

## Epistle of Romans

### Chapter 1

11- For I desire to see you that I may impart some spiritual charisma<sup>1</sup> into you to strengthen you.

17 - For in it the righteousness of God is revealed from faith to faith; even as it has been written, "But the righteous shall live by faith<sup>2</sup>."

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<sup>1</sup> Paul does not determine that the saints are going to be established through the efforts of man-made programs, but rather by the demonstration of the Spirit and power (1 Corinthians 2:4; 1 Thessalonians 1:5). If the saints at Rome were going to be established, then the gifts of the Holy Spirit had to be imparted. Today, too many have graduated from seminary with a bible degree, and then stand in the pulpits of the churches and attempt to see the people established. They fail to realize that there must be someone in their lives who can impart the spiritual gifts. Men focus on developing natural gifts and talents, but all that can do is promote personalities and denominations; not the kingdom of God (Luke 9:2; 10:9; 11:20; Matthew 12:28; Mark 16:17; John 14:12). When God started a church, it was baptized in the Holy Spirit and fire on day one (Acts 2:1-4; 1 Corinthians 12:28). Then from that time on, it functioned in the gifts of the Spirit: so that the will of the Father could be done and the kingdom of God advanced (1 Corinthians 12; 1 Corinthians 14). When men have only earthly carnal models placed before them, they lose any sense of reality regarding the spiritual; and are left to that which is of men. The standard becomes that which is rational, sensible, and respectable - while the spiritual becomes an embarrassment (1 Corinthians 2:14; John 14:17).

While it is true that 'charisma' (gift) may be used to describe the whole of salvation and the eternal life that we have received, it finds its definition in the manifestation of the Holy Spirit that is given to each person (Romans 5:15-16, 6:23, 1 Corinthians 12:7-11). 'Charisma' is used to refer to those special acts of grace that are activated by the Holy Spirit; and are manifested as prophecy, ministry, teaching, exhorting, giving, being a leader, being compassionate, the word of wisdom, the word of knowledge, faith, healing, the working of miracles, discernment of spirits, other tongues, and the interpretation of tongues (Romans 12:6-8; 1 Corinthians 12:8-10; Acts 2:4; 10:44-46; 19:6). In fact, one could group every expression of the Holy Spirit that functions through the life of God's people into the category of the charisma. Thus we may say that 'charisma' is the expressions of the Spirit of God which reveal the character and power of Jesus in and through our lives.

Paul also used 'charisma' to describe what was imparted into Timothy through the laying on of hands (1 Timothy 4:14; 2 Timothy 1:6; Acts 19:6). Paul associated the charisma with the spiritual realm ('pneumaticus'), both here and in 1 Corinthians chapters 12 and 14. Paul commands the church to earnestly seek the spiritual realm, in which the activities of the Holy Spirit are manifested (1 Corinthians 14:1; 12:31; 12:6,11). The spiritual ('pneumaticus') is the realm of God: the place where we worship God in the Spirit. It is the realm of God that we were born into and translated into by the Spirit of God (John 3:5-6; 4:23; Philippians 3:3; Colossians 1:13; Romans 8:9; Ephesians 1:3; 2:6; 5:18). It is in this realm of glory that the life and ministry of Jesus is revealed - through the activities of the Holy Spirit being activated in our lives (Acts 1:8; John 16:13-16; Luke 24:49; John 7:37-39).

<sup>2</sup> Faith is obedience to the word of God that expresses absolute trust in God. Now God's people live by the word, and they live by faith (Deuteronomy 8:3; Luke 4:4; Habakkuk 2:4; Galatians 3:5; Hebrews 10:38). If we refuse to live by the word, then it is not possible for us to live by faith; for faith is the word of God in action (James 2:20-26; Matthew 8:8,10). Faith is a supernatural supply of trust and confidence in God that is inspired by the word (Romans 10:13-17; Acts 14:9). Therefore, when we hear the word of God, a powerful and living operation of the Spirit stands ready to create in us the miracle of faith. The heart that will hear the promises of God and will respond in obedience will receive a living and divine operation of the Spirit, beginning with the new birth that changes us into a new creation.

Without faith it is impossible to please God; for we must be those who not only hear the glorious promises of God, but being fully persuaded of them, obey from the heart and walk in their miracles (Romans 2:13; Romans 4:20-22; Hebrews 11:6; Matthew 7:21; Luke 8:21). When the word of God is mixed with faith in them who hear it, then it will produce the spectacular wonders of all God's benefits and goodness in our

18- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who through unrighteousness suppress the truth<sup>3</sup>.

## Chapter 2

7- To those who through persistence in well doing glory and honor and immortality by seeking life eternal<sup>4</sup>.

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lives. Today, allow the word of God and the fellowship of the Spirit to produce in you "faith in God" - and be numbered among His friends (Mark 11:22; James 2:23).

<sup>3</sup> One of the great tragedies of today is that men believe that they can live in unrighteousness and still be right with God. These are perilous times of deception, wherein even leaders of the church suppress the truth through their unrighteousness. Through their blindness of heart, they fail to realize that the Lord Jesus will come with ten thousands of His saints to execute judgment on all the ungodly, for their ungodly deeds which they have ungodly committed (Jude 1:21). Men fail to realize the stern rebuke that Jesus gave to the churches in Revelation chapters 2 through 3. Jesus told them that unless they repented of their sins, He would come and fight against them with the sword of His mouth (Revelation 2:16). Jesus said he would strike the children of Jezebel dead, and He would spew a lukewarm church out of His mouth (Revelation 2:23; Revelation 3:16). It was because of Adam and Eve's disobedience that they died, and today nothing has changed: the wages of sin is still death.

These supposed Christians and followers of Jesus forget that after God delivered Israel from Egypt, He destroyed those who continued to be disobedient. The angels who sinned are also held in prison under chains, waiting for the day of judgment. Sodom and Gomorrah were destroyed because of their sexual immorality. Paul made it clear that no one who is unrighteous will inherit the kingdom of God. For those who are contentious and do not obey the truth, but instead obey unrighteousness, there is only indignation and wrath. The stern warning that all must hear today is: "Let no man deceive you with vain words: for because of these things the wrath of God is coming upon the children of disobedience (Ephesians 5:6; Colossians 3:6). Like the words of Paul, the words of John need no expert analysis in order to acquire a clear and precise understanding. He simply says: "Let no one deceive you, he that does righteousness is righteous; even as He is righteous. He that commits sin is of the devil" (1 John 3:7-8).

Those who would make good and evil equal, those who would put darkness for light and light for darkness - are plainly manifested to be of their father the devil. Those who would justify sin, or in any way make sin acceptable by any argument, are deceived. If we are so deceived that we think that we should continue in sin after we have been born of God, then we have lost all sense of reality in Christ Jesus (Romans 6:1-2). If after we have been made righteous by Jesus, we then continue in sin, is Christ then the minister of sin?

Once again, there is no way that Christ is the Lord of sin (Galatians 2:17). If we abide in Him, then it will be the fruits of His life and nature that we will produce (John 6:53; John 15:1-5). God has written His laws and His judgments upon our hearts and minds, so that we will now do them by nature (Hebrews 8:10; Hebrews 10:16; Romans 8:4). If we are led by the Spirit, we will not fulfill the lusts of the flesh; and as many as are led by the Spirit, they are the sons of God (Galatians 5:16; Romans 8:14).

We must recognize that Satan has ministers who have come into the church, not sparing the flock. They have been disguised as ministers of righteousness, but their end shall be according to their works (2 Corinthians 11:14-15). We must all understand that although the Lord is merciful and compassionate, He will not clear the guilty (Exodus 34:7). The person that justifies the wicked is an abomination unto the Lord (Proverbs 17:15). There is nothing more clear than the testimony of Jesus: "Depart from me, you that work iniquity; I never knew you" (Luke 13:27).

<sup>4</sup> Jesus said that above all other things we were to seek the Kingdom of God and His righteousness. Paul placed his heart's desire on obtaining the resurrection of the dead, no matter what the cost might be (Philippians 3:11). Here he revealed that there would be glory, honor, and immortality to those who seek the life that is in Christ Jesus; which is eternal and abundant life. While it is true that those who believe on Jesus receive the gift of eternal life; it is also true that we must be willing to be obedient to the word of God and the leadership of the Holy Spirit, if we are going to hear, "Well done, my good and faithful servant" (John 3:15; John 6:54; John 10:28; John 12:25; John 17:2-3; Romans 5:21; 1 John 2:25; 1 John 5:13; Jude 1:21; Matthew 25:21,23; Matthew 7:23; Luke 13:27; 2 Timothy 2:19; Ephesians 5:5; Galatians 5:21). The

8- But those who from selfish ambitions and who obey not the truth but obey (are persuaded) of unrighteousness wrath and anger.

9- Anguish and distress upon every soul of man that does evil the Jew first and the Greeks.

10- But glory and honor and peace upon all that do good the Jew and the Greeks.

16 - In that day when God shall judge the secrets of men by Jesus Christ according to my gospel<sup>5</sup>.

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certainty that unrighteousness will be rewarded with wrath is underscored in the contrast that Paul makes in verse eight. However, if we will press on for the prize of the high calling in Christ Jesus, which is the resurrection from the dead unto eternal life, then we will find ourselves being abundantly supplied with glory, honor, and ultimately an immortal and incorruptible body that we will receive from Jesus Christ our Lord (Philippians 3:11-14; Colossians 1:27; Romans 2:10; 2 Timothy 2:21; John 14:12; 1 Peter 1:7; Philippians 2:13; 2 Thessalonians 1:11).

One may also translate this verse: "Eternal life to those who are persistent in good works; seeking glory, honor, and immortality." However, it seems much more appropriate for us to seek eternal life above all other things; to which the Byzantine Text also witnesses. The gospel has brought life and immortality to light for those who believe. There should be nothing more important to us than seeking, desiring, and laying hold on such a blessed gift - which will allow us to spend all eternity with Christ Jesus the King of Kings (2 Timothy 2:11; 2 Timothy 4:8; 1 Timothy 6:12; Titus 2:13; 1 Corinthians 1:7; Philippians 3:20; Colossians 3:1-4; 2 Peter 3:12).

The various translators of this verse have rendered the Greek phrase (*ergon agathou*) as "doing good" or "well-doing;" but it may also be translated: "good works." Unfortunately, some feel that such an idea denotes some form of legalism, or a works-based salvation; but such is not the case. We do not do good works to earn salvation, but salvation produces good works in us; as this is what we are called to (Ephesians 2:10; Colossians 1:10). Jesus addressed the essential need for good works in order for us to represent the Kingdom of God (Matthew 5:16). Paul commanded us to be zealous for good works, and revealed that such would abound in us if we obeyed God (Titus 2:14; Titus 3:1; Colossians 1:10; Philippians 2:13; 2 Corinthians 9:8; 2 Thessalonians 2:17; 1 Timothy 5:10,25; 1 Timothy 6:18; 2 Timothy 2:21; Hebrews 10:24; Hebrews 13:21).

<sup>5</sup> There will be nothing hidden on that day. Everything in the recesses of each man's conscience and memory, those things harbored deep within the thoughts will be fully exposed and judged - along with each person's deeds. That includes all the broken relationships, the lies that no one discovered, the things that went on that you justified even though you had to push down that still small voice telling you it was wrong. Everything about your life will be an open book as you stand naked before the judgement of God. You should rather be judged today, instead of being condemned with the world (1 Corinthians 11:32). You should happily embrace the floodlight of heaven searching your soul. If you should make that fatal mistake and accept sin as a norm, you will lose all sense of reality and the judgments of God. Such a deception will cause your conscience to become seared, and you will lose conviction over sin; and there will be no repentance and no godly sorrow expressed. You will despise those who preach against sin, and find any way you can to discredit them. The last and final hours of the church are expressly marked by men's hatred over the notion of judgment. Judgement against sin is the most unpopular message, both in the church and in the world today. Men refuse to hear it or tolerate it.

Are your deeds the outworking of God's own Holy Spirit, or are they a mixture inspired by all the different things that you encounter? It's time to begin to fear, and with a whole heart of surrender - tremble at the presence of the Lord who will come to judge the world in righteousness. We must all hear the warning of Peter, who said by the Holy Spirit, "If the righteous barely be saved, where will the ungodly and sinners appear" in the day of judgment? (1 Peter 4:18). If you will allow the Holy Spirit, He will both do and will of His own good pleasure within you; all you must do is desperately desire it. If you will hunger and thirst for righteousness, then you will be filled with righteousness (Matthew 5:6; 6:33).

Too many walk around in their arrogance and self-reliance, with an attitude that they have the right to live any way they choose. Many lack a sobering consciousness of the day of Judgment, when every man's

28 For a Jew is not one outwardly neither is circumcision outwardly in the physical.

29- But a Jew is one inwardly and circumcision is of the heart by the Spirit<sup>6</sup> not in a document not for recognition not from men but from God.

### Chapter 3

1- What advantage then has the Jew or what is the value of circumcision?

2- Much in every way because the word of God was first committed to them.

3- What if some were unfaithful? Will their unbelief cancel the faith (faithfulness) of God?

4- By no means! But God continues to be true even though all men are false as it is also written, " So that you may be shown to be righteous in your words and prevail in your judgments<sup>7</sup> .

5- And if our unrighteousness is meet by the righteousness of God what shall we say? Is God unrighteous to inflict wrath? I speak like humanity.

6- By no means! For then how shall God judge the world<sup>8</sup>?

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works shall be tried to determine what kind of works they are. There are those who claim that our works have nothing to do with our relationship with God, but this is the furthest thing from the truth; we are known by our fruits! Our works, deeds, doings, fruits - these are a constant theme throughout the New Testament. Paul, who spoke of these things hundreds of times, said: "This is a faithful saying, and these things constantly affirm: that they which have believed in God might be careful to maintain good works." (Titus 3:8). Paul demands those in the church to maintain good works, and warns everyone that we will receive judgement for the deeds that are done in our lives - whether they be good or bad (Ephesians 2:10; 1 Timothy 2:10; 5:10; 5:25; 6:18; 2 Timothy 3:17; Titus 2:7; 3:8,14; Hebrews 10:24; 2 Corinthians 5:10; Romans 2:6). Those who walk in sin and iniquity will hear Jesus say on that day: "Depart from me; I do not know you" (Matthew 7:23; Luke 13:27). You better get ready!

<sup>6</sup> It would have been thought impossible that anyone could come into the covenant of God without circumcision (Acts 10:10-19; Genesis 17:10; Exodus 12:48; Galatians 5:2). What they failed to realize was that until provision could be made to change men on the inside there were ritual cleansings for the outside (Hebrews 9:10). These ritual cleansings were only tokens of faith in the change that could only come through the new creation (Ezekiel 36:26; Deuteronomy 30:6).

In the New Covenant we are circumcised in the heart, which takes away the body of the sins of the flesh (Colossians 2:11; Galatians 6:15; John 3:6; Romans 8:9). Thus there became no need for the circumcision of the body, which only served as a ritual cleansing and a sign of the spiritual cleansing that was to come. Many of the Jews failed to realize that it was not about a physical circumcision of the flesh but about the divine ability to keep the commandments of God through a changed nature (1Corinthians 7:19; Jeremiah 31:33-34; 2 Corinthians 3:3; Galatians 5:6; 6:15).

<sup>7</sup> The unfaithfulness of man will not stop God from remaining faithful. Even though men do not hold to their promises God will hold to His. Paul quotes from Psalms 51:6 reminding us that even though David failed God, God did not fail David. When Ahab sinned so much that God was ready to destroy him God forgave him and restored him the moment he repented (1Kings 16:33; 21:25-29). Manasseh led Israel into the worse sin of any king. He used witchcraft and his own wizard, they burned their children in the fire and committed acts of iniquity that exceeded those nations that God had destroyed. Yet at the moment that Manasseh repented God forgave him and restored him (2 Chronicles 33:9,13).

God is a merciful and forgiving God whose faithfulness reaches unto the clouds. His mercy is so great that we will sing of it forever (Psalms 59:16-17). You can be certain that if you have failed God He will never fail you. He will uphold you, protect you and perfect you and all you have to do is to trust Him.

<sup>8</sup> (Gen 18:25; Ps 96:13; Isaiah 66:16; Joel 3:12)

- 7- For if in my rejection of the truth the truth of God abounds, unto His glory, why am I being condemned as a sinner<sup>9</sup>?
- 8- And why not say as some slander us and say, Let us do evil that good may come- their condemnation is deserved.
- 9- What then are we any better off? No not at all for we have already concluded that both Jews and Greeks are under sin.
- 10- As it is written there is none righteous not one<sup>10</sup>.
- 11- There is no one who understands there is no one who earnestly desires God.
- 12- All have turned aside together they have become worthless there is no one who shows kindness there is not even one (Psalms 14:1-3; 53:1-3).
- 13- Their throats are an open grave their tongues deceive the venom of vipers is under their tongue. (Psalms 5:9; 140:3)
- 14- Their mouths are full of bitterness (Psalms 10:7)

21- Now the righteousness of God<sup>11</sup> is manifested separately from the Law although the Law and the Prophets bore witness of it.

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<sup>9</sup> (So if God benefits from me being a truth rejecter why should I be judged a sinner)

<sup>10</sup> Paul has made the argument that the Jew is not any better off than the Gentile. Even though the Jews had the law delivered to them, they failed to put it into practice; and did not obtain the righteousness of the law because they did not seek it by faith (Romans 9:31-32). In Psalms chapter 14 and 53, God declares that the fool has said in his heart there is no God; and it is in this context that Paul's quote is found (Psalm 14:3; Psalm 53:3; Psalm 5:9; Psalm 140:3; Psalm 36:1).

The purpose of Paul's discussion here is to bring the Jews to the knowledge that they too must be born of God if they are going to realize the righteousness of God in their lives. In fact, it would not matter if someone kept the whole law; they would still be bound by Adam's sin and under the penalty of death. The only deliverance for man is found in the redemption that is in Christ Jesus.

Unfortunately there have been those who have attempted to completely remove this verse of scripture from its context, and from any meaning that Paul would have ever attached to it. These pretenders would use this verse to justify their iniquity and persistent rebellion by saying, "there is none righteous, no not one." However, Paul made it clear that the "unrighteous will not inherit the kingdom of God" (1 Corinthians 6:9; 2 Corinthians 6:14; 1 Corinthians 15:34; Romans 1:18; Romans 2:8; Galatians 5:21; Ephesians 5:5). The gospel that Paul preached was one of total deliverance from unrighteousness by being made the righteousness of God - by being made a new creation in righteousness and true holiness (Ephesians 4:24; 2 Corinthians 5:21; Romans 6:13; Romans 14:17; 1 Timothy 6:11; 2 Timothy 2:22; 2 Timothy 3:16; Titus 2:12). Now that we are in Christ Jesus, we have our fruit unto righteousness (Ephesians 5:9; Ephesians 6:14; Philippians 1:11; Romans 10:10; 2 Corinthians 6:7).

<sup>11</sup> The righteousness of God has been revealed throughout the Old Testament. It was revealed by His love, mercy and many blessings on the obedient and His judgment against sin. By definition the righteousness of God describes the acts of God. The significant difference in this kind of righteousness from any other righteousness is simply understood by realizing that any righteousness that comes from man or the law is human acts whereas and righteousness that comes from God are His acts. Justification by faith is identical to "made righteous by faith" (The Anchor Bible Dictionary- Righteousness (Greco-Roman World). There is no difference in the Greek Language (or for that matter many other language such as Spanish or French) between justification and righteousness. Being justified or made the righteousness of God is far more than ones standing with God. In a study of the Old Testament to define the righteousness of God ones standing with God is not part of the description of God's acts. The law could only testify of God's righteousness but it could never give it because the law was powerless to impart the life and Spirit of God, which is the source of His righteousness (Galatians 3:21). God declares by His prophet Isaiah that the righteousness of His people comes from Him (Isaiah 54:17). The prophet describes the people of God as the trees of righteousness that the Lord planted (Isaiah 61:3). The prophet Jeremiah declares that in the day of salvation that the people will be called "Yaweh (God) our Righteousness" (Jeremiah 33:6). The righteousness of God

22- Even the righteousness of God through the faith of Jesus Christ to all and upon all those who believe; for there is no difference<sup>12</sup>.

24- Being justified<sup>13</sup> freely by his grace through the redemption in Christ Jesus.

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is not something a person can obtain through the works of the law. The righteousness of God goes far beyond anything that a sinful man can reach. God in His abundant love and mercy gave His righteousness to us as a free gift (Romans 5:17). When we were born of the Spirit, God created us in true righteousness and holiness after His image (Ephesians 4:24; 2 Corinthians 5:17). We have the righteousness of God because we have been given the life and Spirit of God. Through the new birth God gave us His very nature (Ephesians 4:24; 2 Peter 1:4). Now, as we learn to submit ourselves to the Holy Spirit and allow Him to govern our lives the nature of Gods is revealed in our lives by His acts (2 Corinthians 9:10; Philippians 1:11; Hebrews 12:11; Romans 14:17, Romans 1:17).

<sup>12</sup> What a wonderful blessing to be the possessor of true righteousness, the righteousness that is imparted to us by Jesus Christ through the new birth (Ephesians 4:24; 2 Corinthians 5:17,21; Galatians 3:21; John 3:3,6; 1 John 3:23; Colossians 1:27-29). Jesus Christ is the Lord our righteousness who has given us the righteousness that even the strictest observance of the law could have not resulted in (Romans 10:3-4; Galatians 2:21; Philippians 3:9). By the Lord Jesus Christ we are created in righteousness and taught righteousness (John 16:13; Romans 6:13; 14:16; 2 Corinthians 3:9; Galatians 3:21; 1 Timothy 6:11; 2 Timothy 3:16; Psalms 23:3; Proverbs 12:28). By the operation of His life in us we have the fruits of righteousness and can partake of the most blessed kind of life and manner of life, which before only belong to God (Philippians 1:11; Ephesians 5:9; 2 Corinthians 6:7).

Men throughout the ages have attempted to taste the blessedness of this realm but always came up short of what God had purposed for all men. The law could not give righteousness because the law could not impart the life of God (Galatians 3:21; Romans 10:6-10; 1 John 4:7; 5:1). But now through the life giving blood of Jesus the Spirit of life has come into us and the ways and nature of God have become are very own (2 Peter 1:4; 2 Corinthians 5:17; Galatians 2:20; Philippians 2:21; John 17:21-23). The more that we will look upon the glory of our Savior Jesus Christ and rejoice in the righteousness that He has given to us the more we will be overcome with the reality of it. Once again we call to all of you and say: come hunger and thirst after righteousness and you will be filled. Come drink of the waters of life and allow the glory of Gods righteousness flow out of you with out mixture like the pure crystal clear water that flows forth from the place where Jesus Christ is enthroned (John 4:10,14; 7:37-38; Revelation 22:1).

