain. In Verse 11 he is talking about what he wrote to the Romans in Chapter 6, Verse 13; about walking in newness of life; about yielding

your members as instruments unto God as those that are alive from the dead. That is referring about your position up in the heavens. Live like it. Have your “state” and your experience down here on earth match the “position” you have in Christ. Paul said he doesn’t pay any attention to the mess he *was*. He focused on God’s grace and what God, by his Spirit, has done for him in Christ.

As we follow Paul’s example, we put our focus on who we *are* “in Christ,” as we press toward that goal in this life.

If we put our confidence in what we can do in our flesh, our Christian life will die. But if we, through the Spirit, mortify [get rid of] the deeds of our flesh [all our efforts to attain by our works] and focus on our position in Christ, desiring to be found in him, desiring to know him, our Christian walk will produce fruit unto salvation from the deeds of the flesh. Desire to know the power of his resurrection and the fellowship of his suffering. We want to be made conformable to his death that we might have that resurrection life living in me *now!*

I hope that in some small way I am communicating to you in terms you understand the wonderful victory that is yours in Christ Jesus and the liberty and freedom from the downward pull of the world and the flesh. I hope you see the exhilarating liberty that is ours to stand in and walk in the position we have in Christ.

Paul continues in Verse 14 and moves from the issue of the Christian walk. He showed us in Chapter 6 that we are dead to sin; in Chapter 7 that we are dead to the law and in the first 13 verses of Chapter 8, we are dead to the flesh.

Now he will zero in on the reason we are not debtors to the law or to sin or to the flesh. That reason is our “sonship” position.

Rom. 8:14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

I want to zero in on those two verses before the time runs out in this lesson. Notice the issue of “the sons” of God in Verse 14. That is a reference to our “sonship” position. He is saying we are no longer children. If you are led by the Spirit, you are walking in the Spirit. You now have a new position; you are not a baby, you’re not a child, you are a full grown son in the family of God. Now act like a son.

The word for son there is the word, “*huios*,” meaning literally, a male child. It expresses the relationship of a person to his parents and describes the characteristics of the child to the parent. “The “*huios*” [sons] of thunder.” “The sons of men.” “The sons of God.” “The sons of the prophets.”

There is another word spelled, “teknon,” meaning “one that is born” or “a born one.” One that is born is simply the *offspring*. Write this down. [I guarantee you will see this on a test.]

According to W. E. Vine’s Expository Dictionary of New Testament Words, according to all of the dictionaries that define Greek words, these two words are synonyms.

There are two other words for “child” or “infant” that are also synonyms: the word for infant – “*paidion*” – and the word for babe, - “*nepios*.” They both mean infant.

The words above (huios and teknon) mean a child; a son. “Technon” can mean man or woman, male or female.

The reason it is important for you to understand that is that there are Grace people (and others) that say that the of the two synonyms, one means a child and the other means a son. They also say that every time that word is translated child instead of son it is a “bad translation.”

In Ephesians 2, where it talks about “the children of wrath, that word is the “huios” of wrath, showing the characteristic of the child. He is the child of wrath like the child of the prophet, etc. In fact you will read or hear Grace preachers say it means he is a “full-grown son.” But that word does not mean “full-grown son.” According to the people that write the dictionaries that define Greek words, *these words are synonyms.*

You need to know that because you are going to have people attack your Bible saying it is a bad translation when it is **not**. I know people that are very dear to me, very close to me that I work with on a very personal basis that say those things and, I’m sorry. I’ve told them I don’t see how they can say that and they say, *Well, but so and so...* Just because somebody said something many times does not make it so. Those two Greek words are synonyms. A synonym is:

syn·o·nym [sin-uh-nim]

-noun

1.

a word having the same or nearly the same meaning as another in the language, as *joyful, elated, glad*. [Dictionary.com]

A synonym is interchangeable in its use. So one of these does not necessarily mean “a full-grown son.”

So where does that idea come from? From Verse 15.