<sup>13</sup> We are shown to be righteous by the grace that we have received through Christ Jesus. The grace that has brought salvation has taught us to deny ungodliness and to live righteously and godly lives (Titus 2:12). The Greek word used here (dikaion), may correctly be translated "shown to be righteous." Jesus our Lord and Savior can prove that He has made us righteous through the redemption that He has provided for us. The words, righteous (dikaios- adjective), righteousness (dikaiosune- noun), and justified (dikaion- verb) are found a total of 213 times in the New Testament. The verb justified (dikaion), that is used here appears 40 times in the New Testament. In the Doctrine of Righteousness (Justification) the message of being justified by His grace and justified by faith incorporate four very important topics of redemption. The first part of being justified by grace is: 1- The forgiveness of the sins that are past. Faith in the blood of Jesus Christ forgives, erases, blots out, every sin that was ever committed Revelations 1:5; Ephesians 1:7; Matthew 26:28). 2- The power of sin was destroyed so that Satan and the nature of sin can no longer dominate our lives (Romans 6:6,14; Hebrews 2:14; 1 Peter 2:24; 2 Timothy 1:10). 3- The grace of God makes us a new creation in Christ Jesus. Through the Spirit of God we are born again with a divine nature created in righteousness and true holiness (John 3:6; 2 Peter 1:4; Ephesians 4:24; 2 Corinthians 5:17; Ezekiel 36:26). 4- The Holy Spirit takes control of our life (1 Corinthians 6:17; Romans 8:14). God gave us the Holy Spirit to lead and guide us into every dimension of righteousness (John 16:13-15; Ephesians 5:18). He has come to be our mentor and teacher to show us how to walk in every dimension of truth and godliness. 5- The grace of God provides us with the ability to grow and maturity into all the fullness of God (Ephesians 3:16-19; 2 Peter 3:18; 1 Peter 2:2). As newborn babes in Christ we start with a measure of faith (Romans 12:3). As we yield to the Holy Spirit we grow and mature. It is God's desire that we come to the measure of the maturity of the fullness of Christ (Ephesians 4:12). God who is rich in mercy has called us to be saints and has liberated us to serve Him in righteousness (1 Corinthians 1:2; Romans 6:18). It is essential that you believe in your heart that you have been made righteous and that you yield to the power

25- Whom God set forth as a mercy seat<sup>14</sup> through faith in His blood, to reveal His righteousness by the remission of sins that had taken place in the past, by the forbearance of God.

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of the Holy Spirit to live righteously (Romans 10:9-10; John 1:12; Romans 6:18; 14:17). Today enjoy the blessedness of living a life of righteousness.

<sup>14</sup> God's anger burns against sin and death, for His soul hates it intensely. Through His longsuffering and patience He has tolerated the sinful state of man: until such a time could come that He was able to reveal His goodness and provide a means by which man's sins could be wiped away (2 Peter 3:9; Acts 17:30). The word that has been translated "propitiation," which refers to a sacrifice that was made, is actually the word used for "mercy seat" in the Old Testament (Hebrew- 'kapporeth', and Greek- 'hilasterion'). The mercy seat was the top (or lid) of the Ark, upon which the cherubim angels stood over; on which the glory cloud of God would come to rest (Exodus 25:19:22; 2 Kings 19:15; Psalm 80:1; 99:1; Isaiah 37:16). It was upon the mercy seat that the blood of the sin offering was laid before the glory cloud of Yahoah (Leviticus 16:2; Numbers 7:89). The wrath of God that burns with a fire and indignation against sin was satisfied - when He saw the evidence that the sin had been destroyed. The proof that the unholy thing was put to death was the blood sprinkled before His presence. Jesus was that sin offering; and it was His blood that purged both the things in heaven and in earth (Hebrews 9:23-24). The blood acted as a divine detergent when placed upon the mercy seat, and it purified the place where God would dwell - from the contamination of the sins of the people (Leviticus 16:16).

Jesus appeared for the sole purpose of taking away the sin of all who would put their faith in His blood (John 1:29,36; 1 John 3:5; Revelation 1:5; Hebrews 1:3; 1 Peter 2:24; Colossians 2:11). It is so important that we recognize that he removed our sins, he did not just cover them. Our right to stand before Almighty God, and even more to have a place of union with Him, comes by faith in the blood: faith that the blood of Jesus Christ has removed our sins. Though our sins were like the double-dye of scarlet, His blood has washed them all away. Where there was once that bloody stain of sin, our lives have been made whiter than snow; completely purified by the blood of redemption (Isaiah 1:18; Hebrews 1:2-3). By the blood of Jesus, we have access into the Holiest place of all, and have also been given a place to dwell there (Hebrews 10:19; 12:22; Ephesians 2:6; Revelation 1:5-6). If we do not believe that our sins are removed, then we do not have faith in His blood; and have no right to stand before God! Just as it was at the mercy seat that God would meet with man, it is now at the cross of Christ where He meets with us: the place where Jesus washed away our sins (Colossians 1:20-22; 1 Peter 2:24). So come to Jesus, where your cleansing may be found.

God did not hold the sins that we had committed against us by executing a divine judgment on us but instead sent His only begotten Son to be the Lamb and sacrifice for our sins (Romans 5:10; Colossians 1:21; Ephesians 2:2-3). All of our sins were laid upon His body even as they were laid upon the mercy seat. It was His blood that wiped away our sins from off the altar of God in heaven where our sins stood as a testimony against us (Hebrews 8:5; 9:23-24; Leviticus 16:16). It was through his death that our sins were destroyed and the old nature put to death (1 Peter 2:24; Romans 6:6). It is because of Jesus that all of the glory of God can come into our lives and remain (John 14:23; Luke 24:49; John 17:22). Thus Paul proclaimed Jesus to be the top of the Ark where God's throne room was depicted and the purgation of sin was accomplished (Leviticus 16:16).

We must be careful with the words that we use and the meanings that we ascribe to them. The word atonement is a relatively new word which traces its origin to the sixteenth century, when it appeared as two separate words ("at onement") Many scholars have attempted to dilute the meaning of the Hebrew 'kippur' that is translated by the Greek word 'hilasmos' by translating it 'expiation' or 'covering' but this is not the intended meaning nor the meaning denoted by these words (1 John 2:2; 4:10). "Until recently it was widely held among evangelical and nonevangelical scholars alike that the term was related to an Arabic cognate with the meaning "to cover." This connection with the Arabic language has been virtually abandoned in modern scholarship because of the failure to demonstrate this meaning based on use in Hebrew as well as the methodological problem of using only Arabic to validate a Hebrew meaning. Thus two other possibilities have been suggested. The first is to understand the verb to mean "to wipe, purge." Support for this position comes from the fact that the cognate term in the Akkadian language had this meaning, and the verb occurs in parallelism to other Hebrew verbs within this semantic range (Isa 27:9; Jer 18:21). This meaning works especially well when inanimate objects are the object of the verbal action.

31- Do we invalidate then the law through faith? No way! On the contrary we establish it<sup>15</sup>.

## Chapter 4

3 For what does the scripture say? " Abraham believed God and it was counted<sup>16</sup> to him for righteousness."

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Another proposal is one that understands kipper as a denominative verb from the noun kper, which means "ransom" (e.g., Exod 21:30). The idea would be that a person is paying or making a ransom for himself when he offers a sacrifice. Leviticus 17:11 provides a good illustration of this usage. Thus both of these meanings can be demonstrated from the Bible."

Reference: B. Lang, kipper, TDOT 7:289–90; L. Harris, (kpar), TWOT 1:452–53; Levine, Leviticus, 56–63, and B. Schwartz, "Prohibitions Concerning the 'Eating' of Blood in Leviticus 17," 54, n. 2. Note even the change in the second edition of Lasor, Hubbard, and Bush from "cover over" (Old Testament Survey, 1st ed. [1982], 156–57) to "expiate" sin (2nd ed. [1996], 96); J. Milgrom, "Atonement in the OT," IDBS, 78–82. It is quite possible that the verbs meaning "to wipe" and "to ransom" are actually two different verbs that are spelled the same. They would be called homographs. Schwartz argues for this position ("Prohibitions Concerning the 'Eating' of Blood in Leviticus 17," 54, n. 2).

<sup>15</sup> The Law of God is just good and holy and is only an offense and burdensome to the evildoers (Romans 7:12; James 4:11; 1 Timothy 1:9). Even though righteousness could not come into the heart of mankind by the law the law still expressed the nature and will of Father's eternal kingdom (Galatians 3:21). Those who would somehow think that faith in Christ Jesus removed all obligation to live a holy and pure life have simply twisted the whole concept of faith into that which is contrary to the purposes of God (1 Peter 1:15; Leviticus 20:26; Philippians 1:11; 1 Timothy 6:11; Ephesians 5:9; Titus 1:16; 2 Peter 1:9-10). Jesus made us fit to live in the presence of God and in His eternal Kingdom of righteousness and holiness. He removed the sin that separated us from the presence of God so that we would be empowered to grow and develop in the presence of the Almighty. Now that the work of grace has created a new heart we are taught by God to live righteously, godly and soberly in this world (Titus 2:12; 1 John 2:27,29; 1 Thessalonians 4:9). Because we are born of the Spirit and are walking in the Spirit we now do those things that are contained in the law by nature and not by obligation (Romans 8:3; 2 Corinthians 3:3; Hebrews 8:10; 10:16). The righteousness of the law is not obtained but given as a free gift through the new creation and in and through the operation of the power of God in our lives we both walk and learn to walk in the ways that please the Father. What faith does is to produce a miracle wherein we are able to see ourselves as the righteousness of God (2 Corinthians 5:21; Philippians 3:9; Romans 10:6,8; 9:30; 1:17; 3:22; Luke 1:74-75).

<sup>16</sup> The word translated counted (logizomai), is found many times in the New Testament (40 times) and may be translated a dozen or more ways. As we consider this one shade of meaning "counted/considered" we are dealing with how "real" righteousness was in Abraham's life. Ultimately, our question focuses on how "real" righteousness is for us today. Is the righteousness so often mentioned in the Bible a non-reality, a concept of conduct that does not exist in the nature and behavior of man? Has the New Testament saint been made the righteousness of God in Christ Jesus (2 Corinthians 5:21)? Or, are the New Testament saints just as wicked as ever but called righteous by God even though they are not? When we consider the context in which the idea of "imputed righteousness" is developed we must first consider the man Abraham. We must be certain that our conclusions fit the description given of him in the Old Testament. We must also recognize that Paul is using Abraham as a model of conversion and understand the similarity of Abraham's conversion to that of the whole world. Paul is making an argument about righteousness by faith instead of an earned righteousness, through the works of the Law. When God called Abraham he was not circumcised nor reading the Torah, or doing Mitzvah's and a host of other religious observances to obtain eternal life through acts of self-righteousness, (all of these practices were common to the Jews of that day). Rather, Abraham was everything that any Gentile is when God called him. Paul argues therefore, that because Abraham was willing to respond to the word of God and believe what God said it was counted for righteousness. Abraham believed that God would bring forth his redemption and therefore placed all of His confidence in Him. "The meaning, therefore, cannot possibly be that the mere act of believing which is as much a work as any other piece of commanded duty (Jn 6:29; 1Jn 3:23) was counted to Abraham for all



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obedience. The meaning plainly is that Abraham believed in the promises which embraced Christ (Ge 12:3; 15:5, &c.), as we believe in Christ Himself; and in both cases, faith is merely the instrument that puts us in possession of the blessing gratuitously bestowed" (Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). A commentary, critical and explanatory, on the Old and New Testaments. On spine: Critical and explanatory commentary. (Ro 4:3).). To say that there were no acts of obedience involved in Abraham's relationship with God would be the furthest thing from the truth. Abraham demonstrated absolute obedience and consecration to God's word. Abraham left his family and home and followed God to a strange land with the most extreme risk to his life and to those that were with him (Genesis 12-15:6). It is revealed in Hebrews that Abraham did not even know where he was going he was simply obeying God with absolute consecration (Hebrews 11:8-10). We must be willing to understand that Paul is making a point that Abraham like the Gentiles had not been circumcised nor had he done any other cultic rituals relating to the Law when God considered him righteous, (rituals that the Jews held to be essential to gain a righteous status with God). Abraham's righteousness was found in his willingness to believe God in the face of all the impossibilities and fully surrender to God's salvation (Genesis 15:6). When we consider the Hebrew word that is used in Genesis 15:6 it only serves to underscore a meaning that is much broader than many theologians would limit it to, "And he believed in Yahweh and he was thought of or esteemed as (chashav) righteous." The very fact that there is a number of ways to correctly translate this word should give us pause as to how rigid we attempt to define its meaning. To derive from this word a concept that righteousness is only "imputed" and never becomes a living reality in an individual would be a mistake. One thing is for certain we could never conclude that Abraham did not walk in consecration and obedience to God? He so walked in obedience to God that He was called the friend of God and was God's confidant (Genesis 18; 22; Isaiah 41:8). To place Abraham in a category of wicked transgressors who have no regard for God's word and ways is ridiculous. To make the righteousness that he had by faith something akin to a modern day Christians who have little regard for holy living is even more ridiculous. One of the most important issues that Paul was addressing is that righteousness only comes by Jesus Christ. Was Abraham in need of a savior? Yes, and Paul makes it very clear that the promise that Abraham believed was that of the coming seed (Galatians 3:16). The seed that he was promised was Christ Jesus who would grant to all men the gift of righteousness through the redemption that is in His name (Galatians 3:21). For us to consider our righteousness by faith in light of Abraham's righteousness by faith then we must be willing to match up faith to faith, faithfulness to faithfulness and obedience to obedience. As Paul uses Abraham as the example of conversion we must see a faith that absolutely believes, trust, obeys and relies on the promise of God. Abraham's faith demonstrates to us a person who was willing to fully identify himself with God and His ways. When we consider the reality of the righteousness that we have been given we must understand it in terms of the righteousness of Jesus. Jesus is our righteousness and His righteousness was given to us as a gift, in an instant of time, at the moment that we were willing to believe God and call upon the name of the Lord (Acts 16:31; Romans 10:9-10). The righteousness of God was imparted to us as much as the new life in Christ was imparted. If Jesus has come into our heart and if the Spirit of God has come into our lives, if we have been made a new creation then righteousness has been imparted. Why, because the Spirit of God is the source of that righteousness. Where you find Jesus you will find His righteousness. True righteousness is not the cultic activities of the Law but the righteousness that was expressed by Jesus. Therefore, when John identified the right kind of righteousness in his First Epistle he said, He that does righteousness is righteous even as He is righteous (1 John 3:7). Just as Abraham was called by God, not based on any works of righteousness, so are we. God granted righteousness to Abraham because He was willing to believe in the promised seed, Christ Jesus. The gift of righteousness has also been given to us because we have believed. We possess this gift not because of any works of righteousness that we have done but because of His great love with which He has loved us. We did not have to earn it rather He gave it to us by making us a new creation. The righteousness that we have been given transcends the righteousness that Abraham had; they are only similar up to the point of conversion. Whereas Abraham's righteousness is viewed in light of His faithfulness to the covenant ours takes on a deeper dimension because we have received the promise of the new creation. It cannot be said that Abraham was made the righteousness of God in Christ Jesus neither that he was created in righteousness and true holiness as we are. Through Abraham's obedience and consecration he lived as one of the great representatives of God. Through his faith in the coming redeemer he became the Father of faith (John 8:56; Romans 4:16). Today, the world is in desperate need of seeing Jesus. God's New Covenant that He gave to us in Christ Jesus was established so that Jesus would be manifested in our lives. As we walk in the Spirit, in obedience

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15- For the law brings about wrath for where there is no law there is no transgression<sup>17</sup>.

17- As also it is written, "I have made you a father of many nations" - before God whom you have believed: who gives life to those that are dead, and calls into existence the things that do not exist.<sup>18</sup>

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to God, we learn to function in all of the ways of this free gift of righteousness. The love and nature of Jesus Christ, who lives within us, is revealed as we yield to the Holy Spirit.

<sup>17</sup> Those who would think for a minute that they are no longer responsible for their sin now that the law has been abolished would have to ignore the whole of the Bible that warns against sin and its consequence. Just step back and ask yourself why would God want to redeem us from sin? Is sin something that God would fellowship with now or in the future? Can sin be acceptable or agreeable to God? Perhaps if you dress it up and send it to church and give it some money to place in the offering then it is okay? Is the sin of a saint more tolerable than the sin of a sinner? Shall we rejoice that we can now sin and not be concerned of a possible judgment because we are not under the law? What we fail to realize is that God hates sin of any kind so much that He made Hell and an eternal judgment against it. If sin is acceptable in any form then shouldn't God repent for making Hell and just do away with it and any notion of judgment in the future? Could it be that the salvation that is in Christ Jesus delivered us from sin and its desires and liberated us to walk in the life of God (1 Peter 2:24; Romans 6; 2 Corinthians 5:17). The message of the Bible is that righteousness is far better than sin and that the ways of God are far better than the twisted nature of the Devil. Should we not rather rejoice that we have been delivered from the power of sin and are liberated to know God and the glorious realms of His abundant life. Why would we look for permission to hold on to sin after the message of salvation and liberation has come? What Paul would say to those who would think that that they could continue in sin because they are not under the law was, God forbid! Don't you realize that to whom you yield yourself you become its slave? If it is sin then you are slave to both sin and death (Romans 6:15-16). Some would be so naïve as to suggest that Paul implied that we could sin without a consequence but nothing could be further from the truth. What Paul did say in light of this issue was, "shall we continue in sin that grace may abound? No way! How can we who are dead to sin live any longer in it" (Romans 6:1-2). Both the law and sin have been destroyed so that we can now serve God in righteousness and holiness all the days of our lives and worship Him in Spirit and in truth (Luke 1:74-75; John 4:23). Paul was strongly opposed to any notion of those having been made righteous considering themselves sinners. Paul also made it clear that those who had come to faith in Christ Jesus could make themselves transgressors. He said, if while we seek to be made righteous by Christ we ourselves are found to be sinners then we in fact build again that which was destroyed and make ourselves transgressors (Galatians 2:17-19). Paul equated sin with the law and the law with sin inasmuch that he argued that if you take away sin you take away the need for the law. What had to be destroyed first, the law or the sin? Did Jesus come to destroy the law? No, He came to destroy sin and where there is no transgression there is no need for a law (1 Timothy 1:9; 1 John 3:4). Paul argued that the life in Christ Jesus did not make the law void but rather establishing it (Romans 3:31). How, because those who have been created anew in Christ Jesus and restored to a nature of righteousness and true holiness fulfill the righteousness of the law instinctively (Romans 8:4; Galatians 3:21; 5:14; Romans 13:8,10; Ephesians 4:24; Hebrews 8:10; 2 Corinthians 3:3).

<sup>18</sup> God makes faith easy for us to understand by giving us models of faith like Abraham. Faith comes from a direct interaction with God: He speaks and we believe and obey! The foundation of faith is absolute trust in God. Abraham trusted God and left the protection of his homeland and family, and followed God not knowing where he was going (Hebrews 11:8). Abraham stepped into a relationship with God which brought certainty that what God had promised he would also do (Hebrews 10:23; 11:11; 2 Corinthians 1:20). Abraham became the father and example of faith to all who would follow. Even when everything was against a remote possibility of receiving the promise, he did not stagger at the promises of God but remained strong in faith (Romans 4:20-21).

God makes operating in faith easy; all we need to do is rely upon the Holy Spirit. The Word of God declares to us what God has promised, and the Holy Spirit supplies us with the boldness and confidence and the divine ability of faith to do it. Faith comes to us from the Holy Spirit, and unless we yield to Him

25- He was handed over for our trespasses and was raised up in order to make us righteous<sup>19</sup>.

## Chapter 5

1- There fore having been made righteous<sup>20</sup> by faith we have peace with God through Jesus Christ our Lord.

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we are left to our own human ability (Galatians 3:5; 5:22-23; 1 Corinthians 12:8-9; Acts 4:31). To have the supply of faith that God has provided for us demands that we have a personal relationship with the Holy Spirit. We need to recognize His place in our life and allow God to develop within us a dependency upon Him (Romans 8:14,16; Galatians 5:16). Faith is not something that we can do on our own - it is something that we depend upon God to give us.

Faith enables us to see the results that God has promised, and causes us to rejoice as though it was already done! Childlike faith is all that is needed for God to do great works for us and through us. Men depend on their wisdom, insight, and maturity to accomplish things; but God just wants us to trust Him and allow the Holy Spirit to fill us with mountain-moving faith.

<sup>19</sup> The death of Jesus removed the sin of the whole world so that all men may come into the forbidden presence of the God who is Holy, Holy, Holy (1 John 2:2; John 3:16; Colossians 2:14; Ephesians 2:14; Romans 5:18; Exodus 19:12)! God has proclaimed to all men everywhere, both to those near to Him and to those far away- come into my presence (Ephesians 2:17; Isaiah 57:19)! Christ Jesus put away the law of condemnation and every testimony against man and through His blood made His life and Holy Spirit available to all. He destroyed sin and provided access to anyone willing to come into the presence of God and behold His life and goodness (1 John 3:8; Romans 5:2; Ephesians 3:12; Hebrews 10:19). We have been brought into His presence and given fellowship with Him so that we might learn the ways of His life. It is here in the presence of the Lord that we are then to choose the ways of the Most High. Many have come and beheld the glory and yet have been unwilling to be taught the ways of God. Instead of falling in love with the beauty of His ways they have chosen to continue in the ugliness of sin and death. God has not compromised His opinion of sin. Those who continue in sin are still worthy of death (Ephesians 5:6; Romans 1:18, 32; 6:16, 23; Colossians 3:6). Iniquity and all unrighteousness will not inherit God's kingdom (Ephesians 5:5; Galatians 5:21).

Just as the death of Jesus destroyed sin and gave us access into the presence of God His resurrection has brought to us the ministry of righteousness (2 Corinthians 3:9; 5:17; Romans 3:21-22 8:4; 10:3; Ephesians 4:24)! The ministry of the Spirit of Holiness has come to fill even the most vile sinner that they may be taught the ways of God (John 6:45; 1 John 2:27; Acts 15:9; Romans 10:12; Romans 16:13-15). Those who want to believe and teach that somehow God does not expect obedience from those who have received such abundance of grace have failed to behold the nature of God and His Holiness. God commands all men everywhere to repent and to turn from their sins and has granted us the mercy and the ability to be taught of God (Acts 17:20; Psalms 145:17; John 14:15, 21; 15:10; Psalms 1:6). We have been raised up together with Jesus to walk in newness of life, His righteousness (Romans 6:4; Colossians 3:1; Ephesians 2:6; 1 John 2:29; 3:7, 24; Romans 14:17).

<sup>20</sup> One of the many important concepts that must be grasped with the word 'justified' is given in Proverbs 17:15, "He who justifies (tzadek) the wicked and he who condemns the righteous are both alike an abomination to the Lord." When God justified the wicked in the New Testament He did so by removing all of their wickedness (Colossians 2:11; Romans 6:6). The power of the blood of Jesus removed the effects and penalty of sin that had been committed (2 Peter 1:9; Hebrews 8:12; 10:17; Romans 6:22; Revelation 1:5). God also removed the power and dominion of sin that would continue to drive a person to sin against their will (Romans 6:14; 1 John 3:5,8 1 Peter 2:24; Hebrews 2:14; 2 Timothy 1:10; Galatians 1:4). In the New Testament we may group the concept of being justified into two categories: being self-justified and being justified by God. In the first category there are examples like a lawyer in Luke 10:29 and the Pharisees in Luke 16:14. The only way to move from being self-justified to being justified by God is to acknowledge being wrong and thus leave off self-justification. The act of repentance and faith in Christ Jesus then produces the miracle of salvation, which makes one righteous (justified). The ability then to live righteously in Christ Jesus through the indwelling of the Holy Spirit results in one being shown to be

9- Much more than being now made righteous<sup>21</sup> by his blood we shall be saved by Him from the wrath.

12- Just as through this one man the sin came into the world and through the sin the death and so into every man that death spread upon everyone to sin<sup>22</sup>.

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righteous (justified) (Romans 6:18,22; 2 Corinthians 5:17-18; Galatians 2:20; Philippians 1:21; 3:20). The word justified is also used by Jesus of a person being free from all charges of wrong doing such as those whose words are spoken in truth and purity (Matthew 12:37). Another example is the sinner who unlike the Pharisee refused to justify himself (Luke 18:14). To be justified one must be forgiven by God. God's forgiveness, provided for us through the blood of Jesus, erases the sin and as a result there is a verdict of innocent. However, if a person then sins after being forgiven by God then they are guilty and must seek to be forgiven again (1 John 1:9; 2:1; James 1:14-16; Romans 6:23). God does not justify a sinful life style He justifies the repenting sinner seeking forgiveness. The concept of being justified includes not only being forgiven of sin but being dead to sin (Romans 6:6-7). When God justifies the wicked man who repents he puts the sin to death by putting the sinner to death in Christ Jesus (Galatians 2:20; Colossians 3:3; Romans 6:4). Thus reconciliation or the exchange of life takes place (2 Corinthians 5:18-19; Romans 5:10). The sinner exchanges his life of unrighteousness for the life of Christ and His righteousness. The miracle of salvation allows us to be crucified with Christ and buried with Him by baptism into His death so that we can also be raised up together with Him (Colossians 3:1-4; 2:12; Romans 6:4). The newness of life that we receive is the life of Christ inasmuch that we can say that we no longer live but Christ lives. Through sharing this life of union with Christ Jesus we are shown to be righteous (justified) (John 14:20; 17:21-22; 6:56; Colossians 1:27; Galatians 2:20; Ephesians 2:10). The life of Christ becomes our life because Christ Jesus is born into our hearts by the Holy Spirit (Colossians 1:27). This life of God imparted to us brings forth a brand new inner person (soul, spirit, heart, mind and conscience) that is ruled and governed by the Holy Spirit (2 Corinthians 5:17; Ephesians 4:24; 1 Thessalonians 5:23; Ezekiel 36:26; Ephesians 6:6; 1 Peter 1:9; John 3:6; Acts 15:9; Hebrews 8:10; 1 Peter 4:2; Hebrews 9:14; 10:22; Philippians 4:7).

<sup>21</sup> The blood of Jesus has made us righteous because the blood has both erased the former life and its sin and imparted the life of God into us (2 Corinthians 5:21; 1 Peter 2:24). Paul said that if there had been a law that could have given life then righteousness would have been by the Law (Galatians 3:21). The blood of Jesus, which purifies us is also the blood that gives us life. The blood of Jesus produces a fellowship that results in our lives being knit together with the fabric of the life of Jesus inasmuch that when we partake of His blood he dwells in us and we dwell in him (John 6:56; John 15:4-5; 17:22; 2 Corinthians 6:16). Righteousness was imparted to us because the life of Jesus was imparted to us by the activity of the blood and the Spirit (1 John 3:24; 4:12,15-16). Of course the water of the word that was supplied to us by the announcement of the gift of God through the preaching of the Gospel produced within us the faith to respond to the miracle of the new birth (1 John 5:8; John 4:10; Romans 10:14-15). It may be argued that the translation of this Greek word (*dikaiothentes*- *rt:dikaioo*) should be 'declared to be righteous' or 'proven righteous'. However, in the Septuagint '*dikaiothantai*' normally translate the Hebrew word '*tzedek*' which means 'be righteous,' 'stand a righteous' and is used with respect to God (Ps 18:10; 50:6; Isa 42:21) and man (Isaiah 43:9,26; 45:25; Ps 142:2). It may be concluded then that from a "legal sense a judicial exercise of justice reveals the uprightness of a person" The Exegetical Dictionary of the New Testament. "Thus *dikaioo* does not mean the mere declaration of innocence, but the liberation from sin which holds man a prisoner" (The Complete Word Study Dictionary, New Testament- G1344).

<sup>22</sup> Through disobedience Adam gave Satan the position to rule over men. Satan came with his reign of death and imposed its corruption and decay upon all men through sin and iniquity. Through the obedience of Christ Jesus, the reign of death has been destroyed for all who will believe! (Hebrews 2:14; 2 Timothy 1:10; John 12:31; 16:11; Colossians 2:15; 2 Corinthians 4:4; 2 Peter 1:4). Now when Satan comes to attempt to impose his lies and lust, we have the authority to stand against him; and instead of letting him in as Adam did, we send him away.

Death and sin are inseparable. The wages of sin is death, and the influence of death produces sin (Romans 6:16). It is Satan and his demon hordes that are behind all sin, as they are the rulers and propagators of death and darkness (Ephesians 2:2; 4:22; 6:12; John 8:44; Revelation 12:9). There is a battle now raging, and the battle lines must be clearly defined for each one of us. We presently wrestle against spiritual wickedness, and are at war against their fleshly lusts that are in the world (Ephesians 6:12; 1 Peter 2:11; 1

13- For sin was in the world before the law but there was no accounting of it without the law<sup>23</sup>.

14- Yet death ruled from Adam until Moses even upon those whose sins were not like the transgression of Adam who was a type of the one to come.

15- But the act of grace though similar was not like the transgression for if through ones transgression many died much more then the grace of God and the gift by grace that is by one man Jesus Christ abounds unto the multitudes.

16- And not as the one who sinned so indeed the gift for the judgment of one was unto condemnation but the act of grace, which followed many transgressions, brought righteousness

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John 2:16; 2 Corinthians 10:4-5). Fleshly lust is the spiritual realm of the demonic. We have been given absolute power over this spiritual wickedness that is in the world. In and through the mighty name of Jesus our members should be as weapons that destroy the power of wickedness wherever we encounter it (Romans 6:19).

We have been given power to put an end to every work of the devil - sin, sickness, and disease - both in our own lives and in all those around us. The gospel is the message of liberation and change. Though some would make it less, God demands complete transformation and a new creation. The gospel of the kingdom is the sovereign power and authority over all of the works of darkness: to cast out devils and deliver all of those who are willing - from every kind demonic influence. We have been translated into the Kingdom of the dear Son, to shine as lights in the middle of a perverse world where we are called to execute righteousness and show forth the glory of God (Colossians 1:13; Philippians 2:15; Ephesians 5:8-9; Matthew 5:14).

<sup>23</sup> A terrible false doctrine is preached that because the law of Moses has been removed that sin is no longer counted against us. The idea that Paul was ministering such a concept is completely foreign to everything that we know about Paul's message and the message of the Bible. The truth of what Paul is communicating can be easily understand simply by viewing God's response to mans sin before the law. When Adam sinned he was cast out of the garden, when Cain sinned he was driven away from his family and became a wonderer. When all of mankind gave themselves completely over to sin God sent a flood and destroyed them all. When Sodom and Gomorrah sinned God rained down fire and brimstone upon their cities. All of these things took place when there was no law. Therefore, to somehow conclude that God does not hold men responsible for their sins when there is no law is false. Paul then has to be referring to man's inability to account for sin in his own conscience and judgments for it is certain that God counted it and held men responsible for it. Although, men may have been unaware of their transgression God was very aware of it and brought judgment upon those who did it both in this life and the life hereafter. Paul was making the point that men ruled and governed by death would not have known what sin was without the law. Mankind had become so corrupt because of their spiritual blindness of heart that they could not understand lust as sin without the law saying "you shall not covet" (Romans 7:7,13; 5:20). Paul was referring to man's knowledge of sin and was in no way negating an accountability for it (Romans 3:20). He also made it painfully clear that those who were trusting in the law to make them acceptable to God would only discover the condemnation and failure of their own evil nature. Today, the law has been destroyed and there are many people who neither accept the life that is in Christ Jesus nor the validity of the law, are they still accountable for their sin? Most definitely! Jesus said, He that believes on the Son has everlasting life: he that does not believe the Son shall not see life; but the wrath of God abides on him" (John 3:36). Paul preached that there was still a wage for sin and that wage was death (Romans 6:23). He listed the deeds of sin several times and made it very clear that they who did such things had no part in the Kingdom of God nor inheritance with Christ (Galatians 5:21; Ephesians 5:5; Colossians 3:6; 1 Corinthians 6:10). The only way to be rid of the sin and the law that condemns it is to receive the life of God granted to us through the salvation that is in Christ Jesus (2 Corinthians 3:6-9). As a result we now live in the law of the Spirit of life and have been set free form the law of sin and death (Romans 8:2).

17 If because of one's trespass death reigned through that one much more then those that receive the abundance of grace and the gift of righteousness<sup>24</sup> by the reign of life through one- Christ Jesus<sup>25</sup>.

18- So then, now as through ones transgression condemnation was upon all men so also through ones righteousness the life of righteousness is upon all men.

19- For as by the disobedience of one man many were made sinners also then through the obedience of one shall many be made righteous<sup>26</sup>.

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<sup>24</sup> If we will take hold of the free gift of righteousness and not allow our hearts to condemn us we will discover a whole new realm of authority in God (1 John 3:21-22; John 1:12). Instead of missing out time and time again or simply being set back we will find ourselves ruling in this life through Jesus Christ. Death and condemnation has ruled over mankind as a tyrant holding us back from our relationship with God. God created us to rule with Him and the trespass of Adam stripped him and us of all such authority (Hebrews 2:6-7; Psalms 8:4-6; Romans 4:13). Now if we will take hold of the good word of God and live our lives in Christ Jesus absent from condemnation we will rise up into a place that whatever we ask, God will do it. Sin is a thief and a robber and the condemnation that is associated with it shuts us out from the awesome blessings that God has for us (John 10:10; Genesis 3:8,10). Now, you can either live your life as: a victim under the tyrannical reign of a ruthless ruler called death and condemnation or you can take hold of the gift of righteousness and become the ruler through Christ Jesus. Whereas death brought the continual ruin and failure, life causes us to realize all of the blessings and promises of God. It is time that Gods people stand up and begin to take their positions of ruler ship in all the areas of life, spiritually, financially, physically and materially. What good thing will God withhold from those who walk upright? What things will be impossible for those who believe? What things will you ask God for and receive an answer of no? I tell you according to the word of the Lord, nothing! Come let us walk with the Lord in the light of His presence. Let's enjoy the abundant life that He has so graciously provided. Let's stand up and be those who will not allow the things of darkness to dominate over us or strip us of our power and authority in Christ Jesus.

<sup>25</sup> The trespass of Adam brought forth the reign of death; but now through Christ Jesus, life reigns. The ruling dominion of life that is in Christ Jesus has brought grace to all mankind, and supplied the gift of righteousness to all who will receive. The grace of God made it possible for every man to be born of the Spirit (John 3:5; Titus 2:11-12). Through the new birth we come into the fellowship of the divine nature, and receive a new heart and a new spirit (2 Peter 1:4; Ezekiel 36:26). We become the living epistles of God, with His nature and ways inscribed upon the tables of our nature (2 Corinthians 3:3; Hebrews 8:10; Hebrews 10:16).

There may be many who do not take the gift of righteousness seriously; but we can be certain that God does. He paid a high price for us to enjoy it, and He will definitely hold us responsible for what we do with it. He reversed the curse that came upon us through Adam, that made us all slaves to sin; and has now made us servants of righteousness (Romans 6:16; Romans 6:18-19; Romans 3:21-22; 2 Corinthians 5:21; 2 Corinthians 6:7; Philippians 1:11; Philippians 3:9; 1 Timothy 6:11; 2 Timothy 3:16). Grace and righteousness now reign over those who are born of God. Sin and death have lost their power; and should be given no place of dominion in our thoughts or lives (Romans 6:12,14). The dominion of death cannot be given greater power than that of life. Neither can the transgression of Adam be given greater consequence than the obedience of Christ Jesus. The gift of righteousness, which functions by the Holy Spirit, is far greater - in power and effect - than the plague of sin that operates by demon forces.

<sup>26</sup> Many people wonder just how righteous has Jesus made us? The question may be answered by evaluating just how much of a sinner Adam's disobedience made man. Then once we recognize the real effect Adam's disobedience had then we can appreciate the consequences of the obedience of Jesus, which has even a greater effect for those who will hear and obey. Fundamental to salvation is that we believe in righteousness and receive the gift of righteousness (Romans 10:10; 5:21; 2 Corinthians 5:21). If we reject this so great of salvation then we reject the word of God that produces the faith for the miracle of righteousness. Paul further establishes the reality of the change that was brought into our lives in the next chapter by making known that just as we were the servants of sin we are now the servants of righteousness (Romans 6:17-19).

As Adam's disobedience opened up the flood gates of iniquity the obedience of Christ opened up the flood gates of righteousness and brought an end of the tyrannical reign of sin for all of those who are willing to

20- Now the law came in so that the transgression may be magnified but where sin was magnified grace was more abundant.

21- So that just as sin reigned unto death even so also grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

## Chapter 6

1- What shall we say then should we continue in sin that grace may abound<sup>27</sup>.

2- Let it not be! How can we who died to sin<sup>28</sup> still live any longer in it.

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obey. Men may choose to continue on in their sins but the fact remains that the opportunity to come into this so great of salvation is extended to all mankind. The redemptive blood of Jesus was poured out not for our sins only but also for the sins of the whole world (1 John 2:2). In choosing to accept the gift of righteousness that has been provided for us the Holy Spirit comes into our lives to teach us how to live this life of righteousness. Everyday we must give ourselves to learning and growing in the knowledge of God as He instructs us and leads us in the path of righteousness for His namesake. Today lets make our calling and election sure (2 Peter 1:10). Two ways are set before us the way of life or death. We may choose the realm in which Adam lead all humanity or the realm into which Christ Jesus now leads. If you are willing to follow you may be absolutely certain that no matter what happens the Holy Spirit will always continue to lead and to guide. We may all confidently say: Jesus is my Savior. The Holy Spirit is my helper and my guide. The Almighty God is my Father and so I say I will remain here forever.

<sup>27</sup> Some would define grace as a sort of a permission slip to live ungodly and still be accepted as godly. However, this is nothing new Paul, Jude John and Peter had to deal with those even in their day who attempted to turn the grace of God into lasciviousness (Jude 1:4; 1 John 2:26-29; 3:6-8; 2 Peter 2:1-2). They had such a twisted concept of grace that they thought it meant that they must continue in sin so that they could be the recipients of grace (Romans 6:1-2). Yet to the contrary sin has no power to rule our lives because we now live under the domination of the Spirit of life, which has been brought to us by the work of grace (Romans 6:14; 8:3).

Sin will not and must not be given any place of dominion (Romans 6:14). Righteousness and true holiness has come by Jesus Christ and we are commanded by God to yield our members as slaves to righteousness (Romans 6:16; Ephesians 4:24; 2 Corinthians 5:21). If we obey sin then death reigns over us regardless of what you believe about Jesus or the grace of salvation which He has supplied. However, if we obey the word of His grace then righteousness will be the fruit of our life and grace will reign over us and govern our actions and conduct equipping us to live righteously and godly lives (Acts 20:32; Romans 6:16; Philippians 1:11; Romans 4:16; 5:21; 6:16; Titus 2:11-12).

<sup>28</sup> One can be certain that Paul definitely believed that once we are born of God we are given a holy and pure nature that is no longer under the domination of sin (Romans 5:12-21; 8:1-9; Corinthians 3:16-17; 6:9-11; 2 Corinthians 5:17-21; 6:14-18; Galatians 1:4; Ephesians 2:1-6; 4:24; Colossians 2:11-13; 1 Thessalonians 2:12-13; 3:13; 4:3-7; 2 Thessalonians 2:12-17; 3:3-6; 1 Timothy 1:5-11; 5:20; 2 Timothy 3:16-17; Titus 2:11-12; 3:3--11). The idea of having died to sin specifically speaks of an event in the past and not an ongoing process. Paul goes on to teach the absolute and profound message, in this chapter, that being raised up in newness of life we are set free, liberated from sin and have become the slaves of righteousness (6:18, 22).

Sin is not just a power of the old man (former nature) but the activity of doing things contrary to the nature of God. These are not subjective ideas of wrong deeds but are named numerous times by Paul (Romans 1:22-32; Galatians 5:19-20; 1 Corinthians 6:9-10; 2 Corinthians 12:20-21; Ephesians 4:17-19; 5:3-5; Colossians 3:5-8; 1 Timothy 1:9-10; Titus 3:3). The warning against sin was something that Paul probably included in most all of his messages. The message against sin is certainly found in all of His Epistle (except Philemon). Paul reasons with the saints who are dead to sin cannot live in it. Through the redemption that is in Christ Jesus we were separated from sin through the washing of regeneration and renewing of the Holy Spirit. Through the work of grace sin has no power to dominate or control us. Of course this does not mean that we cannot be tempted by it.

Now that we have been brought into the glorious liberty of the sons of God we must allow the Holy Spirit to lead us and guide us. We must yield to the wisdom that He has imparted and flee from those things that

3- Or, are you ignorant that as many of us as were baptized into Christ Jesus were baptized into His death.

4- Therefore, we were buried with Him by baptism into death that just as Christ was raised up from the dead through the glory of the Father<sup>29</sup> in this way also we may walk in newness of life.

5- If we have been joined together in the likeness of His death<sup>30</sup> so also shall we be in the resurrection.

6- Knowing this, that our old man<sup>31</sup> was crucified together with him so that the body of sin may be abolished that we should no longer serve sin.

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would entice and deceive us. The powers of darkness who come shrouded by sins lust continues to attempt to dominate us in a battle for our lives. However, we have been given the strength of the Lord and the power of His might to stand against all the tricks of Satan. R.A. Knox translates this verse in a very absolute fashion when he writes; "How can we who have died to sin breath its air again."

<sup>29</sup> Before we can ever have a resurrection there must first be a death. God in His great love for us experienced the sorrow of death so that we could experience the joy and the glory of the resurrection. Being buried is the certification of death and surely the resurrection is the surety of a miraculous and supernatural life. The first part of the resurrection that we receive is the spiritual resurrection or the inward resurrection (Ephesians 6:2; Colossians 2:12; 3:1). We were raised up by the glory of the Father when the Spirit of God came upon us and made us a new creature and gave us a new heart and a new spirit and put His Spirit within us. When we were born from above we were given a fresh new life. The Greek word used here 'kainoteti', in combination with the kind of life Jesus had when He was raised from the dead speaks of a new form of life. The life that was crucified with Christ and buried was one that was entirely sinful but the new one that is raised up together with Christ is to be entirely holy (Ephesians 2:1-5; 1 Peter 1:15-16; 2:5; Galatians 2:20; Philippians 1:21; Romans 6:22; 2 Peter 1:9-11; 1 John 3:6). We now live the life of the Spirit or the life of the heavenly realm instead of one that is carnal and earthly (Ephesians 2:6, 1:3Romans 8:5-9; Philippians 3:20; John 3:5-6). It is through living this heavenly life that we are guaranteed that one day we will also have a physical resurrection. Whereas we were once separated from God because of sin we are now separated (dead) from sin because of the life that we have received in Christ Jesus (Romans 6:6,11,18, 22; 1 John 3:6; 2 Peter 1:9-11). If we would only enjoy the full benefits of this life and allow the Holy Spirit to continually fill us with this realm then we would be raptured into the heavenly and not find it strange to be separate from the evil. We should give ourselves over completely to this ability to walk in this new sphere of life. If we take hold of everything that God has said about us in His word and accept it as ours then faith will take us into the experience of the word (2 Corinthians 3:18; 1 Thessalonians 2:13).

We may all say:

I am crucified with Christ

I am buried with Him by baptism into His death

I am raised up together with Him

I am alive together with Him

And I am seated together with Him in the heavenlies

<sup>30</sup> Col2:12; 2Cor5:15 John5:24; 1John3:14

<sup>31</sup> Salvation is Jesus formed in you (Colossians 1:28; 2 Corinthians 13:5; 1 John 3:24; 4:4). The life and presence of the Holy Spirit now living abiding in every dimension of our lives. The salvation that is in Jesus Christ is all about change! We are changed by the Holy Spirit and by the word of God (John 3:3,5 1 Peter 1:23). You cannot remain what you were before you met Jesus and received the miracle of salvation and make it into the kingdom of God. The change that the miracle of salvation brings must affect every aspects of a persons life. God was not interested in another religion when He sent the Word, Christ Jesus He was only interested in uniting the heart of man with His own. All that matters to God is that we have a nature change. When we call on the name of Jesus we are washed in the blood, washed with the waters of regeneration and the renewing of the Holy Ghost and given a divine nature all by the miracle of the new birth (Revelation 1:5; Titus 3:6; 2 Peter 1:4). Through this unification with God the Holy Spirit will teach and train us each day to walk in the purity and holiness of the divine nature all we must do is be willing to follow and learn.