Rom. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Now, that word, adoption is described as:

Adoption

¹**huiothesia** □ □ From huios, "a son," and thesis, "a placing," akin to tithemi, "to place," signifies the place and condition of a son given to one to whom it does not naturally belong. The word is used by the Apostle Paul only. In Ro. 8:15, believers are said to have received "the Spirit of adoption," that is, the Holy Spirit who, given as the Firstfruits of all that is to be theirs, produces in them the realization of sonship and the attitude belonging to sons. In Ga. 4:5 they are said to receive "the adoption of sons," i.e., sonship bestowed in distinction from a relationship consequent merely upon birth; here two contrasts are presented, (1) between the sonship of the believer and the unoriginated sonship of Christ, (2) between the freedom enjoyed by the believer and bondage, whether of Gentile natural condition, or of Israel under the Law. In Eph. 1:5 they are said to have been foreordained unto "adoption as sons" through Jesus Christ, RV; the AV, "adoption of children" is a mistranslation and misleading. God does not "adopt" believers as children; they are begotten as such by His Holy Spirit through faith. "Adoption" is a term involving the dignity of the relationship of believers as sons; it is not a putting into the family by spiritual birth, but a putting into the position of sons. In Ro. 8:23 the "adoption" of the believer is set forth as still future, as it there includes the redemption of the body, when the living will be changed and those who have fallen asleep will be raised. In Ro. 9:4 "adoption" is spoken of as belonging to Israel, in accordance with the statement in Ex. 4:12, "Israel is My Son." Cp. Ho. 11:1. Israel was brought into a special relation with God, a collective relationship, not enjoyed by other nations, De. 14:1; Jer. 31:9, etc.

What is adoption? Come with me to Ephesians 1. You need to clearly understand that adoption is the placing of a son. It will help you understand the position you have been placed into by adoption. You are born into a family but when you are "placed" into the Body of Christ, you are not just placed in as a baby. A baby is born into the family as an infant. There comes a time when you are placed as a full grown son into the family of God, with adult status – in Christ. Our position in Christ is not as little babies, it is as full grown sons – equal with Christ. Therefore, we are dead to sin, we are dead to the law, dead to the flesh and alive unto God, unto grace and unto the Spirit. All that, because of our position in Christ. Knowing our sonship position is the critical issue in living under grace. We are no longer children, no longer babies. We have received the spirit of adoption.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (Ephesians 1:3-6)

You see, folks, we've not only been justified but we have been accepted as the Father's full grown sons. We have been predestinated to the adoption of children. That is, being publicly declared to be the full sons of God with all the privileges that holds.

Another critical passage on adoption is Galatians 4.

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. (Galatians 4:1-2)

This is the time the Jews call their bar-mitzvah. That is, their adoption. When that child is in that tutorial stage he is just like a servant (a butler, a cook, etc.). He is told what to do and how to do it. He is not given the privileges of an adult with the ability to think for himself. But when he becomes a man, he has the privilege and the responsibility to think for himself. Now he is responsible to make decisions about what he will do himself. Now he does not have a law system that commands his every move. Now he is under grace – under adulthood. He is now expected to discern right from wrong.

Now that is the privilege of adulthood. The privilege of sonship is not to be under tutors and governors, not to be a servant in the house, but to be able to discern on your own as an adult.

Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (Galatians 4:3-5)

You see, we have received this placing into the sonship position; changed from being in the baby status of always being controlled by the Law to being under Grace and motivated by grace.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. (Galatians 4:6-7)

Now, do you see who you are? You are a son, not a servant. Therefore, you are not to serve sin. You are not to serve the flesh. You ought to be able to operate under the basis of agape love, to discern what God values and esteems.

Howbeit [how is it] then, when ye knew not God, ye did service unto them which by nature are no gods. **But now**, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. (Galatians 4:8-11)

Paul said he was worried about them because they were returning to the weak things like observing the law. You know how that a baby has to heed special days (Christmas

makes us all look so adult!) – special days, trinkets, lights, codes, ordinances, places – special things. But as an adult that person makes up his own mind about things; he sees clearly himself; he stands on his own knowledge. He, by reason of use, has his senses exercised to discern both good and evil. He is motivated, not from fear of getting tapped by his daddy’s “board of education” but by doing the right with appreciation, gratitude and love.

The law is weak and Paul was telling them they wanted to go back to the weak – the law. Haven’t you already learned in Chapter 7 that the law lacks any ability to serve God? Romans 8:3 says the law is weak through your flesh.

“The weak and beggarly.” That word means a poverty stricken system. The real riches are under grace. Where can you find riches under the law? The law takes, takes, takes, and takes. Paul told them they had given up their riches for poverty. They were giving up their sonship position and privileges to go back and live in the nursery! There are two things to remember:

In Galatians Four it is obvious that adoption – the placing as sons – affects those who are *already* children. *Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;* (Galatians 4:1) But then the time comes appointed by the Father that the child is adopted; he is placed as a son. The Father gives him the privileges and responsibilities of adulthood. That is different from our usual American English word for adoption where we bring a strange child into the family and make him an heir. The Bible adoption is when your own son is a baby and someone teaches him until he reaches adulthood and he begins making his own decisions. That is the adoption the Apostle Paul is saying we have received.