- 7- For he who has died is set free from sin.
- 8- And if dead together with Christ we believe that we shall also live with Him.
- 9- Knowing that Christ being raised from death dies no more death has no more dominion over him.
- 10- For the death that he died to sin was once for all but the life that He lives is to God.
- 11- In the same way you also consider yourselves to be truly dead to sin but alive to God in Christ Jesus.
- 12- Therefore let not sin reign in your mortal body that you should obey its lust.
- 13- Do not present your members as instruments of unrighteousness to sin but present yourselves to God as alive from the dead and your members instruments of righteousness to God.
- 14- For sin not have dominion over you for you are not under the law but under Grace.
- 15- What then, shall we sin because we are not under the law but under Grace, it shall not be.
- 16- Do you not know that who you yield yourself servants to obey his servants you are to whom you obey whether sin unto death or obedience unto righteousness?
- 17- Because you were the servants of sin but by the grace of God you have now obeyed from the heart the blueprint of doctrine delivered to you.
- 18- and the you, having been set free from sin, have become servants of righteousness<sup>32</sup>.

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Newness of life is ours (Romans 6:4). The old things have past away (2 Corinthians 5:17). A new man has been created in righteousness and true holiness (Ephesians 4:24; Colossians 3:10). To understand this and live this life the Holy Spirit has come to teach us, lead us and guide us. As certain as there will be a new heaven and a new earth God has also made us a brand new man and destroyed the old (Isaiah 65:8,17; 66:22; 2 Peter 3:13; Romans 6:4; Colossians 2:11). If someone turns back to become once again in bondage to the beggarly elements, to the lust of the flesh, the lust of the eye, the pride of life and to a fleshly mind they had to turned back from a divine nature and forsake a total transformation to participate with the god of this world even as Adam did (Galatians 4:9; Ephesians 2:2-3; 1 John 2:16). The dividing line must be drawn between the new and the old, the good and the evil, the truth and the lie. We must all decide whose side we are on in this war. If we are on Gods side then let us remain faithful and consecrated to the salvation that He has given, the life of Jesus living in us.

<sup>32</sup> Could any stronger language be used to describe God's will for the manner and behavior of our lives as His saints? God has transformed our lives so that we might enjoy the blessedness of His abundant life. It is absolutely impossible to separate God's life and Spirit from His righteousness. Righteousness is one of the most important subjects of the Bible. There are approximately 741 occurrences of the word in the Old And New Testaments combined. In the Old Testament there are two words, which are translated righteous (tzadek and tzadekah). The Hebrew root occurs 508 times in the Old Testament (523 times according to Anchor Bible Dictionary; Righteousness-Old Testament). The primary word, which is used for righteousness (dikaiosune from dikaios) is found 91 times in the New Testament. The Greek root (dikaio-) is found 233 times in the New Testament. The quintessence of righteousness in the Old Testament is encapsulated in who God is; "Yahweh is righteous in all of His ways and holy in all of His works" (Psalms 145:17). The concrete meaning for righteousness in the New Testament is shaped by the way it was used in the Old Testament. Primarily the meaning is derived from the character of God and the description of His ways. Other examples are verses and context common to the Old and New Testament, some examples are: Genesis 15:6 found in Romans 4:3-22; Galatians 3:6; James 2:23; Psalms 112:3 found in 2 Corinthians 9:9; Psalms 45:7 found in Hebrews 1:9). There are Old Testament associations of the word for righteousness in Acts 17:31 with Psalms 9:8; 96:10; 98:9; 2 Corinthians 9:9 with Hosea 10:12; Ephesians 6:14 with Isaiah 59:17; 11:5; Revelation 19:11 with Psalms 96:13. In the Old Testament righteousness/righteous is used of God (Psalms 7:9; 116:5; 119:37-40; 144; Ezra 9:15; Isaiah 24:16) of His acts (Judges 5:11; 1 Samuel 12:7; Psalms 145:7); of God's people in general (Genesis 18:23-28; Psalms 68:3; Proverbs 21:21; Isaiah 5:23; Ezekiel 3:20; Malachi 3:18) of individuals such as Noah, Job and Daniel (Genesis 6:9; 7:1; Job 1:1; 2:3; Ezekiel 14:14,20). In the New Testament righteousness and justification are interchangeable. In fact, when either the Hebrew root or the Greek 'dikaion' are used they can equally be translated "just,

19- I speak as a man because of the frailty of your flesh for as you have yielded your members as slaves to impurity<sup>33</sup> and to iniquity unto iniquity in the same way now yield your members as servants to righteousness unto holiness<sup>34</sup>.

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justice/justification, justify" from the Latin, or "right, righteous(ness)," (Anchor Bible Dictionary; Righteousness- Greco-Roman World). Righteousness/righteous is used of God the Father (John 17:25); of Jesus (Acts 3:14; 7:52; 1 John 2:1) of the saints in general (Romans 1:17; Galatians 3:11; James 5:16; Hebrews 10:38; 1 John 3:7; 1 Peter 3:12); as the result of redemption (Romans 5:17, 19; 3:22; 6:18; 8:10; 9:30; 10:4; 14:17, 4:25; 2 Corinthians 5:21; Ephesians 4:24; Philippians 3:9) of individuals such as Joseph (Matthew 1:19); of Zacharias and Elisabeth (Luke 1:6); of Simeon (Luke 2:25) of Joseph a member of the council (Luke 23:50) as a category of people (Matthew 5:45; 9:13; 10:41; 13:17, 43, 49; 25:37, 46; Luke 1:17; 14:14; Acts 24:15; 2 Corinthians 6:14) of Old Testament saints (Matthew 23:29, 35; Hebrews 11:4). In the New Testament we are commanded to pursue righteousness (Matthew 6:33; 1 Timothy 6:11; 2 Timothy 2:22). We are called to be the servants of righteousness and to live righteously (Romans 6:18, 19; 1 Peter 2:24; Titus 1:8; 2:12; 2 Corinthians 6:7; 9:10; Romans 1:17; Ephesians 4:24, 6:14; Philippians 1:11). The New Testament is the message and ministry of righteousness (2 Corinthians 3:9; Romans 5:18; 14:17; Ephesians 4:24; 2 Corinthians 5:17-21).

<sup>33</sup> Purity is paired with holiness as impurity or uncleanness is paired with iniquity. The word translated unholy in Leviticus 10:10, means profane or common (Hebrew- chol). The first thing that God taught Israel with regards to the holiness of His presence was that there had to be a clear distinction between the holy and the profane and the pure and impure (Leviticus 10:10). It was the transgressions and sins of the people that created uncleanness (Leviticus 16:16). Paul defines the difference between that which is holy and unclean in more specific terms in Romans, revealing that uncleanness is the opposite of righteousness. As righteousness is the practice of those who are holy iniquity is the practice of those who are unclean. The service to righteousness or to uncleanness depends on the master that is being obeyed. As the servants of the sinful nature righteousness was not possible but having been liberated by Christ Jesus from the sinful nature and made servants of God the power of godliness and holiness brought to us by the Holy Spirit produces the fruits of holiness (Romans 6:16-22; 1 Thessalonians 4:7). The Holy Spirit who is now our Master will lead us and guide us into every aspect of righteousness and true holiness and all we must do is follow.

The failure of the priest in the Old Testament was that they had fallen so far from communion with God that they no longer made a distinction between that which was holy and pure and that which was profane and unclean (Ezekiel 22:26; 44:23). The people of Israel having lost their concept of the holiness of God began to call things that were good, evil and evil things good. Their false doctrines so led them astray that they had lost a sense of right and wrong (Jeremiah 23:11-22; Isaiah 5:20). When we lose our direction failing to recognize the will of God we end up persecuting those who believe in righteousness and holiness. Suddenly everyone who believes in such purity becomes the bad guy who is misguided and religious.

The concept of common and unclean extends to all of those individuals that were not part of the community that God had made holy. The Lord Jesus intending to send Peter to the house of Cornelius had to make it clear that the Gentiles would no longer be considered something that would defile those who belonged to God. The Lord revealed to Peter that those of the Gentiles who would be redeemed would also be made pure and that Peter was not to call anything that God had made pure common or unclean (Acts 10:14-15, 28). It is essential that those of us who have been redeemed do not make the mistake of taking on a false identity. If we consider ourselves to be common or unclean then it is the same as saying that we have not been redeemed. We must embrace the redemption that is in Christ Jesus that has made us the example of His righteousness and holiness (2 Corinthians 5:21; Ephesians 4:24). Father has granted to us the power of godliness and the beauty of holiness and so let us walk in it (Luke 1:74-75; 2 Peter 1:3, 6; 2 Peter 3:1; Titus 1:1; 1 Timothy 6:11; Romans 8:4; Galatians 5:16; 1 Chronicles 16:29; Psalms 29:2; 96:9).

<sup>34</sup> The word group associated with holiness occurs 230 times in the New Testament. Like the subject of righteousness it is one of the most important issues related to our relationship with God. The word used here for holiness may also be translated sanctification. Holiness is a dedication to the same moral purity that God has and to which He has commanded us to be "holy for I am holy" (1 Peter 1:15-16; 1 Thessalonians 4:7; 2 Timothy 1:9). We are sanctified or dedicated to this moral purity through Christ Jesus and through the Holy Spirit. Both Paul and Peter cause us to understand that it was through the

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22- But now having been set free from sin, and being servants to God, you now have your fruit<sup>35</sup> unto holiness<sup>36</sup> and the end eternal life.

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sanctification of the Holy Spirit that we were born into the kingdom of God " But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13); Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (1 Peter 2:1). Our identity in God is so encapsulated in holiness that we are called holiness unto the Lord (Zechariah 14:20-21). In the New Testament those who have believed in Christ Jesus are referred to as "saints" or "holy ones" 63 times. When we consider that God's people are only called Christians 3 times in the New Testament we are impacted by the true identity of the believer. Holiness is so important to New Testament theology that we are told that without it we will not see the Lord (Hebrews 12:14). Just as the Lord Jesus Christ is our righteousness He is also our holiness (1 Corinthians 1:30; Hebrews 2:11). Just as the Lord Jesus made us righteous He also made us holy. He made us holy through the new birth and the washing of regeneration and renewing of the Holy Spirit (1 Peter 1:2; Titus 3:5). Through this radical transformation of nature and empowerment of the Holy Spirit we are able to live holy lives and truly be the saints of God. The conduct of Holiness is righteousness. Therefore, because we have been made holy and live under the leadership of God we yield our members as servants to righteousness. "Hagiasmós (sanctification) is similar to dikaiosínē (justification) which denotes not only the act of God's free grace in justifying sinners, but also the result of that justification upon the sinner in making him just and equipping him to recognize the rights of God on his life. Hagiasmós refers not only to the activity of the Holy Spirit in setting man apart unto salvation and transferring him into the ranks of the redeemed, but also to enabling him to be holy even as God is holy (2 Thess. 2:13), Zodhiates, S. (2000, c1992, c1993). The complete word study dictionary: New Testament.

<sup>35</sup> Fruits are the expressions of ones conduct and manner of life. When we were the servants of sin our fruits were the shameful behaviors of iniquity. Now that we are the servants of God our behavior glorifies God. The fruit of holiness is in fact the same as the fruits of the Spirit, love joy, peace, enduring patience, gentleness, goodness, faith, meekness and temperance (Galatians 5:22-23). These are the evidence that our members are yielded to the Holy Spirit. The Holy Spirit who is leading and guiding us into all truth produces those things, which pertain unto holiness as we voluntarily yield ourselves to His influence (John 16:13; Romans 6:13; 2 Peter 1:3). He is our teacher who has come to show us how to function in the nature of God (1 John 3:24; Philippians 2:13; Colossians 1:29; 1 Thessalonians 2:13; 1 Timothy 3:17). If we will yield ourselves to Him then we are baptized in His influence (Ephesians 5:18; Romans 6:16, 19; Galatians 5:25). We are not able to bear these fruits of holiness unless we are willing to dwell in Jesus. This life of the Spirit demands that we dwell in Jesus as a branch dwells in a vine, for without Jesus we can do nothing (John 15:5; Romans 7:4; Philippians 1:11). The fruit that was in our lives before we were made a new creation were the fruits of death and of sin (Romans 7:5). But now we have the fruit of the Spirit of life, which is in all goodness, righteousness and truth (Ephesians 5:9). It is essential to recognize that these fruits of holiness are in our lives as an act of submission and obedience to God. When we recognize that we are coming under the influence of unholy emotions we must submit ourselves to God and bring it to an end. For example the contrast between the fruit of sorrow and the fruit of joy is easy to discern. When we find our members taken over by the cares and concerns of the world and sorrow begins to dominate us we must recognize that we are not yielding ourselves to the Spirit of God. At the very moment that we recognize this we must choose to dwell in Jesus by turning to Him as our Savior and Lord. As we look unto the one who has come to provide for us, who is the author and finisher of our faith He comes and rescues us. As we yield our members to God the joy of the Lord begins to spring up and flow out of us as rivers of living water

<sup>36</sup> Holiness is defined by that which is consistent with God's nature and character. God Himself is the personification of holiness and thus is the standard of it. The people of God were placed under a strict command to maintain the honor, reputation and glory of the holiness that was conferred upon them by God (Leviticus 10:3; 11:44, 45; 19:2; 20:26; 22:32; Numbers 15:40-41; 20:12-13; 27:14; Deuteronomy 7:6; 14:2; 32:51; Isaiah 63:10,11; Psalms 51:11). In the Old Testament the holiness of God was emulated in the

23- For the wages of sin is death but God freely gives eternal life through Jesus Christ our Lord<sup>37</sup>.

## Chapter 7

From the Dominion of Sin to the Dominion of Law to the Dominion of Christ (vss. 1-6)

1- Do you not know brethren, for I am speaking to those who know the law, for the law has dominion over a man as long as he lives.

2- Therefore, a married woman is bound by the law to the husband while he lives but if the husband dies there is a release from the law of the husband.

3- So then while the husband lives she shall be called an adulteress if the woman has another husband but if the husband dies she is free from the law and is not an adulteress while being with another husband.

4- In the same way my brethren you have died to the law through the body of Christ. You belong unto another, the One who arose from the dead, so that you may bring forth fruit unto God.

5- For when we were in the flesh the passions of sin that were by the law were at work in our members bringing forth fruit unto death<sup>38</sup>.

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peoples lives by obeying His commands. In the New Testament the Holiness of God has come to life by the indwelling of the Holy Spirit who brings the manifest holiness of God's own person into our lives as we yield to Him and walk according to His leadership (Galatians 5:16; Romans 8:4, 14).

<sup>37</sup> We may gain the insight and wisdom that we need from this verse to make all of the right decisions for the rest of our lives. When we realize that God will not be mocked for whatever a man sows that shall he also reap then we can most assuredly make sound decisions that are not influenced by deception (Galatians 6:7-8). When we are faced with sin and the power of deception would attempt to make it less than harmful we can take hold of the insight of scripture and realize that the act of sin will result in death and destruction. If we will allow the Holy Spirit to show us the reward of the wicked and the terrible consequences of what seems to be a harmless act of passion or desire then we will find ourselves safely kept by the power of God and the wicked one will not be able to touch us (1 Peter 1:5; 1 John 5:18). If we will allow the word of God to abide in us we will reap the rewards of conquering the wicked one (1 John 2:14; 3:9; John 5:17). If we sow to the Spirit we will reap the continual flow and supply of abundant and eternal life that is a well spring on the inside flowing out like a river and providing all that we have need of according to our Fathers riches in glory by Christ Jesus (John 4:14; 7:38; Philippians 4:19; Ephesians 3:16).

<sup>38</sup> Here as in other places Paul used the word flesh (Gr- sarx) to refer to a realm of darkness and the spirit of this world (Ephesians 2:2-3; Galatians 5:19-21; Romans 8:9). He uses this word somewhat synonymously with the natural man (Gr- psuekikos) as in 1 Corinthians 2:14 (Jude 19). Paul makes it perfectly clear that we are no longer in that realm called the flesh both here and in the next chapter (Romans 7:5-6; 8:3,9). Those that are in the flesh cannot please God anymore than those who are in the natural can receive the things of the Spirit of God. These are two isolated realms. What is so important to grasp is that Paul is talking about the time in the past when we were in the flesh (sinful nature). Now through Jesus Christ we have been delivered from the spirit of the world and translated into the kingdom of the dear Son (Colossians 1:13; Acts 26:18; Ephesians 2:6; 5:8; 1 Peter 2:9; Romans 6:17-18). We no longer vainly attempt to walk in the ways of God through human effort entangled with the power of sin but through the Spirit of God that has been placed in a new creation.

Paul makes the law and sin as inseparable as the Spirit of God and righteousness. Paul has already revealed that the cause of sin was the rebellion of Adam against God (Romans 5:12,14,17,19). He has also established that the law came to reveal the subsequent sin and the nature of sin that was contrary to God and dominate in every man (Romans 5:13,20; 1 Corinthians 15:56; Romans 7:13). It is the nature of sin that must be removed if a man is going to be free to obey God and live after the nature and passions of the Holy

6- But now we are released from the law, being dead to that which held us so that we are servants in newness of Spirit<sup>39</sup> and not of the old letter<sup>40</sup>.

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Spirit (Romans 6:6; Galatians 5:24; Colossians 3:9-10; 2:11-12; John 3:3-6). The law held men in the bondage of condemnation because the law could not deliver man from the sinful nature (Romans 4:15; 5:20; 6:14-15; Galatians 3:21-25; 2 Corinthians 3:3-9). The law could only point out the nature of sin that produced the fruits of death (Romans 6:21). As man is one flesh with the woman that he married even so man had become one flesh with the law and the sin that it revealed. Through Christ Jesus both the sin and the law that revealed the sin were put to death so that we could be free (1 Peter 2:24; Galatians 3:10-13; Colossians 2:14).

The fruits of life or as Paul said in the previous verse the fruits of God are now present in the life of those who have been made a new creation (Romans 6:22; Galatians 5:22-23; Philippians 1:11). All of those who have been born of God are not under the law nor are they still held under the dominion of sin (Romans 6:1,7,12,14,18,22). The fruits of the Spirit are the fruits of life. They are also called the fruits of righteousness. The fruits of righteousness could not come by the law because the law could not impart the life of God (Galatians 3:21; Romans 8:4; 1 John 5:12). We are now free to be righteous and the servants of God with no need for the law but through the new creation (Philippians 3:3; 2 Corinthians 5:17; John 3:3-6).

"It is important to notice the parallels between verses 5 and 6, and at the same time their relation to what follows. Verse 5 describes the pre-Christian experience, and has its parallel in 7.7-25; verse 6 describes the present life of faith under the leadership of God's Spirit, and has its parallel in 8.1-11."

Newman, B. M., & Nida, E. A. (1994). A handbook on Paul's letter to the Romans.

"Once again Paul drew a comparison. Verse 5 describes the preconversion days of the believers at Rome when they were "controlled by the sinful nature." Verse 6 moves ahead to the time when they were no longer in bondage to the law."

Mounce, R. H. (2001, c1995). Vol. 27: Romans

"The expression "in the flesh" refers to the condition of a person in the absolute control of the evil nature, as is clearly seen by a consideration of Paul's words in 8:9, where he says, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God, dwell in you." That is, in the case where the person is indwelt by the Holy Spirit, that person is not in the control of the evil nature. That individual is a saved person. Consequently, the one who is in the flesh is an unsaved person, the flesh here referring to the fallen nature."

Wuest, K. S. (1997, c1984). Wuest's word studies from the Greek New Testament :

<sup>39</sup> Paul is not describing his regenerated life in Romans 7:7-25. If he were, then we would be faced with a dramatic number of contradictions - beginning with his own writings. A few of the first things that we have to understand is that Paul was not under the Law, but under Grace. Therefore, the effects of the Law and its dominion described in verses 7-25 were no longer relevant to him. Secondly, Paul was not in the flesh but in the Spirit; and therefore no longer bound to the dictates of the flesh described in verses 14-25. Also, Paul was no longer dependent upon the inability of the flesh or human ability to keep the law. Rather, because of Grace, he had been filled with the Spirit; and now by the Spirit did by nature those things contained in the Law (Romans 8:4,9; Ephesians 4:24; 2 Corinthians 5:17-18). Paul viewed being under the Law as equivalent to being under sin; and because he was set free from sin, he was also set free from the Law. Therefore, because of the new life in Christ Jesus, he was liberated to live the life of Christ, by the Spirit; no longer being subject to either sin nor the Law.

One of the confusing things about Romans chapter 7 is that Paul speaks in the present tense in verses 14-25. What we must realize though - is that he is reflecting on what it was like to live dependent upon the Law. He began his discourse by declaring that he was no longer under the law, the flesh, nor the domination of sin (Romans 7:1-6). It is important to recognize that Paul uses the first person past tense in verses 7-13 and then, while talking about the same subject of being under the law, shifts to the first person present tense. Whether one wants to consider this an autobiographical style, or a unique usage of the "historic present" tense; this is secondary to the fact that Paul is clearly talking about the life that he had once lived under the Law.

There have been those who have twisted what Paul said, and made the removal of the Law a removal of prohibition against sin (Romans 4:15; Romans 5:13; Romans 7:9). But to conclude such a thing is to ignore the many situations where God judged mankind before the Law was given. Adam and Eve were not under the Law, but their disobedience was judged. All of the world was judged in the days of Noah because of

## Being Under Sin Passed to Being under Law

7- What then shall we say? That the law is sin? By no means! Yet had it not been for the law I would have not known sin. For I would have not known lust if the law had not said not to lust<sup>41</sup>.

The inability of the Law and Self-discipline to conquer sin.

14- sold into slavery under sin<sup>42</sup>

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their sins. Sodom and Gomorrah knew nothing of the Law of Moses, but their sins and iniquities were met with the righteous judgments of God; and their cities were reduced to ashes. All of these people and nations were all held responsible for their sins, even though they knew nothing of the Law of Moses. Thus it is incorrect to say that for a person to be guilty before God, he must know what sin is with respect to the Law of Moses. Furthermore, now that the Law has been removed, there is a greater demand to live free from all sin - and to be servants of righteousness! (Romans 6:13-22). Paul made a clear distinction between those who know God, and those who do not. He defined this difference by the fruits of sin unto death; or fruits of righteousness unto God (Romans 6:21-22; Romans 7:4-5; Philippians 1:11). Paul made it very plain for all of us to understand that those who commit the 17 works of the flesh have no part in the kingdom of God, nor inheritance with Christ (Ephesians 5:5; Galatians 5:21; 1 Corinthians 6:9-10).

We are released from the Law and are married to Christ; so that through the miracle of salvation we can be conformed to the image of Christ, and walk in the righteousness of God (Romans 3:21-22; Romans 8:29; Romans 10:3; 2 Corinthians 5:21). Today the Laws of God, that were once only written on tables of stone, are written on the tables of our hearts and minds by the Spirit of God; so that we may do them (2 Corinthians 3:3; Jeremiah 31:33; Hebrews 8:10; Hebrews 10:16; Ezekiel 36:26-27).

<sup>40</sup> The two subjects that will be contrasted in Chapters 7:7-25 and 8:1-11 are presented here and in verse 5. There should be no question in anyone's mind that Paul's intent was to reveal the bondage of the law and the slavery to sin in the remaining verses of Romans chapter 7. The contrast is the life and freedom of the Spirit, which we now have or the bondage of the law to which we were once slaves. All those who were under the law and had received the life that is in Christ Jesus were given newness of life, the life of the Spirit of God. Consequentially, the law was no longer necessary in that it was given for the purpose of revealing the wicked state of man's heart. Now that we have newness (kainotes) of life or the unique life, which is the life of Christ imparted to us by the regeneration and renewing of the Holy Spirit the law has no covenant purpose (Titus 3:5; Romans 6:3; Colossians 3:1-4). Through the redemption that is in Christ Jesus we have been delivered from the nature of sin and the law that proved that nature. Instead of being governed by the law and relying on human ability to please God we are governed by the Holy Spirit and rely upon divine strength to do all those things that please the Father. As a result through the newness of life we are the servants of righteousness instead of the servants of sin (Romans 6:17-18).

Through the New Covenant all of the types and ritual forms described by the law became a living spiritual reality in the heart of man. Circumcision was no longer of the outward man but of the heart, the law was no longer on tables of stone but written on the tables of the heart and man no longer walked in the righteousness of the law but in the true righteousness produced by the Spirit of God (Romans 2:29; Colossians 2:11; 2 Corinthians 3:1-3, 6). Thus we serve God in the new way made possible by the Spirit and not in the old way attempting to observe a written code. The law was once in control of man and was the only way that anyone could come to God. Now through Christ Jesus we are dead to the former nature and as a result dead to the law that governed it (Galatians 4). Through the redemption that is in Christ Jesus we are alive unto God and by nature we do those things, which the law attempted to dictate to man (Romans 6:11; 8:4; Ephesians 4:24). The contrast that Paul makes is straight forward one is either in bondage to the law (7:7-25) or they have been given the freedom of the Spirit (8:1-11).

<sup>41</sup> Exod 20:17; Deut 5:21

24- Wretched man that I am who will rescue me from this body of death?

25- (I thank God through Jesus Christ our Lord). So then, I myself serve the law of God with my mind<sup>43</sup> and the law of sin with my flesh<sup>44</sup>.

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<sup>42</sup> Further, we find, in vers. 5 and 6 of ch. 7, the obvious theses of the two sections that follow, in the remainder of ch. 7. and in ch. 8. respectively. Their wording exactly corresponds to the subjectmatter of these sections; and ver. 5 distinctly expresses the state of being under law, ver. 6 the state of deliverance from it. And, further, could St. Paul possibly have spoken of the regenerate Christian as "sold under sin" (ver. 14)? His state is one of redemption from it. We may observe, further, that the mere use of the present tense in ver. 14 and afterwards by no means necessitates our supposing the apostle to be speaking of his own state at the time of writing, and therefore of the state of a regenerate Christian. He uses the present to add vividness and reality to the picture; he throws himself back into, and realizes to himself again, his own former feebleness; and he thus also more clearly distinguishes between the state described and the imagined previous one before law had begun to operate. The view which we thus confidently advocate is that of the Greek Fathers generally, the application of the passage to the regenerate Christian being apparently due to Augustine in his opposition to Pelagianism; i.e. according to his later view; for in his earlier days (Prop. 45 in 'Ep. ad Rom.,' 'Ad Simplic.,' i. 91; 'Conf.,' vii. 21) he had held with the Greek Fathers.

(The Pulpit Commentary: Romans. 2004 (H. D. M. Spence-Jones, Ed.) (185).

<sup>43</sup> Paul's message in Romans chapter 7 is one that describes the absolute inability of the law to bring anyone into the glorious liberty of the sons of God. He drives home the fact that those who trust in the law are under the bondage of sin and are powerless to overcome it. He proves that although God's law describes God's righteousness no observer of the law through the works of the law was able to walk in the glory of God's commandments. In fact, where can anyone find in the New Testament the idea that God requires His saints to serve the Law? Furthermore, where in the New Testament can anyone find any supporting scriptures that the people of God are to serve God with their minds (Gr.- nous)? The answer is, nowhere! And in reality if we heard anyone even begin to teach such a thing we would all rise up and say, heresy! The New Testament communicates a very different Gospel message than this. Our minds are to be submitted to the mind of Christ and governed by the Holy Spirit (Romans 8:27; 12:2; 1 Corinthians 2:16; Ephesians 4:23; Philippians 2:5; 4:7; Hebrews 8:10,16; 10:16; 1 Peter 4:1). The natural mind of man is the enemy of God and cannot be subject to Him (Romans 8:6-7; Ephesians 2:3). When we look at the opening statements of Romans chapter 7 we discover that Paul is continuing his argument as to why no one should in any way trust in the Law in an attempt to please God (Romans 7:1,4,6). He makes it very clear that the saints are not under the Law nor bound by the power of sin before he sets out to describe the spiritual condition of those who trust in the Law (Romans 7: 4-6). We must understand that the statement, "I think God through Jesus Christ our Lord" is simply a parenthetical statement. Paul makes this statement as he pauses for a moment in describing this desperate circumstance, which he and all other observers of the law found themselves in. Through Christ Jesus every yoke of that sin has been broken and as those who are a new creation in Christ Jesus we serve God with a new heart and rely upon the Holy Spirit for the divine ability to do all that please the Father (Romans 6:4,6-7,12,14,17-18; 8:2,4,9,14-16, 26-27,29,31).

<sup>44</sup> There are a number of reasons why Paul (a new man not a wretched one) could not possibly be referring to his life as a new creation in Christ in this passage. The first reason is that Paul says that he was serving the law of God (Moses) with his mind. Paul would be the last person to say that he was serving the law. We can be certain that when he says "law of God" in this passage that he is referring to the Old Testament law because it is the subject of this chapter. Although, Paul begins the chapter by using the word "law" to refer to the Old Covenant, in verse 22 he applies the phrase "law of God" to the same context making "law" and the "law of God" equivalent. As a result we can be certain that Paul is using the "law of God" to refer to the "law of Moses." which in total is used 23 times in this chapter. Paul never used the phrase "the law of God" to refer to the New Covenant in any of his other writings. In fact, the only time he ever used this phrase was the two times that it occurs in this chapter. If we do not conclude that these are Paul's reflective comments with respect to the time when he trusted in the Law of Moses then we are left to conclude that Paul continued to serve the Law of Moses after he accepted Jesus and that He did not consider himself a regenerated man.

If we conclude that Paul served the Law of Moses then we must also accept that he did so with his mind and not His heart. In this condition then he is the slave to sin that he rejects (in Chapter Six) after having

## Chapter 8

1- There is now no condemnation<sup>45</sup> for those who are **in Christ Jesus**<sup>46</sup> who walk not after the flesh<sup>47</sup> but after the Spirit.

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been born of the Spirit. Clearly these arguments set forth in chapter seven describe Paul as a slave to the nature of sin because of his bondage to the Law of Moses. Now if this is the confession of Paul's life in Christ Jesus then this is in stark contrast to everything else he said elsewhere. We can be certain that this is not Paul's confession of faith in Christ Jesus. Paul was addressing the fact that the law was powerless to deliver man from the sinful passions, which worked in the members of those who trust in the law. Therefore, he sets out to prove that under the law he was indeed a slave to sin because the law of Moses was powerless to deliver anyone from the law of sin and death. He argues that he had no ability to do that which was holy but rather was full of covetousness and evil, equivalent to the state described in Romans 3: 9-20, (7:8,11, 15). Paul proves that in this condition he had no power over sin but that sin ruled and dominated his life (14-15, 17-21, 23,25). He argued that he was not alive to God but dead in sin and continually being killed by the law that condemns it (10-11,24). Paul also revealed himself to be one who was not spiritual, a realm that he later proved to be the condition of those who are cut off from God and have no access to the realms of the Holy Spirit (7:14; 1 Corinthians 2:13-14).

Are we to conclude that Paul served the Law of Moses and that he was a sinful man who was powerless to live the life of Christ? Are we to conclude that the life of the Spirit that brings righteousness and the power to live a holy and godly life was not in Paul? Are we to think for a moment that Paul lived after the flesh and was a slave to sin? Paul made it clear 12 times in chapter six that he was no longer a slave to sin rather he was a slave to righteousness (Romans 6:2,6,7,9-11,12, 13,14,17,18,19,20,22). Certainly, he was so repetitious in part, to help us understand those reflective things that he would say in chapter seven. Also, in chapter eight Paul makes it equally clear that he was not in the flesh but in the Spirit (8:1,4,5,8,9). Paul was simply revealing the fact that the law could not change a sinful man into a righteous one. Therefore, he described to us the conflict that a man would have who trusted in the law using his own experience as an example. He is arguing that the law was powerless to redeem man from the power of sin similar to the message he set forth in Romans chapters 3-4 and Galatians chapters 3-4.

Whereas chapter seven is a chapter of bondage chapters six and eight are of freedom and authority? Are we to accept irreconcilable contradictions? Should we choose the life of defeat and sin of chapter seven over the life of freedom and authority revealed in chapters five, six and eight? Every verse of Romans chapter 7:8-25 are a direct contradiction to everything that Paul said about himself elsewhere in scripture. If Paul was a sinner he had no right to expect others to live free from sin or to encourage them that they had authority over sin and the devil. If sin is not condemned by God then it was meaningless for Paul to say that those who had sin in their lives had no inheritance with Christ and the Kingdom of God (Ephesians 5:5; 1 Corinthians 6:9; Galatians 5:21). Instead Paul referred to the saints as those who lived in and practiced righteousness not sin (Romans 5:18, 19, 21; 6:13, 16,18,19; 8:4; 9:30; 10:3; 10:10; 14:17; 1 Corinthians 15:21; 2 Corinthians 5:21; 6:7, 14; Galatians 3:21; Ephesians 4:24; 5:9; 6:14; Philippians 3:9; 1 Timothy 6:11; 2 Timothy 2:22; 3:16; Titus 2:12; Hebrews 12:11). He said that sin and death had been destroyed and had no more power over the saints (Romans 5:21; Romans 6:9-10, 12; 8:2; 2 Timothy 1:10; Hebrews 2:14). He revealed that the power and nature of sin had been removed (Romans 6:2-3,6,7,12,13,14,18,22; 7:5; 8:2,3; Galatians 2:17; 5:24 Ephesians 4:26; Colossians 2:11; 1 Timothy 5:20; Hebrews 10:26; 12:1. Paul makes it very clear that he was not the servant of sin (Romans 6:20). Paul referred to his body as being holy and the servant of Christ (Romans 12:1; 1 Corinthians 6:13,15,19-20; 7:34; 2 Corinthians 4:10-11; Philippians 1:20; 1 Thessalonians 5:23). Paul made it very clear that he had the nature of Christ and that he lived the life of Christ (Romans 8:29; 13:14; 1 Corinthians 2:16, 11:1; 2 Corinthians 2:14-15; 3:3,18; 5:17,20; 10:7; 11:10; 12:9; 13:3,5; Galatians 1:16; 2:20; 3:27; 4:19; 6:15; Ephesians 2:5,6,10; 3:19; 4:13,24; Philippians 1:11,20-21; Colossians 1:27-28; 2:6; 3:3-4; 2 Timothy 1:9; 2:19; 3:12; Titus 2:12; Hebrews 3:6).

<sup>45</sup> Romans, chapter 3:1-20 and 7:1-25 outlined the condemnation that existed under the Law revealing a powerless and guilty condition of sin. The condemnation or death sentence came as a result of the disobedience and rebellion of Adam (Gen 2:17; 3:7, 24; Romans 5:12-21). This condemnation has come upon all mankind whether they are Jew or Gentile (John 3:18). The only possibility of being set free from



## 2- For the Law of the Spirit of life in Christ Jesus has freed me from the law of sin and death<sup>48</sup>.

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the condemnation is to be made a new creation in Christ Jesus. When we are born into this world we were born under the penalty of death that Adam was sentenced to. The only way that the death penalty can be justly satisfied is that we be put to death with Christ Jesus. When we call upon the name of Jesus, God works a miracle for us and allows us to be crucified with Christ (Romans 6:6; Galatians 2:20). At that moment the old life that is under the condemnation of sin is destroyed (Romans 6:3; Colossians 2:11). Then by the Spirit of God a new creation is raised up that has perfect fellowship with God (Romans 6:4-6; Colossians 2:12). The new life functions in the righteousness of God in Christ and has the nature of Christ Jesus and the Holy Spirit (Romans 8:9; John 3:6; Galatians 3:27; Ephesians 4:24; 2 Corinthians 5:21). Those who would hang on to any dimension of the Law (much less any other human program for justification) are foolish because the Law is powerless to set anyone free from Adam's transgression and the rule of sin and death. In Christ Jesus we have so radically been accepted in Christ Jesus that condemnation has no place for those who live the life of the Spirit. Although Satan will continue to condemn us and lie against the truth we must stand fast in the freedom that Christ has given to us and not allow condemnation in our thoughts or behavior. From this day forward commit yourself to believing God. He has made you new therefore believe Him and see yourself as new. Let the word of God rule your heart and mind and let those things which you say and believe communicate the glorious works of the new creation (Philemon 1:6; Romans 10:10; Psalms 19:14; Matthews 12:37).

<sup>46</sup> Being in Christ Jesus is the dominant theme of Romans chapter 8 as well as the dominant theme of Paul's revelation and ministry. Paul uses the phrase "in Christ" (en christo) 73 times from Romans to Philemon. However, he actually makes many more references to being in Christ for in Ephesians chapter 1 he refers to being in Christ with other phrases such as "in him" or "in the beloved" a total of 13 times. Also, in John 14-17 Jesus declared that we would be in Him or He would be in us 19 times, (John 14:17,20,23; 15:2,4,5,6,7; 16:33; 17:11,21,22,23,26). Peter referred to us being in Christ 3 times in his First Epistle and John uses the phrase "in him (Christ)" 13 times (1 Peter 3:16; 5:10,14; 1 John 1:5; 2:5,6,8,15,27,28; 3:5,6,15,24; 4:13,15). However, there are many more references to Christ Jesus, the Holy Spirit or the Father being in us or we throughout the New Testament.

<sup>47</sup> The flesh may be understood as walking after the human ability, which cannot fulfill the promises of God. An example of this is given in Galatians chapter four, Abraham attempted to fulfill the promise of God through his own human ability (4:23, 29). We know that Abraham did not stagger at the promises of God but he at one point thought that he would be able to fulfill God's promises through his own ability and therefore took his concubine Hagar to wife (Romans 4:20). It is this same human ability that is addressed in verse 3 as the reason for the Law being weak. The Law was powerless to impart the life or the Spirit of God and therefore it was dependent upon man's human ability and discipline to fulfill the righteousness of God (Galatians 3:21). Jesus told Nicodemus the ruler of the Jews that those who had been born of the flesh were flesh (earthly or natural). Therefore flesh may be understood as the natural human ability to which Jesus said He could do nothing by, "I can of my own self do nothing" and to which Paul said he knew nothing by and to which we are all commanded to deny (John 5:29; 1 Corinthians 4:4; Matthew 9:32). It is this natural life that was subjected to death and condemned under a penalty of eternal death because of Adam's transgression. It was also to this flesh or earthly existence that the Word was made, thereby becoming the sin offering for all of mankind. Jesus suffered in the flesh and we are commanded to arm ourselves with the same mind (1 Peter 4:1-2). So as Jesus was subject to temptation and suffered being tempted but did not yield we ourselves are to be partakers of the same (Hebrews 2:18; 5:8). It is to this determination of resisting the devil or abstaining from fleshly lust that the last part of verse 3 addresses, which is a state of being in the flesh or earthly existence but having been born of the Spirit we are empowered to give no place to sin.

<sup>48</sup> Whereas we were once controlled and dominated by the law of sin and death, we are now under the power and influence of the law of the Spirit of life. The supply of the Spirit is a wellspring of provision, springing up in us and supplying us with every aspect of the life of God (John 4:14). The prophet Jeremiah described the law of the Spirit of life when he said, "I will put my law in their inward parts and write it in their hearts." (Jeremiah 31:33). The prophet Ezekiel said, "A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a new heart of flesh." (Ezekiel 36:26). Now that the servitude to sin and death have been broken, we are freed to obey

3- For the Law was powerless in that it was weak through the flesh God sent His Son in the likeness of sinful flesh<sup>49</sup> and concerning sin condemned<sup>50</sup> sin in the flesh.

4- That the righteousness of the Law<sup>51</sup> might be fulfilled in us who walk not after the flesh but after the Spirit.

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the rule of the Spirit and be the servants of righteousness. As we are led by the Spirit and learn to walk according to His spiritual laws, we have the witness that we are the sons of God, and the fruits of our lives are holiness (Romans 6:16-19, Romans 6:22; Romans 8:14; Galatians 5:18; 1 Corinthians 2:13; Matthew 7:16-20; Galatians 5:22-23; Philippians 1:11)

<sup>49</sup> Although the Word, Jesus Christ, became flesh He did not become sinful flesh (John 1:14; 1 Peter 2:22; 4:1-2). The flesh of Jesus Christ was absolutely sinless he never one time sinned and thus condemned or pronounced sentence against sin being in the flesh. It is important to distinguish between the flesh of human ability and natural limitation and the flesh of a sinful nature. Sinful flesh refers to the depraved and wicked nature, which is a condition of man because of Adam's sin (Romans 5:12-21). It is the same as the spirit of the world that works in the children of disobedience, which is also all that is in the world, the lust of the flesh the lust of the eye and the pride of life (Ephesians 2:2; 1 John 2:). The sinful flesh is the Old Man that was put to death by the death of Jesus Christ our Lord (Romans 6:4-6). It is a realm belonging wholly to the god of this world the prince and power of the air the spirit that works in the children of disobedience (Ephesians 2:3; Galatians 5:19). Sinful flesh is the state of the unredeemed man dominated by the sinful nature or fleshly lust and the works of the devil (1 Peter 2:11; 1 John 2:16; 3:8). Jesus was made like us so that we could be born again and made like him. And now we are not of this world even as He is not of this world (John 17:14,16).

<sup>50</sup> The Greek word 'katakrimo' is used to describe those who are condemned to destruction (2 Peter 2:6; condemned to death (Mark 10:33) and of God's condemnation (Mark 16:16; 1 Corinthians 11:32). In this verse it may properly be translated God has "pronounced his sentence" (on) sin in the flesh. God has pronounced sentence on sin in the flesh whether the person is a Jew or a Gentile because there is no difference all are descendents of Adam and have the law of sin and death dominating their lives. There is only one way to be free from the judgment of sin and death that fell on Adam and that is through the salvation that is in Christ Jesus. Paul told the Colossians that the "body of the sins of the flesh", were removed by the circumcision of Christ, which was the true circumcision. Jesus our Lord walked in perfect obedience to the Father and although fleshly lust warred against Him he never one time gave in. He proved that the earthly realm that Adam had been placed in was perfectly designed in the image of God and that sin had no place in the flesh.

<sup>51</sup> In Romans chapter seven, Paul provides us with insight regarding the righteousness of the Law, and man's inability to walk in it. He proves with an autobiographical style that those who were depending upon the Law for righteousness were in reality under the law of sin and death, and therefore unable to fulfill the righteousness of the Law. Paul argues that the Law was just, good, and holy; but that those attempting to keep the Law were themselves sold under sin, and as a result were powerless to confront it (Romans 7:14; Romans 7:21-23; Romans 7:25; also Romans 5:14,17; Romans 5:21).

Mankind's salvation is that through the new birth, we are filled with the life and power of the Spirit: so that we no longer have to depend upon human ability and strength. Now we are able do all those things that please God; not by human ability (might and power), but by the Spirit of the Lord that dwells within us (Zechariah 4:6; John 1:17; 1 John 1:7; 1 John 3:24). The righteousness of the Law is fulfilled in us, because we are no longer dominated by the law of sin and death. Instead we are now allowed by God to come under the rulership and protection of the Holy Spirit. Daily He is present to teach us and instruct us in all the ways of life, so that we can live out the blessedness of the life of God.

Now that the curse of the law of sin and death have been broken, and the Spirit of God has come into the life of the believer - sin has no more dominion. The child of God has been lifted beyond their strength and human discipline, which was ineffective at dealing with the domination of Satan's power. Through the glorious liberation that has been brought to us by Christ Jesus, the power of Satan's domination has been broken off of our lives; and in addition we have been equipped with the divine nature, so that we might live in the life of Christ Jesus and walk in the Spirit of God (Romans 6:4-14).

## **Flesh Defined**

5- For they who after the flesh are the ones, which think fleshly but those after the Spirit that which is spiritual<sup>52</sup>.

6- For carnal thinking is death but spiritual thinking<sup>53</sup> is life and peace.

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<sup>52</sup> If we are going to walk in the Spirit then we must mind the things of the Spirit. Those things, which are spiritual are taught to us by the Holy Spirit (Ephesians 1:13; Colossians 1:19; 1 Corinthians 2:13; 14:1. If we define that which is spiritual then we must refer to everything that is heavenly where Christ Jesus is now enthroned (Ephesians 2:6; Colossians 3:1-2). That which is spiritual is the realms of the Kingdom of God and the righteousness of God (Matthew 6:33; Romans 14:17; Colossians 1:13; Romans 3:21-22). Spiritual things are the manifestations of the Holy Spirit that reveal the character and nature of our God and Savior Jesus Christ (John 3:5-6; 16:14; 1 Corinthians 14:7; 1 John 3:24; 4:13; 2 Corinthians 3:18).