Back to Chapter 8:

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (Romans 8:15)

You are *the sons* of God and have the privilege of our sonship position, the privilege to act as adults. No longer the baby treatment with its ceremonies and ordinances and codes, rights, special days, etc. Living under grace is to live like an adult being led by the Spirit.

In our next lesson we will talk about what it is to be led by the Spirit and how that *demonstrates* our sonship position. That position of living under grace means you are free from sin. You are alive unto God and free from the law, the poverty stricken system that had no strength to give you the ability to please God. You are free from that and you are free from the flesh – alive unto God, with his grace and his Spirit which is life. That is some position! And it is how your life as a believer is to function day by day.

ROMANS 201 – 17

Adult sonship is given us by the Spirit of God. Romans 8:5 and 6 gives the definition of what walking in the flesh is as opposed to walking in the Spirit. Verse 7 and 8 is a description of the flesh and what it does; a description of unsaved people, the old sin nature. I hesitate to use the phrase “unsaved people” simply because it is not entirely true; we still carry around in us the old sin nature.

For to be carnally minded is death; but to be spiritually minded is life and peace. (Romans 8:6)

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. (8:7)

So then they that are in the flesh cannot please God. (8:8)

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (Romans 8:9)

So then, in Verses 7 and 8, Paul is contrasting the flesh and the Spirit. The flesh is at enmity against God; it is not subject to the law of God; it cannot be. It is total rebellion.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; (Philippians 1:9)

“Your love” – agapé love: Paul said he wants our ability to value and esteem things to abound in knowledge and in all judgment (discernment). Why?

That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; (Phil 1:9) [That word excellent means the thing that is of greater value.]

That is a fantastic passage! Your agapé love is a mental attitude of love and it abounds in knowledge, not in feelings. If agapé love does not abound in knowledge, agapé love does not abound. Today, when people talk about “love,” they are talking about warm, personal feelings. Agapé is the ability to look at things and value and esteem them on the basis of knowledge; on the basis of the way God looks at it. It is a mental attitude love that gives you the ability to approve the things that are of greater value, that are excellent. Not just good or better, but the best. That is what we read in the following:

For every one that useth milk is unskilful in the word of righteousness: for he is a babe. (Hebrews 5:13) [That describes someone that can not properly handle the Bible.]

But strong meat belongeth to them that are of full age, even those who by reason of use [of the word of righteousness – the Word of God] have their senses exercised to discern both good and evil. (Hebrews 5:14)

That is a mental attitude and a perception to discern good and evil. Let me show you how it operates in Galatians 5. It has to do with developing the ability to discern the will of God based on agape love. That is the position and the privilege that we have as sons. We have the ability to discern for ourselves what is more excellent on the basis of knowledge and information God has given us as adult sons as we live our lives in service to God. We are to constantly choose the things of greater value on that basis of our sonship privilege. I wish we had time to go through the illustrations of that in 1 Corinthians 8, 9 and 10. You need to read the Apostle Paul's commentary on that as he exercises his sonship privilege. He looks at his weaker brother and sees the things of greater value for him. He said he would lay down the rights he was entitled to for something of greater value. There is a brother I can help to make stronger in the faith. The motivation is the position we have in Christ. That is what we are still dealing with in Romans.

For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. (Galatians 5:5-6)

Faith becomes productive by responding to an understanding of what God has done for you in Jesus Christ. Faith works by agape love. What counts to God is not circumcision nor Uncircumcision, but your faith working by love. The motivating factor of the law is fear and the motivating factor of grace is love. Grace is appropriated by faith.

But if ye be led of the Spirit, ye are not under the law. (Galatians 5:18)

The law kicks you and goads you but grace leads you by the Spirit. Back in Romans 8 – Verses 14 to 17, Paul is dealing with the issue of motivation. He says to reckon yourself dead to sin, dead to the law, and dead to the flesh – your fantastic position in Christ with all the privileges that are yours as a child and as a son of God. We are born of the Spirit when we are in the family of God and as sons we are led by the Spirit. When we do that we manifest the dignity of our position in Christ. That is the motive for your service; not to *get* something from God. What a privilege that we have and can exercise simply by faith.

How different that is from what the world has to offer. God help us to understand it and to see it live in our lives.