If we are going to walk in the Spirit then we must mind the things of the Spirit so that we can yield to Him and come under His influence. Yielding to the Spirit of God is as simple as loving Jesus. The deeper we go into that love relationship with Jesus the deeper and more completely we learn to yield. Knowing this love grows deeper with each day of relationship. His love is so deep and so rich that it passes knowledge and ultimately takes us into the depths of the fullness of God (Ephesians 3:19). If you will choose the things of the Spirit and live by the Word of God you will discover an ever-increasing manifestation of His presence in you and through you. Recently, this song was sung in a church service by the operation of the Spirit: Walk in the Spirit. Live by the Word. And a light will shine in the darkness. And the glory of the Lord will arise like the shining of the Son.

<sup>53</sup> Anything that is taught to us by God concerning Himself - the realm of heaven and the ways of the Spirit - is spiritual. All that the Holy Spirit does and ministers is that which is spiritual. The things of the spiritual are foolishness to the natural mind, because they are not governed by natural laws. Instead, that which is spiritual is the unlimited realm of divine ability and supernatural provision in which nothing is impossible (1 Corinthians 2:13-15). Paul commanded the church to both seek and focus on the spiritual (Ephesians 1:3; 1 Corinthians 2:14; 14:1,12; Galatians 6:6). God is a Spirit, and we must interact with Him in the realm of the spiritual. Any interaction with the Holy Spirit, or manifestation of the Holy Spirit, is by definition spiritual. Knowing that we are to walk in the Spirit and be led by the Spirit is evidence enough that God demands us to be spiritual in the way that we think and conduct ourselves. It is the Holy Spirit who teaches us the spiritual and gives us access to the realms of the spiritual: from which all the gifts of the Spirit flow. We learn to think according to the spiritual (or the manner in which God thinks) by the word of God and the guidance of the Holy Spirit. The spiritual mind is the mind of the Holy Spirit, the mind of Christ, the life governed by the Spirit of God - where every thought is brought into captivity to the obedience of Christ and the will of the Father. The abundant life that we have been given is the life of the Spirit; which is life, peace, joy, and righteousness!

That which is carnal is not necessarily bad; it is just earthly and temporal (Romans 15:27; 1 Corinthians 9:11; 15:44). However, dependency upon the carnal or natural thinking of man almost altogether shuts out the voice of the Holy Spirit, and will most definitely bring those who trust in themselves to ruin. The natural mind that is limited to the laws of nature cannot easily move into the realms of the miraculous. The natural mind would more eagerly look to a human answer or earthly remedy to supply a need. The natural mind is governed by what it sees, hears, and has physical evidence for; whereas the spiritual mind believes the word of God and needs no other proof. The spiritual mind functions in a realm of faith, and depends upon the unseen power of God to supply all that we have need of. Those things that are seen are only temporal, and like the glory and ability of men, they pass away; but the things that are unseen that are revealed to us by the word of God will never fail or pass away (2 Corinthians 4:18). Those who trust in the Lord and who wholly trust in what God has said will be blessed with all those things that God has promised (Jeremiah 17:7; Psalm 1:2-3; Joshua 1:8; Colossians 3:16).

Carnal thinking is earthly and confined to that which men can accomplish through their own efforts and abilities. It is the realm of self-reliance, self-preservation, and self-interest. There is nothing but death, fear, and defeat within this realm. Many of God's children are stuck in this place that has robbed them of their joy and peace. It has stolen from them confidence in God and dependence upon the Holy Spirit. It is a place of condemnation, limitation, strife, and envy. There is little room for faith and submission to the Holy Spirit in the realms of the carnal, where men seek their own interest and rely upon human abilities to accomplish their goals. The carnal mind is that state in which men hold on tightly to themselves to preserve their own

7- In as much as fleshly thinking is opposed to God<sup>54</sup> for it is not subject to the Law of God<sup>55</sup> neither indeed can be.

8- For those in the flesh are not able to please God<sup>56</sup>.

9- And you are not in the flesh<sup>57</sup> but in the Spirit if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ this one is not of His.

### **Life Giving Power of the Spirit**

10- But if Christ is in you, the body is dead because of sin<sup>58</sup> but the Spirit is life because of righteousness<sup>59</sup>.

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well-being, and whose securities are their earthly possessions. The carnal mind and ways of men will altogether shut down those things that the Holy Spirit has come to teach us (1 Corinthians 3:1).

<sup>54</sup> God desires us to think in a totally different way than we have learned from our natural experiences. He desires us to believe and expect the supernatural things that He has revealed to us in His word. Those things that God desires us to think and do have not been revealed through man's wisdom and experience. What God has for us cannot be received or accomplished through human insight and ability. It is only by the Spirit that we are able to do the things that please God. The things of the Spirit are so different from what human experience dictates that they are foolish to the man who only thinks in the realm of human ability (1 Corinthians 2:14). God desires to show us things by His Spirit, which eyes have not seen nor ears heard neither has ever entered into the heart (or thinking) of man. God operates in a spiritual unseen world from which the mouths of lions are stopped and the violence of fire has no power. This is the spiritual realm where Jesus our Lord turned the water into wine, walked on the water and raised the dead. It is the realm of faith where righteousness is victorious over all sin and disobedience. The realm of the Spirit is the realm taught to us by the word of God where we learn to be led by the Spirit of God. It is only in this realm that we can please God.

<sup>55</sup> This is the third time that the phrase "the law of God" is used in the New Testament. The first two times are found in the previous chapter in Romans chapter 7 verses 22 and 25. The law of God is also used a total of four times in the Old Testament in reference to the Law which God gave Moses (Joshua 24:26; Nehemiah 8:8,18; 10:28).

<sup>56</sup> Just as no one can please God without faith neither can the person who is in the flesh please God (Hebrews 6:11).

<sup>57</sup> Paul makes it absolutely clear to the saints that they are not in the flesh. The definition and proof that a person is not in the flesh is that the Spirit of God dwells in them. The idea of a dualism existing in the person who has been transformed by the Spirit of God does not exist in the New Testament doctrine. Those who have been born of the Spirit have received the Spirit of Christ, which is absolutely opposite to the spirit of the world and of the flesh. These are those who are in Christ because of the new birth. When Jesus was talking to Nicodemus about the new birth He said, "that which is born of the flesh is flesh but that which is born of the Spirit is Spirit" (John 3:6). John described those who are born of the Spirit and made sons of God in the supernatural terms necessary to understand the regeneration that took place, "not born of blood, nor of the will of the flesh nor of the will of man but of God", (John 1:13; Titus 3:5). Obviously, Paul is not referring to a natural human body when he uses the word flesh. He is speaking of the unredeemed nature of those who have not been born of the Spirit. The argument therefore goes that since we have been born of the Spirit we are led and governed by the Spirit and therefore are no longer under condemnation nor led by the flesh nature. God the Holy Spirit not only governs our lives but also empowers us with His ability so that we do not have to depend on human ability to please God. When we were born from above a special New Testament kind of circumcision took place in us, this circumcision cut away the body of the sins of the flesh (Colossians 2:11). We now wholly belong to God and are to glorify Him in our bodies and in our spirits, which are the Lords (Romans 6:6).

<sup>58</sup> When Adam sinned one of the judgments that came upon him was that his body, which was made from the dust of the earth would return to the dust. This process of corruption made the body the host of disease and sickness. When the Gospel of the Lord Jesus Christ is being preached, it targets as its number two enemy, sickness and disease. When Jesus was anointed of God to preach His focus was to destroy the works of the devil, which are not only works of sin but also the works of sickness and disease. When Jesus anointed His disciples He sent them to do the same thing he did. They were sent to cast out devils and to heal every kind of sickness and disease (the same is true of the seventy others also, and of us today). In

11- And if the Spirit that raised up Jesus from the dead dwells in you the one that raised up Christ from the dead shall also make alive your body that is subject to death<sup>60</sup> through the Spirit of Him that dwells<sup>61</sup> in you.

12- Indeed then brethren we are not in debt<sup>62</sup> to the flesh to live after the flesh.

13- For if we live after the flesh we are about to die<sup>63</sup> but if by the Spirit you put to death the deeds<sup>64</sup> of the body you shall live.

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fact, the anointing of this Gospel was so strong upon the Apostle Paul's life that handkerchiefs and aprons were taken from his body and placed upon the sick and the demon possessed, as a result the diseases and the devils would depart out of their bodies (Acts 19:12).

<sup>59</sup> The Spirit is life because of righteousness must be understood in contrast to the body that is dead because of sin. Although this certainly has a dual meaning in the very next verse we learn that if the Spirit of God dwells in you then he will make alive the mortal body. This may certainly be applied to the resurrection of the body from the dead but also it includes healing from sickness and disease. Paul said to the church at Galatia, "If you sow to the flesh you shall of the flesh reap corruption but if you sow to the Spirit you shall reap everlasting life", (Galatians 6). Everlasting life is not only a duration of time but also a quality of life. The Lord Jesus came to give us life and life more abundantly. It is a verified biblical fact that a person living in a natural body can live without corruption for 2600 years. Elijah was taken up into the presence of God with an earthly body where he stands at this very time awaiting the time that he will return to the earth as one of the two witnesses in the last days. Peter also, spoke of the fact that the divine nature which we have received has resulted in having escaped the corruption that is in the world through lust (2 Peter 1:4). In fact, what we may understand from these passages of scripture is that walking in righteousness and sowing to the Spirit results in the benefits of divine health. Even in the Old Testament God blessed the people of Israel with protection against "these diseases" (Ex 15:26; Deut 7:15; 28:60). The Psalmist reminds us that we should not forget all of His benefits for he cleanses all of our iniquities and heals all of our diseases (Psalms 103:3).

<sup>60</sup> God subjected all mankind to death because of Adam's sin. This subjugation to death as it relates to man's physical body is emphasized by the Greek adjective 'thnetos', which means 'mortal' or 'subject to death' or 'bodies which will die'. The same one who subjected us to death in hope of the resurrection has made provision for us to receive divine health through the working of His Spirit that dwells in us (1 Corinthians 12:7-10; Acts 19:11-12). While it is true that once our bodies die they will be raised up from the dead, it is equally true that when we become sick God has provided a means of healing by the Holy Spirit. In these verses the subject is the current state of our body, which is viewed as now being dead even though we are living. The dead state of our bodies is contrasted to the life giving power of the Holy Spirit who dwells within us. Thus the making alive of our mortal bodies now refers to the healing of the body from disease and sickness.

<sup>61</sup> It is through the Spirit that dwells in us that we are able to overcome the world (1 John 4:4). It is also through the Spirit that dwells in us that Christ dwells in us (1 John 3:24). It is through the Spirit of God dwelling in us that we are able to do all the works of power (2 Corinthians 4:7). The Spirit of God will only dwell in us if we have been born of the Spirit through believing on the name of Jesus Christ (John 3:3-8; John 1:12).

<sup>62</sup> One who is in debt or a debtor is one who is in bondage or under obligation to another to work for them to clear their debt. They are not free to pursue their own interest and live their own lives until that debt is paid. Those who are in Christ Jesus have no debt. All of our has been paid in full by Jesus Christ and now we are no longer under any obligation to the powers of darkness nor a sin cursed world.

<sup>63</sup> Paul said to the church at Galatia that if they "sow to the flesh you shall of the flesh reap corruption"; he says basically the same thing here (Galatians 6:8). Those who walk in the Spirit or sow to the Spirit will live. Although, it is appointed unto every man to die there is a quality of life that Paul is testifying to; a life free for sin, sickness and disease. The Greek phrase that is used here is "mellete hapothnskein" which literally means, "to be about to about to die", 'mello' means 'to be about to' and 'apothnesko' means 'about to die'.

<sup>64</sup> The Greek word 'praxtis' (deeds) may be translated 'function, activities, deeds' implying sustained activity as in Romans 12:4, "and all these parts have different functions". Now Paul uses this word to describe all the possible activities that can take place in the mortal body. He is dealing with every activity or function of the body whether it is sin, sickness or disease. It must be remembered in understanding the

14- For as many as are Spirit of God led these are the sons of God<sup>65</sup>.

15- You have not received back the spirit of slavery to fear<sup>66</sup> but you have received the spirit of sonship<sup>67</sup> in which you cry out Abba Father.

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message of this text that the body is the temple of the Holy Spirit, it belongs to the Lord, it is blameless, it is the place that God is to be glorified and it is not the residing place of sin (1 Corinthians 3:16; 6:13,18,19,20; 2 Corinthians 6:16; 1 Thessalonians 5:23; James 2:26). Sin and the consequence of sin, which are sin, sickness and disease, have no right to have any control over the mortal body (Romans 6:12). In fact, we are instructed to put all of these things to death by the Spirit (Colossians 3:5). There is a war that is being waged against the saints by all of the demonic powers and their influences (2 Corinthians 10:3-4; 1 Timothy 1:18; 1 Peter 2:11; Ephesians 6:12; Hebrews 12:4). There is a spirit that now works in the children of disobedience (Ephesians 2:2). It is the power of darkness that rules in the realm of the lust of the flesh, the lust of the eye and the pride of life (1 John 2:16). These fleshly lusts are at war against the saints in an attempt to subjugate us to its demonic realm whom we are to resist steadfast in the faith (1 Peter 2:11). As much as Israel was commanded to put to death anyone who committed high treason against God even so the New Testament saint is commanded to put to death sin, sickness and disease. We may view ourselves in some respects as both the temple and the temple guards. It was the responsibility of the temple guards to insure that no one brought anything into the temple that would defile or profane the temple. It is essential to remember that we can only effectively deal with these things by the Spirit. God has given to us strength and His power and insured that we will triumph in every temptation (2 Corinthians 2:14; Ephesians 6:10; 3:16; 1 Corinthians 16:13; Colossians 1:11).

<sup>65</sup> The responsibility of everyone that has been born of the Spirit is that they allow the Holy Spirit to lead them. The Spirit of God has come to personally instruct and train everyone who has been made a son of God (John 16:13-15). It is the responsibility of every child of God to yield to the leading of the Holy Spirit. The Holy Spirit will lead us and guide us into all truth. He will teach us to do everything that pleases the Father. He will train us to walk in all of the ways of righteousness and holiness all we must do is yield to Him.

<sup>66</sup> Fear is the enemy of faith, and faith is essential for everything that God will do (Mark 4:40; Mark 5:36; Hebrews 11:6; Mark 9:23). Fear comes from the spirit of the devil. It is the spirit that now works in the children of disobedience (Ephesians 2:2). We have been slaves to fear because of the power of sin and death that has had dominion over our lives. The spirit of slavery has been broken, and the Spirit of sonship should now rule our lives - but we must yield ourselves to God if His love is to take control. The power and influence of fear has no right to control and manipulate us anymore. However, each person must learn how to resist its influence and not come under its control. The natural human life is one of self-preservation, continually driven by the fear of death (Hebrews 2:14-15). Because of this state of spiritual death, we been slaves to fear.

Now that we are children of God, and the Spirit of the son resides in our lives - we are to be led by the Spirit, and recognize that the power of fear has no right or place in our thoughts and actions. The domination of fear should be equated with the spirit of the devil, and resisted steadfast in the faith (James 4:7). God has not given us the spirit of fear; but of power, love, and self-control (2 Timothy 1:7). We have divine power and authority over all of the works of the devil. We have the love of God that brings to us certainty that God is our protector and provider. We have self-control, so that we need not be swept away with the winds of opposing circumstances and crisis.

Our heavenly Father, who has all power and authority over all things, loves us so much that He has numbered the hairs of our head. With such tender care and devoted love, there is no reason for us to fear (Matthew 10:29-31; Luke 12:7). If we will simply give ourselves to relationship with the One who loves us so, we will discover that He is a faithful God who is totally in control and devoted to our success. He will not allow us to be tested above what we can handle (1 Corinthians 10:13; 1 Peter 1:6-7). The Almighty will watch over us and faithfully establish all of the promises that He has made (2 Corinthians 1:20; Hebrews 10:23; Romans 8:31). It is in knowing and believing this love that God has for us that all fear is cast out (1 John 4:18). The torment of fear that would attempt to steal our confidence and faith is stopped when we yield to the leadership of the Holy Spirit (1 John 4:10-13,16-17; Romans 5:5). The Holy Spirit will overwhelm us with the love of God, and fill us with divine assurance. There is no fear in love; and it is through this love that faith works. All we need to do is be convinced of how much God loves us, and then it is easy to trust Him. Abiding in the love of God causes faith to surge from our lives like rivers of living

## 16- It is the Spirit that bears witness with our spirit<sup>68</sup> that we are children of God<sup>69</sup>.

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water; and through this love, the faith that commands the wind and the waves, moves mountains, and makes all things possible - works through us. God loved us so much that He gave His only Son to deliver us from the law of sin and death; how much more may we now be confident that He will give us everything that pertains to life and godliness! Let your soul safely trust in Him, abide in His love, and find such comfort and assurance that all is well! God is working a miracle for you; never fear again.

<sup>67</sup> To say that we have not been begotten of God is to deny the faith that is in Christ Jesus, for the only way that we can come into this so great a salvation is to be born into it by the Spirit (John 1:12-13; John 3:3-8; 2 Corinthians 5:17; Ephesians 2:10). In the context of the New Testament, sonship cannot be described by the English word "adoption." It would be better for us to make a literal translation of the compound word 'huiiothesia'; which is 'huios-' ("son") and '-tithemi' ("to place"). The translation would then be "to place as a son." The word 'huiiothesia' is not found in classical writers; so the obscurity of the meaning must fit the context of the New Testament [Zodhiates, S. (2000, c1992, c1993, *The Complete Word Study Dictionary*)]. "In Greek there are no instances of adoption in the transfer sense. Even when the ruler cult made its way into the world, the divinity of the ruler was viewed in terms of descent, rather than adoption" (*Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9). The only example in the Bible that gets us close to the meaning of the English word "adoption" is found in Acts 7:21. When the daughter of Pharaoh found Moses and took him unto herself, she adopted him ('anaireomai').

The word 'huiiothesia' was not used in the Bible to describe placing someone who was not actually a natural-born son "in place" as a son. Adoption is to formally and legally declare that someone who is not one's own child is henceforth to be treated and cared for as one's own child. This is not the case with the New Testament saints, because we were born of God: and therefore God's own children. We were once children of disobedience, and in this Jesus rightly identified men as the children of the devil (John 8:44; Ephesians 2:2; 1 John 3:8). We are born of the Spirit; and have become the offspring of the word of God (1 Peter 1:23). The English word "adoption" does not testify to this truth, but rather leaves us with the status of having someone else but God as our real father in a spiritual sense. If we are to believe this is true, we cannot truly say that we have been born of God.

In that Paul is the only one who used this word in the New Testament, it is essential that we understand it in the light of how he viewed the work of salvation. Paul absolutely believed that we were born of God, and were made a new creature through the miracle birth of the Spirit; and thus he taught the message of sonship in this light (2 Corinthians 5:17; Ephesians 4:24; Galatians 6:15). Therefore, when he uses the word 'huiiothesia', he is doing so in light of the saints having been begotten of God. Paul makes his usage of 'huiiothesia' clear in Galatians chapter 4. There Paul described the status of a natural-born child; who is an heir, but without authority or privileges with respect to His inheritance. In order for the child to have the authority over his inheritance, he must wait until he is matured. Through the New Covenant, those who have been made sons through the new birth are not like a child, but are set into the seat of authority to participate with Christ Jesus as joint-heirs (Romans 8:17; Ephesians 2:6; Galatians 4:7). It would be in this sense that a natural-born son would be described as being placed as a son. The son has now stepped into his inheritance, and has been given charge over his Father's goods.

In the New Testament, Jesus Christ is the first one called a "son of God;" as He was The Son of God (Matthew 1:18; Matthew 4:3; Luke 1:32). It is in Christ Jesus alone that the meaning of sonship is established. The primary difference is that Jesus was God incarnate into flesh, and we are those simply created in Christ Jesus. The second mention of a son of God in the New Testament is of Adam (Luke 3:38). We must step back to the Old Testament in order to understand the meaning as it was applied to Adam. There we see that God created Adam from the dust of the earth, and shaped him in the image and likeness of God. Adam had no creator but God. There was no one that could be identified as his father but God. Also, angels were called "sons of God" in the Old Testament (Job 1:6; Job 2:1; Job 38:7; Daniel 3:25). In this application, the sons of God are distinguished from the daughters of men (Genesis 6:1-4). Finally, the godly are referred to as sons of God in the Old Testament. The godly are called both "sons of God" and "the generation of "your sons" (Deuteronomy 14:1; Deuteronomy 32:5). God was referring to the birth of a nation - that had become His people through the covenant of Sinai. Paul helps us to understand how the nation of Israel (under the law) was considered the child of God by the covenant of Sinai (Galatians 4:1-3).

<sup>68</sup> God has given us a new spirit so that we can be yielded to the Holy Spirit and do what He does, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh (Ezekiel 36:26; 1 Corinthians 6:17). The witness or evidence

17- And if children also heirs, God's heir's and Christ's co-inheritors<sup>70</sup> if indeed we suffer we shall also be glorified together.

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of the Spirit in our lives is first and foremost love, joy and peace (Galatians 5:22; Ephesians 5:9; Romans 14:17; Philippians 1:11; 4:7; Ephesians 5:2; Philippians 4:4). For these wonderful expressions of God's glory to be revealed in our lives it is essential that we learn to yield to the Holy Spirit (Jude 1:20-21; Colossians 3:15-16; Ephesians 5:17-20; Romans 6:13) Every child of God must learn to recognize that the Holy Spirit desires to continually express the love of God through us in every situation that we face. If we do not recognize this then we will find ourselves continually making choices not to be led by the Spirit in our responses and we will not have His witness. If we allow His divine rivers of love to flow out of us then we will automatically find ourselves representing Him and being a doers of His word. God has made it very simple for us to recognize the Holy Spirit for He comes to us as joy unspeakable, peace that passes understanding and the divine love that conquers all. If this essential witness of the Spirit is not ruling your life then simply be willing to yield to the Spirit of Truth and the witness of the Holy Spirit will overwhelm you and wash away all of the other feelings and attitudes. The Holy Spirit is here to mentor us and show us how to function in all of these glorious ways of God's love, joy and peace. When we recognize that this witness of the Spirit is not in our attitudes and emotions then we need to stop and yield ourselves to the Holy Spirit and allow Him to overwhelm our souls with His presences. As you yield to and experience the intervention of the Holy Spirit in your life you will find that a water course of glory has been cut through your soul and that you have entered into the rest (Hebrews 4:10; Matthew 11:28).

<sup>69</sup> Paul uses the word for sons (huios) and the word for children (tekna) interchangeably. In Romans chapter eight for example Paul first said sons in verse 14 and then children in verse 16; he then goes back to sons in verse 19 then back to children again in verse 21 and ends with sons in verse 26. On the other hand John only uses the word children (tekna) in all of his writings. What we can safely say is that both words in this context mean the same thing. The use of the word sons may seem somewhat exclusive and unfair to the ladies but in reality we can liken the use of sons to that of "man" in Genesis, which God made both male and female (Genesis 1:27; 2:2)- "And God made man both male and female." Thus we may rightfully say that God made us His sons both male and female. More importantly we can all be certain that God has not excluded anyone from salvation and that there are no second class citizens in the kingdom of God. Whether we read "sons of God" or "children of God" the message is loud and clear, we have been begotten of God by the Spirit and we are His children ("sons of God": Matthew 5:9; Romans 8:14,19; 9:26; Galatians 3:26; 4:6; Hebrews 2:10; 12:7- uses the Greek word for sons (huios), and "children of God": John 1:12; Romans 8:16, 21; 9:8; Ephesians 5:1; Philippians 2:15; 1 John 3:1,10; 5:2 uses the Greek for children (tekna).)

The testimony of our sonship is further extended by a word that by some translators is rendered "adoption" (huiothesias), based upon a theological understanding of the word (Romans 8:15,23; 9:4; Galatians 4:5; Ephesians 1:5). However, the literal definition of the word more accurately concurs with the miracle new birth and transformation of nature that took place when we were born of the Spirit and entered into sonship. This Greek word is a compound word of 'hios' and 'tithemi' a prolonged form of 'theo' (God), which means, "to set in place." By virtue of its construction it would then mean a "sons set in place" or "son-ship" or perhaps even "son of God." This word is used only by Paul in the New Testament and does not occur in classical Greek writings (Zodhiates, S. (2000, c1992, c1993)- The complete word study dictionary: New Testament). The only link that we have with this word and those things written in the Old Testament is found in Romans 9:4, "They are Israelites to them belong the sonship (huiothesia) the glory the covenants the giving of the law the worship and the promises. In Deuteronomy 14:1 God calls Israel at that time the "sons of Yahweh your God" (baniym atem la-yhvah eloheychem). Finally, the concept of sonship is extended beyond Israel in Hosea when the prophet says, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, You are not my people, there it shall be said unto them, You are the sons of the living God" (Hosea 1:10; Romans 9:26).

All of these verses were examined in both the Byzantine Text (majority text) and the NA27 (eclectic text). There was complete agreement in the wording for all the text types represented.

<sup>70</sup> Being born of the Spirit and thus becoming sons of God has provided the believer with the full benefits of inheritance with Christ Jesus. Such mercy and grace as has been lavished upon us by the Father is far beyond all that we could think of ask.



18- For I calculate<sup>71</sup> that this which befalls us now for a season is not worthy of the glory that is about to be revealed<sup>72</sup> in us.

19- For the creation eagerly<sup>73</sup> awaits the manifestation<sup>74</sup> of the sons<sup>75</sup> of God.

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<sup>71</sup> Paul's calculation is that the level of suffering that we endure now is not even in the same category with the glory that is about to be revealed. When Paul was writing to the Corinthians he referred to this suffering as a light affliction (2 Corinthians 4:17). The Greek word that Paul uses to help us put things into proper perspective is 'logizomai' which refers to a logical reality. Now, the logical calculation is that the suffering is so insignificant in comparison to the glory that it is almost meaningless. How are we supposed to deal with the suffering and pain that we encounter here in this life? Paul, who had more than his share of opposition and turmoil, reveals to us how to live life free from discouragement. All we need to do is realize that the hand of God is shaping us for greatness both now and in the future. We must realize that He is not only with us through these things but He is so close to us that we are under His shadow (Psalms 91:1). We must realize that whatever groanings we may encounter today will be overshadowed by the glorious liberties of tomorrow. As a result, we will not lose our confidence and joy, which will result in a great reward (Hebrews 10:35; 3:6; 11:26). Jesus endured the sufferings of the cross with joy realizing that it would result in our salvation and His exaltation (Hebrews 12:2). We are also called to share in the same sufferings of Christ, which are all about advancing the gospel but it must be kept in the same perspective (Philippians 3:10; 2 Timothy 2:12). However, many of the things that we go through are simply Father's desire to give us something far better than what we have now (1 Peter 1:6-7; James 1:2-3). One Christmas morning I had given one of my sons, who was about three at the time, one of his gifts. It was a very small toy that he immediately thought was the greatest thing ever. I had something far better for him that I wanted him to have but he was so distracted with his new little toy that he would not come over an unwrap his bigger present. Of course I was very excited about the gift that I had for him so in order to redirect his attention I took the little toy away from him after some struggle. It ended up in a disaster because he thought that I was punishing him when all I wanted him to do was to set his little eyes on the main event of that Christmas morning. We must realize that no matter what we are enduring Father has a bigger blessing awaiting us. We must not allow ourselves to sink into the despair of what we may have lost but keep our eyes set on what we are to gain.

<sup>72</sup> The glory that is about to be revealed in us is the glory of the resurrected body. We know that we are now the sons of God but the resurrected body has not come into being yet and so as John puts it "does not yet appear". However, the magnitude of the glory that shall be revealed in the resurrected body is on the scale of seeing God as He is because we shall be like Him (1 John 3: 2).

<sup>73</sup> The eager awaiting or expectation of creation is to be liberated from the bondage of corruption, which will happen at the time of the first resurrection. This also can be understood from Isaiah in that during the millennial reign of Christ the lion will lay down by the lamb and the child will be his hand in the viper den. The millennial reign of Christ immediately follows the first resurrection (Revelation 19).

<sup>74</sup> The ministry of sonship has begun. As the sons of God we are taught by the Holy Spirit how to function in the power and authority that He supplies - to do the works of Jesus and proclaim liberty to the captives. Yet there is still more to being sons than what we can see right now. The full revelation of all that God has made us through redemption will not be manifested until we receive a glorified body (Philippians 3:14,21; 1 Corinthians 15:49). At that time we will see Him as He is, for we shall be like Him (1 John 3:2; John 17:24). When we step into that heavenly tabernacle and then ultimately into the resurrected body, a whole new dimension of sonship will be revealed (2 Corinthians 5:1-8). J.B. Phillips put it well when He translated Romans 8:19, "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own" (Mounce, p. 184). Although we are not in this unspeakable glorified state, we are still the sons of God with the authority of the Son: Christ Jesus. There is a great liberating work that must be done right now so that men might be saved. If we walk in the Spirit and live in the Spirit, then the glory of sonship will be seen and the benefits of this abundant life enjoyed (Romans 8:14-15,18; Galatians 3:26; 4:6).

Jesus is the model of sonship, and we are to walk in His footsteps if we expect to live His life! (1 Peter 2:21-23; Galatians 2:20; Philippians 1:21; 2 Corinthians 5:14-15). Jesus as the Son brought many sons into this glory, showing us in detail the kind of life that we must have (Hebrews 2:10; John 1:14; 1 John 3:1; 5:1). There is no other way to live the life that we have been called to, but to imitate God and do what Jesus did (Ephesians 5:1; Matthew 4:19; Romans 8:29). Jesus showed us how to live the heavenly life - the life of doing the Father's will. He showed us how creation would be liberated through the ministry of the Son. He

20- For the creation was subject to futility<sup>76</sup> not willingly but because of a subjection in expectation<sup>77</sup>.

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came to set men free from the bondage of darkness, and bring all who would believe into His glorious liberty. All creation now awaits that day when it will be liberated from the influences of Satan, and experience the glorious liberty of the sons of God. When God creates a new heaven and a new earth, all creation will be affected and everything in it will be instantly changed. In that day, all creation will be liberated from every evil effect of sin and death (2 Peter 3:13; Isaiah 65:16; 66:22; Revelation 21:1).

Yet still we must recognize that the time of the reign of Christ has begun. As His representatives, we have been commanded to proclaim the liberating, conquering power of the Spirit found only in Jesus' Name! Wherever the gospel is preached, creation (and especially men) will experience the benefits of the presence of the Lord. The glorious liberty of the sons of God found in the Holy Spirit has authority over the curse of sin, sickness, disease, pestilence, and all oppression. Every spiritual blessing that is in heaven belongs to those who will believe: power over all the works of the devil, his curse, and poverty. When the gospel is preached, it is a joyful sound. When it is proclaimed by those with the authority of the Son, the creation is set free. The prophet Isaiah described the effect of the sons of God, the redeemed, upon creation when he said, "They will go out with joy and be led forth with peace, and all of mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isaiah 55:12). When the glorious liberty of salvation is experienced - sorrow, sighing, and mourning must flee away (Isaiah 35:10; 51:11). What a glorious time we live in: the reign of Christ Jesus has begun.

<sup>75</sup> As many as have been born of the Spirit and who walk in the Spirit are the sons of God (Romans 8:14,16; John 1:12; 1 John 3:1-2; Galatians 4:6). Yet there is a dimension of glory that will only be expressed by the sons of God in the future when these earthly bodies put on the heavenly one (Romans 8:18; 1 Corinthians 13:12; 15:23, 42-44, 53-56; 2 Corinthians 4:14, 17-18). Here in Romans 8 verses 16 and 17 the Greek word for children, 'teknon' was used, now the word for son is used 'huios' again as in verse 14. The Greek phrase for "sons of God" is used twice in Romans, twice in the gospels and once in Galatians (Romans 8:14,19; Matthew 5:9; Luke 20:36; Galatians 3:26). The saints are referred to as the 'sons', 'huios' four times, twice in Galatians 4:5-6 and twice in Hebrews 12:7-8. The Greek phrase for "children of God" is found 11 times and God's saints are referred to as children 1 time (John 1:12; 11:52; Romans 8:16, 21; 9:8,26; Philippians 2:15' 1 John 3:1,2, 10; 5:2; Ephesians 5:1). It appears that these words are interchangeable and that no definite intent to describe a difference between saints now and in the future is being communicated. Furthermore, Israel is referred to as the sons of God even though they were not born after His Spirit (Deuteronomy 14:1; Jeremiah 3:22; Ezekiel 2:4). The only distinction that we might make is that Old Testament son-ship refers to a covenant relationship instead of the spiritual birth enjoyed by those of the New Covenant. There is a special revelation of the sons of God that will be manifested when our corruptible bodies put on incorruption (which Paul refers to here as the redemption of the body, verse 22). At that time Satan will be bound for 1000 years and Jesus the King of Kings will rule and reign with the sons of God on the earth (Revelation 20:2-4, 6; Revelation 1:6; 5:8-10). Also at that time all creation will be delivered from its bondage; the lion will eat straw like the ox and the wolf shall dwell with the lamb and the poisonous snake will no longer strike out with its deadly venom (Isaiah 11:6-9; 65:25). The sons of God will rule this earth with God, the Lord Jesus Christ. Jesus will rule the nations for 1000 years until the last enemy death is forever destroyed (Isaiah 2:4; Micah 4:3; 1 Corinthians 15:25-28; Revelation 20:7-15; Revelation 21:4). All of the nations will be subjugated to the rule of God and all of Israel will pass under His rod (Ezekiel 20:37-38; Zechariah 14:9; 8:22-23).

<sup>76</sup> For the meaning of this subjugation of creation we have to go to Genesis chapter 3. It is there that we learn that because of Adam's sin it was determined by God that he was to return again to the earth. Because God formed him from the fine dust he would return to the dust as though God would start all over with him. This is the clearest statement that we have in those first few chapters of Genesis that man was at that point subjected to corruption. We also learn from Genesis 3 that because of the sin of Adam the ground was cursed with thorns and we may conclude that it was at that time that the instinct of the predacious nature of animals began. The Greek word that is translated 'futility' is 'mataiotes' which means 'empty, meaningless, futility, vanity, depravity, frustration'.

<sup>77</sup> God did not subject the creation to a meaningless existence of life with all of its labor and hardship to ultimately die without hope and return to the dust. God made a promise of a redeemer and a restoration of all things through the resurrection of Jesus Christ from the dead. It would be through the reshaping of the

- 21- Also because the creation herself shall be liberated from the bondage<sup>78</sup> of the corruption into the glorious liberty<sup>79</sup> of the children of God.
- 22- We know also that all the creation groans and travails together until now.
- 23- And not they alone but we also who have the firstfruits<sup>80</sup> of the Spirit sonship, we also ourselves groan with it eagerly awaiting the redemption of our body<sup>81</sup>.
- 24- For this expectation<sup>82</sup> we are saved but expectation seen is not expectation for who expects that which is seen?
- 25- And if we do not see what we expect then we eagerly await<sup>83</sup> it patiently.

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inward man by redemption that God would raise up an eternal man by the resurrection. The Greek word 'elpis' is translated expectation instead of hope because the meaning of expectation conveys a greater degree of confidence than that of hope and because the meaning of 'elpis' is accurately related by the word 'expectation'.

<sup>78</sup> All of creation was subjugated to the reign of terror through Adam's transgression. In this verse the redemption that is in Christ Jesus that has set us free from the dominion of sin and death is anticipated by all of creation. The redemption that we have received will ultimately be manifested in the glory of the first resurrection when our physical bodies will be raised up to be like His glorious body (Romans 8:19-23; Philippians 3:14-21). All of creation was subjected to corruption because of Adam's sin but all of creation will eventually be liberated through Christ Jesus. This is also true of our physical bodies for even though we who are the children of God have experienced the inward resurrection we still wait in hope for the coming day of the resurrection of our bodies (Colossians 3:1-4; Romans 6:4-5; Ephesians 2:5-6). In the day of the first resurrection the dead in Christ shall rise first and we, which are alive and remain will be changed in a moment (1 Thessalonians 4:16-17; 1 Corinthians 15:51-52). In that day the corruptible body will put on incorruption and the mortal will put on immortality. At the time when Christ comes with all of His resurrected saints all of creation will be liberated. The lion will lay down with the lamb and the viper and the adder will loose its venom (isaiah 11:6; 65:25). Every consequence of sin named in Genesis 3:14-19 will ultimately be removed (Revelation 22:3; Isaiah 25:8). The creation that was a good creation when God finished His work in Genesis that is now a groaning creation will become a glorious creation filled with the ecstatic wonder of the glorious liberty of the children of God.

<sup>79</sup> The glorious liberty or glorious freedom that creation will also once again enjoy has already been provided for the redeemed. Redemption has brought us out of darkness into His marvelous light to enjoy His glory and presence. Some day soon creation also will be freed from the effects of sin and death. Just as those of us who have been redeemed from the law of sin and death and are living in the glorious liberty of the Spirit of life that is in Christ Jesus so also all creation will enjoy this freedom. This will take place when last enemy death will be destroyed and there will be no more corruption and dying in all creation (1 Corinthians 15:26; Isaiah 65:17; Revelation 21:1,4; 2 Peter 3:10).

<sup>80</sup> The firstfruits of the Spirit describe that which has been given to the believers through the new birth. When a person is born of the Spirit and also baptized in the Spirit they receive the firstfruits of the Spirit. Paul also refers to the firstfruits of the Spirit as the earnest of the Spirit or down payment of the Spirit to which the remainder of benefits are to follow (2 Corinthians 5:5; 2 Corinthians 1:22; Ephesians 1:13-14). In the Old Testament the day of Pentecost was described as The Day of the Firstfruits (Numbers 28:26).

<sup>81</sup> Although the body is the temple of God and has been made holy it is still corruptible and must die according to the divine sentence of God in Genesis chapter 3 (1 Corinthians 3:16; 6:19-20; 2 Corinthians 6:16; 1 Thessalonians 5:23). The redemption of the body therefore refers to the resurrection from the dead wherein the body becomes immortal and incorruptible (1 Corinthians 15:12-48; 2 Corinthians 5:1-11; Ephesians 1:14). Jesus was the first one to die and then to have His body raised up from the dead to an immortal state (1 Corinthians 15:20; Revelation 1:5). It is through His resurrection that we are given the power and the authority to be raised up from the dead (Revelation 1:18; Romans 8:11; Acts 2:24; Ephesians 1:19-20; 1 Corinthians 6:14; 2 Corinthians 4:14; Philippians 3:21; Romans 6:5). Jesus broke the bonds of death that would have held us for all eternity and through Him we eagerly await the day that our bodies will be changed. We are only at the beginning of the life that God has planned for us. If we will choose the ways of God now then we will live in the splendor and discovery of His eternal life in the future

<sup>82</sup> We have been saved for the expectation (elpis) of living in the eternal purposes of God in the eternal spirit, soul and body.

26- And in like manner also the Spirit helps our frailty for we do not know what we need to pray for but the Spirit intercedes<sup>84</sup> with inexpressible groanings<sup>85</sup>.

27- And He that searches the heart knows what the thoughts of the Spirit are because according to God He intercedes on behalf of holiness<sup>86</sup>.

28- And we know because of the love of God all things work together unto good for those who are called accordingly to His purpose<sup>87</sup>.

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<sup>83</sup> The phrase “hupomone, apekdechomai”, ‘patient enduring, eagerly await’. The Greek word ‘hupomone’ may refer to the one who is ‘left behind’ and thus ‘patiently endures’ until the Master comes. The Greek word ‘apekdechomai’, may simply translate ‘await’ or may be intensified to translate ‘eagerly expect’. The fact that we are to maintain an eager expectation demands not only a persistence but also patience. Without patience one may be vigilant and continue with an eager expectation for a while but the prolonged wait would result in very little to no expectation at all.

<sup>84</sup> The intercession of the Spirit is described as inexpressible groanings. The expressions of the Spirit were first manifested in the Bible as prophecy, God speaking His word through man’s mouth under the inspiration of the Spirit. In the New Testament when the Holy Spirit came upon the believer other languages came forth as rivers of living water (Acts 2:3; John 7:38-39). Furthermore the necessity of praying in the Spirit is repeated often throughout the New Testament. The Holy Spirit is the One who has come to lead us and guide us into all truth. He is the one who is making things known to us that Jesus was unable to communicate (John 16:12-15). His coming and subsequent intercession was the sound of other languages or the languages of men and angels (Acts 2:8-11; 1 Corinthians 14:1). The command to pray in the Spirit extends from 1 Corinthians to Jude 20. Although, praying in the Spirit may extend to speaking by the Spirit or prophesying it certainly excludes much of what Christians today would have us believe is prayer, which in fact is little more than their own minds expressing frustration, anxiety and remorse. The prayer of the Spirit has a sound and an inspiration that is produced by the Holy Spirit Himself (Acts 2:4; 10:45-46; Acts 19:6; Romans 8:26; 1 Corinthians 14:1,14; Ephesians 5:18; 6:18).

<sup>85</sup> The Greek word that is translated groan or sigh (stenagmous) refers to a deep inward emotion. This is captured in Paul’s usage of the word in 1 Corinthians 5:2, where he refers to the deep desire that he has to put off the earthly tabernacle that he might be clothed with the heavenly one. Romans chapter eight reveals that the creation groans, the redeemed groan and the Spirit groans within the believer (Romans 8:22-27). The corruption that is in the earth causes the creation to groan; the corruption of a corruptible body causes the redeemed saint to groan and the weakness of the believer causes the Spirit to groan. While we consider the relationship between creation, the saints and the Spirit we must first recognize that while the saints are still in a corruptible body they have been delivered from the spiritual corruption that comes from sinful lust (2 Peter 1:4; Ephesians 4:24; 2 Corinthians 5:17-18). To understand what these groanings or deep sighs are we must also keep it within the context of the joy and rejoicing that has been brought to us by the Holy Spirit. Now knowing that this particular word to sigh or groan is set as an opposite to the joy in Hebrews 13:17 we are dealing with something that grieves and or troubles the Holy Spirit. We also observe a similar expression when Jesus prayed for the deaf mute who was vexed with such an affliction (Matthew 7:34). When we consider this treasure of the Holy Spirit that we have been gifted with we must recognize that the most sacred realm of heaven that only belongs only to God has been placed within us, God’s Holiness (2 Corinthians 4:7; Mark 3:29). There could be nothing more opposite to the Holy Spirit or grieving to the Lord than for us to allow things contrary to His Holiness in our thoughts, emotions, passions or attitudes. Thus the Holy Spirit groans for the sake of holiness in our lives and the weaknesses of the holy ones that would allow anything other than that which belongs to the divine nature and the holiness of God in their lives. The Holy Spirit guides us directs us, reproves, corrects, convinces, convicts and produces godly sorrow, teaches us and leads us urges us, prompts us, and inspires us into every dimension of the will and nature of God. Walk by the influences- the promptings, urgings, unctions and inspirations of the Holy Spirit and you will not fulfill the lust of the flesh (sin and iniquity).

<sup>86</sup> The article does not exist in this passage which would be necessary if we were to translate ‘hagios’, ‘the saints’ as for example in Ephesians 1:1, “tois hagios”. Rather, a literal translation has been provided here which makes perfect sense in view of holiness being the objective of God for His people.

<sup>87</sup> The Greek word ‘prothesis’ means ‘set forth’ although it may also be translated ‘put, purpose, shewbread (bread of his presence (face))’. The meaning being conveyed is highlighted in the next verse, which states

- 29- Who knowing beforehand and having predestined us to be conformed to the image<sup>88</sup> of His Son that He might be the first-born among many brethren.
- 30- Now whom He predestined those also He called and whom He called those also he showed to be righteous now<sup>89</sup> whom He showed to be righteous those he also glorified.
- 31- Therefore what do we say to this? If God is for us who is against us?
- 32- He that spared not His own Son but handed Him over<sup>90</sup> for all our sake how shall he not also together with Him give us everything freely.
- 33- Who shall lay a charge against God's elect which God made<sup>91</sup> righteous<sup>92</sup>.

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God's purpose for all who will believe and that is to reveal the image of His Son in them. As a result of being conformed to the image of His Son, His presence or literally his face is revealed in the believer.

<sup>88</sup> The calling and purpose for which God has predestined all who will believe is to be in everyway just like Jesus (Isaiah 60:1; 2 Corinthians 3:18; Ephesians 4:24; Colossians 3:10; Galatians 1:15-16; John 17:22; 1:16). Jesus is the express image of the Father and we were created in Christ Jesus to be conformed to His image (Hebrews 1:3). Jesus is the pattern Son He is God's example that is set before us and we are called to live and to overcome even as He did (1 Peter 2:21-22; 1 John 2:29; 3:7; 4:17; Revelation 3:21). It is the Spirit of the Son that has come into our hearts that imparts the divine power and authority to walk in the image of the only begotten Son, Christ Jesus. God desires absolute conformity will you participate. All we must do is yield to the Spirit of Grace and God will do the work. Being conformed to the image of the Son is the work of Grace that is realized in the new creation when we were born from above. Today speak it out with your mouth and believe in your heart that you are conformed to the image of the Son (Galatians 4:6; John 1:12; Romans 8:14).

<sup>89</sup> The Greek word used here is 'de' which may be translated 'now, but, and, then'. Because the verse has used the more common word for 'and' (kai), three times it was thought best to express a distinction between these two common words, the first being a conjunction and the second an adverb.

<sup>90</sup> This is the Greek word most commonly translated 'betrayed' with respect to the betrayal of Jesus by Judas. The Greek word 'paradidomi' literally means 'to hand over'. In this scripture it is not Judas who 'handed over' Jesus but the Father. This expresses the activity of the Father in the crucifixion of Jesus for as Abraham took his son Isaac to offer him in obedience to God on Mount Moriah even so Father gave His only begotten Son for our salvation (Genesis 22; John 3:16; Isaiah 53:10).

<sup>91</sup> Are you washed in the blood, in the soul-cleansing blood of the Lamb? Are your garments spotless, are they whiter than snow; are you washed in the blood of the Lamb? There is no power that can wash away sins other than the blood of Jesus Christ. If we accept what Jesus has done for us through the blood of the cross, then we can know that all our sins have been washed away; and by the authority of the blood we stand spotless before the throne of grace (Titus 2:14; 1 Corinthians 6:11; 1 Peter 1:22; Ephesians 5:27; 1 John 1:7,9; 1 Thessalonians 5:23; 2 Peter 1:9; 3:14; Hebrews 1:3; 9:22; 10:10,14,22; Philippians 2:15). We have been given authority to boldly proclaim that sin is completely removed by the blood of Jesus Christ (Matthew 26:28; Ephesians 1:7; Colossians 1:14; Hebrews 9:14; 1 John 2:1-2; Romans 6:6; 8:2). There is no remedy for sin and death but the blood of Jesus. Anyone who takes the blood of Jesus for their cleansing from sin has been given the authority to walk in the purity of God and in union with Jesus. By the authority of the blood, Satan has no right to accuse us of sin (Colossians 1:21-22; Romans 8:1). And if we do sin, the authority of the blood provides us with the power to be cleansed from any sin that we may commit (1 John 1:7,9; 2:1-2). Although God has made a way that we should never sin again, if we sin we have the blood of Jesus that will cleanse us from that sin.

As the mediator and the one who testifies of the power of redemption, Jesus forever lives to make intercession for us (Romans 8:34; Hebrews 7:25; 1 Timothy 2:5; Hebrews 8:6; 9:15; 12:24). He is our advocate with the Father, who is faithful and just to cleanse us from all unrighteousness through the blood that He has shed for us. Therefore no one can lay any charge to God's elect, for it is Christ Jesus who has made us righteous through His own blood. When we stand before the highest seat of judgement, we are found faultless and blameless because of the blood. This is the question that each one of us must ask ourselves: do we have the same judgment concerning ourselves and all those who have been washed in the blood of the Lamb? God is the one who has made everyone righteous in the blood of Jesus (Romans 3:26; Acts 13:38-39). It is His judgment that through the blood of the everlasting covenant every stain of sin is removed, and the soul and spirit of man is made pure and holy. The testimony of God to us is simply,

- 34- Who shall make a judgment? Christ died and more raised up who also is on the right side of God who also intercedes for us.
- 35- What shall separate us from the love of Christ, tribulation or difficulty or persecution or famine or nakedness or danger or a dagger?
- 36- As it is written that, because of you we are put to death the whole day considered as sheep for slaughter.
- 37- But in all these we are more than conquerors through the one who loves us.
- 38- For we are persuaded that neither death nor life nor angel nor principalities nor things present nor things to come nor powers;
- 39- Neither heights nor depths nor any other creature shall be able to separate us from the love of God that is in Christ Jesus<sup>93</sup> our Lord.

## Chapter 9

- 8- That is the children of God are not the children of the flesh but the children of the promise are counted for the seed<sup>94</sup>.
- 28- For He will finish His word and cut it short in righteousness because a short work will the Lord do upon the earth<sup>95</sup>.

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"Come let us reason together: though your sins be as scarlet, they shall be white like wool; though they be like crimson, they will be whiter than snow" (Isaiah 1:18)

<sup>92</sup> The Greek word 'dikaioo' literally means to 'make righteous'. We know that He became the 'sin offering' for us that we might be made the "righteousness of God" in Him (2 Corinthians 5:21).

<sup>93</sup> It is Christ Jesus who is the author and finisher of our salvation and He is committed to our perfection. It is God who is both willing and doing of His own good pleasure in us and He will keep us by His own power if we are willing to walk with Him (Philippians 1:13; 1 Peter 1:5; Ephesians 1:5-6). Who could possibly be left out of the plan and purposes of God if they are only willing; for truly the Father, the Lord Jesus Christ and the Holy Spirit are at work on our behalf.

<sup>94</sup> A distinction must be made between the natural descendents of Abraham and the descendents that come as a result of the same faith that Abraham possessed. Those who come into the kingdom of God through the faith of Jesus Christ, having been made the sons of God through the new birth, are also descendants of Abraham. Yet they are more than just descendants of Abraham, because through the same promise that God gave to Abraham they have been made the children of God. The natural descendants are not children of God until they are born of the Spirit through the same faith that is in Christ Jesus.

There are two very important messages that help us to simplify the message that is being presented here. First- everything that God did in the first covenant was to point those who would hear to the coming redeemer Jesus Christ (Galatians 3:16; Hebrews 10:1; 9:9; 11). Secondly, in order for man to have a relationship with God he must be transformed by the power of God and made a new creation by the miracle birth of the Spirit (Philippians 3:3; Galatians 6:15). God called Abraham in order to separate a people unto Himself so that He might bring forth the redeemer Christ Jesus. God also revealed to Abraham that He would ransom the world and bless all of the nations of the world through the redeemer that would come through his descendants. When God made Abraham this promise He revealed Christ Jesus to him and through Abraham's faith in the seed, Christ Jesus, he became the father of faith (John 8:56; Galatians 3:8,16; Romans 4:11,16; Genesis 22:17; Hosea 1:10; Romans 9:26).

It is through the act of redemption provided to us through the death and resurrection of Jesus that we are able to be born of the Spirit. Abraham had the natural ability to have Ishmael but it took the intervention of God to work a miracle so that Isaac could be born (Galatians 4:22-31). So it is today, the natural descendants of Abraham are not God's choice but those who have been born of the Spirit (Galatians 3:14,16, 29; 4:28). This does not in any way undermine the natural descendants of Abraham because it does not matter whether one is Jew or Gentile all are given the opportunity to become a new creature in Christ Jesus (Galatians 6:16; 3:28; Colossians 3:11; Romans 3:29).

<sup>95</sup> Let all of the inhabitants of the earth tremble and especially the church of the Lord Jesus Christ because the Lord hastens to bring an end to all the wickedness upon the earth. He will complete His work speedily

31But Israel who pursued the righteousness of the law did not obtain the righteousness<sup>96</sup> of the law.

32Why? because it did not come from faith but as it were by the works of the law, for they have stumbled at the stumbling stone.

## Chapter 10

8 But what does it say, The word is near you in your mouth and even in your heart, this is that word of faith that proclaimed<sup>97</sup>.

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and establish truth in the earth. He will not suffer the treachery and blasphemy much longer for behold the Lord does a quick work and will bring it to an end! Satan vexes the earth with his iniquity and men love it so. The church has even been lured away in these perilous times calling evil good and good evil. We must all sober up and tremble (Joel 2:1; Habakkuk 3:16; Jeremiah 5:2; Philippians 2:12). We must hear the voice of the Lord and flee from the wrath that is about to be revealed against all ungodliness and against those who hold the truth in unrighteousness (Ephesians 5:6; Romans 1:18 2:5,8; Colossians 3:6).

The Lord Jesus is coming with the clouds and every eye shall see Him. The Kingdom and dominion of God shall soon be established in the earth. The earth will be filled with the righteousness of God and the knowledge of the Lord shall cover the earth as the water covers the sea (Daniel 9:24; Habakkuk 2:14; Isaiah 11:9; 2 Peter 3:13). All those left upon the earth will be the glorious saints of God walking in righteousness and purity. Everyday will be like the greatest revival meeting that you have ever been in and beyond. The earth will be filled with the song of the Lord and a continue ring of joy and gladness will be heard in all of the earth. The wicked and those who do iniquity will be no longer there will be no place for the vile things that spew from the televisions and movie theaters of this earth. The blasphemy and corruption of the night will forever be gone and the remembrance of them will also perish. The earth will no longer grown under the weight of mans sin and iniquity but will step into the glorious liberty of the sons of God.

<sup>96</sup> The Spirit of the Lord brings to us the glory of His presence, and it is in this glory of His presence that we are changed (2 Corinthians 3:18; John 17:21-23; Ephesians 3:16). If we become bogged down with our own failures and shortcomings, we will discover ourselves slipping away from the glory of the manifest presence of God as we struggle to make ourselves better. God made a way where there was no way - and has provided for us an acceptance in the beloved, Christ Jesus (Ephesians 1:6; John 4:10). He allows us to come in with all boldness by the blood of Christ and stand before His presence; not because of any works of righteousness which we have done, but because of His great love with which He loved us (Hebrews 10:19; Hebrews 4:16; 1 John 4:17; Ephesians 1:6). It is here in this place, where we are accepted in the beloved, that we are empowered and strengthened to walk in righteousness.

Righteousness is the deeds and conduct of God. Without His presence that comes to us by the Holy Spirit, we cannot walk in His righteousness. Righteousness is more than a right standing with God; it is the very nature of God flowing out of us, as rivers of living water. Can people through their own efforts and discipline create a river? Can we through our own sense of accomplishment bring for ourselves the presence of God? By no means! The glory of heaven and the rain of the Spirit fall upon our souls because we take refuge in the gift of God. We find all we need in Christ Jesus, who has redeemed us and sent the Holy Spirit into our lives. We do not trust in ourselves, but in the One who loved us so much that He died for us; and who also now freely gives us all things. Lord Jesus, forgive us for every time we have resisted your presence by holding on to our own human efforts.

<sup>97</sup> God's people have the power that framed the universe poised and ready to accomplish great things. All we must do is believe in our hearts and confess with our mouths and we will begin to participate with God's miracle. Out of this realm of the Spirit comes forth the miracle of miracles, the presence of Jesus and the salvation that He brings. When Jesus came into our hearts the miracle power of the word of faith was established there. The Spirit of the Living God wrote His words of faith upon our hearts and minds. As we speak His words of faith by the Spirit all the miracles of His will begin to take shape.

## Chapter 11

15 For if through their rejection the world has reconciliation what will the acceptance be but life from the dead<sup>98</sup>.

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When we hear the word of God we are hearing the faith of God. This testimony of faith was first announced at Sinai. All of Israel audibly heard the words of the Almighty at that first Pentecost in the wilderness (Exodus 19). The word of God was revealed as the mountain shook with His presence and the earth was filled with the sound of His voice declaring His word. They knew first hand that God had spoken and not man (Deuteronomy 30:1-14; Exodus 13:19; Deuteronomy 6:6-9). All they needed to do was to simply agree with what God had said and all of the blessings that He had promised would have been theirs.

Today, the word of God is present in our hearts and in our mouths if we have been transformed by the word of God. All we need to do is to speak out those things that the word of God proclaimed and the blessings of salvation will be revealed in our lives. It was the word of faith that created the vast expanse of the Universe, it was the word of faith that brought forth our salvation and it is the word of faith that will cause us to possess all those righteous things which God has promised (Psalms 33:6; Hebrews 11:3).

Too many of God's people speak things that have nothing to do with the word of God. They agree with disappointment and speak out a future of failure and demise. We must learn to speak only those things that God has said and not agree with our adversary and the disappointing circumstances that we may find ourselves in. We live our lives much to earthly and so when things are going good we are happy and speaking words of life and when things go bad we are sad and begin to declare reproachful things. God desires to turn all the bad around and fill you with a sound of continual thanksgiving. So, keep your tongue from evil and do not allow your lips to speak out words of doubt and disappointment, depart from evil and pursue His peace (1 Peter 3:10; Psalms 34:13). Let us only speak the truth the word of God and say with the men of faith and wisdom, "All of the words of my mouth are in righteousness; there is nothing arrogant or perverse in them" (Proverbs 8:8). God is a God of faith and without faith we cannot please Him. There is no good thing that He will withhold from those who walk upright so be in expectation that all that God has promised will be fulfilled in you (Psalms 84:11; Proverbs 28:10). Don't faint neither grow weary (Isaiah 40:30-31; Galatians 6:9). Rather let the words of your mouth and the meditations of my heart be acceptable in the sight of your strength and redeemer (Psalms 19:14). It is by our words that we are condemned or justified therefore we must be careful to only speak the words of truth, the words of faith (Matthew 12:37; Proverbs 13:3). Our confession must be what we truly believe and for those born of the Spirit we believe the truth as it is revealed by God not by circumstance!

<sup>98</sup> Israel's rejection began when the prophet Isaiah prophesied against the people's rejection of God. Both Jesus and Paul quoted the prophet Isaiah in response to those who rejected the gospel in Israel, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matthew 13:15; Acts 28:25-27; Isaiah 6:9-10). Jesus then pronounced the ultimate judgment upon Israel as a nation when He said, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew 21:43). Actually, Israel's rejection of God began in the formative years of the First Covenant as Paul brings out when he made known that as Moses put a veil over his face a veil has been put over them. They did not want to look at the glory so Moses had to veil himself as though he were veiling the glory of Jesus. As a result the Lord veiled the hearts of the nation so that they could not see the glory of Jesus when He came (2 Corinthians 3:7,13-15; Exodus 34:30). Even before this their actions displayed a rejection of God. They heard God speak audibly to them and they could not endure it and requested that God not speak to them anymore (Deuteronomy 5:24-29). When we step back and understand what Paul is saying in light of the big picture we recognize that God's plan was to redeem all of mankind from the beginning (Ephesians 1:4; John 3:16; 4:42; 1 John 2:2; 4:14). God choose Abraham as one who would be consecrated to His ways so that through his family He could bring forth the savior and redeemer of the world Christ Jesus. The descendents of Abraham rebelled against God time and time again until they were ultimately given over to their own rebellion and rejected by God. Yet God always had a remnant in every generation who walked



## Chapter 12

1- I earnestly ask you then brethren through the mercies of God that you present your bodies a living sacrifice holy acceptable unto God which is your true worship<sup>99</sup>.

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with Him as Abraham did. There was a Mary pure and consecrated to the Lord through whom Jesus could be born. There was an Elizabeth and Zachariah who walked in righteousness and holiness to bring up the prophet John to prepare the people for the coming of Jesus. Still, the gospel was preached to the Jew first and then to the Gentiles (Matthew 10:6; Romans 1:16; Acts 6:7; 13:46). And even though the majority of the Jewish nation rejected the gospel there were those like the Apostles and many others, even of the priesthood, who did not reject the gospel (Acts 21:20). Through Christ Jesus, God made both Jew and Gentiles one making no difference between them (Ephesians 2:11-14; Acts 15:9; Romans 3:22). Yet, at the same time there was a spiritual blindness because of the hardness of their hearts. Even as Pharaoh hardened his heart through disobedience the nation of Israel hardened their hearts. Therefore, what are we to conclude that Paul is saying? We must recognize a sovereign moving of the power of God upon the nation of Israel in the future. One day God will turn His full attention back to that nation. Whereas now, God dwells in the midst of the church and His kingdom is being advanced through the church one day soon He will fulfill His will through the nation of Israel. This event will take place when the complete number the nations are saved (Romans 11:25). Paul reveals that when this grace of God comes to the nation of Israel they will accept the gospel of Jesus Christ. Paul also reveals that when God brings the nation of Israel back into relationship with Himself it will result in life from the dead for the nations. What could he possibly be referring to other than the first resurrection? Paul reveals to us in this chapter that two events will happen concurrently: the fullness (full number) of the Gentiles will come in and the blindness of Israel will be removed (Romans 11:25). A key therefore to understanding when the full number of the Gentiles will come is to observe in scripture at what point the blindness and hardness of heart will come to an end for Israel. In this context the "fullness of the Gentiles coming in" refers to the gospel being preached to the Gentiles and their acceptance of it. Therefore, all we need to do is to find either one of these two events in scripture: either the time when the nation of Israel begins to turn unto God or the time when the ministry to the nations comes to an end. It is important to remember that when we say Gentiles we are more specifically referring to the "nations." The word for Gentiles in both the Greek language (ethnos) and the Hebrew language (goy) means 'nations' (Luke 21:24; Genesis 10:5). When we discover the time point that God turns His focus to Israel as a nation then at the same time we will know that the bringing in of the nations has been fulfilled. In addition, we will also be able to identify the time of the first resurrection. When we look in the book of Revelation we observe a profound shift from the churches in Revelation 1 through 3 to a focus on Israel and Old Testament typology beginning in Revelation chapter 4. God sovereignly seals 144,000 Jews, 12,000 from each of the 12 tribes. If we set this as the time in which God makes a transition from the nations to the nation of Israel and the beginning of their acceptance this then would also be the time of the first resurrection. The interpretive key for the book of Revelation testifies very well to this by assigning the "things which shall be hereafter" to chapter 4 (Revelation 1:19; 4:1). This is not to say that the nations cannot be saved at this time anymore than it means that Israelites cannot be saved now. Rather, it refers to the plan and strategy of God to save all Israel. God is now taking from the Gentiles (nations) a people unto himself (Acts 15:14). When this time is fulfilled He will turn again in His mercy to bring up from the house of Israel a people whose hearts had been hardened (Ezekiel 20:34-38).

<sup>99</sup> There is an offering that God will cause the fire of His Holy Spirit to fall upon; and that is the offering that is holy and acceptable. Do you want the fire of God to fall upon your life every day? All you need to be willing to do is to present yourself before God upon that altar that God has made, an offering totally surrendered to His will. Through the blood of Jesus Christ we have been made holy and acceptable; now all we must be willing to do is remain consecrated to the will of the Father.

Paul calls the presenting of our bodies "holy and acceptable, true worship." The Greek phrase may be translated "true worship, spiritual worship, or reasonable service" ('logiken latreian'). True worship is what our heavenly Father has sought after in men (John 4:23). True worship is only possible if we will receive

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3- For I say through the grace given to me to everyone that is among you do not think more highly than you ought to think but think soberly as God has distributed to each one the measure of faith.

5- So we who are many are one body in Christ and so also members one of another<sup>100</sup>.

9- (1) Having genuine love (2)hating the evil (3) clinging to the good<sup>101</sup>.

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the gift of God, and allow the Holy Spirit to fill us and bring forth all the fruits of God's divine will through our life (John 4:10; Acts 2:38; 8:20; 10:45). The Holy Spirit will not force us; we must be willing to yield ourselves continually to His inspirations and direction - if we are going to be this offering that flows with the rivers of the Spirit.

When we look at the Old Testament, all worship was centered around an offering that was laid upon an altar. Those offerings and sacrifices represented both the life of the worshipper and the coming redeemer. Those offerings many times were either consumed with fire that came down from heaven, or they were lit with the fire that came off the altar that continually burned with the fire of God (1 Kings 18:24; Leviticus 9:24; Exodus 29:18; Leviticus 1:1-4,7; 6:12-13; Numbers 16:46). Now today, Christ Jesus stands ready to send that fire upon our lives (Matthew 3:11; Luke 3:16). He is the altar that we partake of, the source of all that God would fill us with. Our praise will not suffice, our human sacrifice is unacceptable. The fire of the Holy Spirit burning within our lives produces the praise and worship that is acceptable and pleasing to the Father - everything else is strange fire: the fire of men. Our bodies are the temples of the Holy Ghost, and we should continually be burning with the fire of God (Leviticus 6:12-13). We should continually be filled with the Spirit: baptized in His fire (Ephesians 3:19; 5:18; Romans 6:13; John 7:38-39; Galatians 5:25).

<sup>100</sup>

The first and most important thing that each person in the community of the church must realize is that any thing they have in God they received as a free gift and by divine appointment of the Lord Jesus Christ (1 Corinthians 15:10; 12:7-8; Romans 12:3,6). Whatever it is that has been given to us in Christ was given to us for the whole of the church and not to be used as a means of self-exaltation but in humility and recognition of the grace of God we are to serve the church with what God has assigned. The servitude and humility of Christ and the love of God expressed towards one another are essential if we are going to increase and mature into all that God has purposed His church to be (Ephesians 1:23; 3:19; 4:13).

If we are to understand the function and meaning of the body of Christ and the community of the church we must first recognizing the relationship of each individual to Christ. Each person when they are born of God are baptized into the body and life of Christ thereby they each individually come into union with Christ (1 Corinthians 12:13). If each individual is in union with Christ then they are in union with one another. Then as the community of the church they are to function as a single being expressing the life of Christ together/corporately (1 Corinthians 1:10; Philippians 3:16; Romans 15:6). As far as roles and responsibilities it is the Holy Spirit that sets each person into those roles and responsibilities as He determines (1 Corinthians 12:18). However, there still remains the need for each individual to humble themselves and submit themselves to the church in order to find connectivity or cooperation with the will of God. As we serve one another in love we find ourselves joined to one another and functioning under the authority of Jesus Christ our head. Before there will be diversity of gifts functioning in the community of the church there must first be unity of Spirit. The one thing that is essential to realize is that if a person is made one with Christ then they have been made one with all the others who have been united with Christ thus becoming members one of another and therefore are integrated into the community of the church which is His body.

The first mention of this concept of community was when Jesus likened all who would believe on Him to members of His on flesh and blood and called them His brother, His sister and His mother (Matthew 12:50; Mark 3:35). He further extended the union and participation that we are to have with Him by using the allegory of a vine and branches. Thus as a vine has many branches bearing all the same fruit that is produced by a single vine even so collectively we are brought together in Christ Jesus to all abide in Him and thereby bring forth those things that only He can produce.

- 10- (4) loving one another affectionately (5) eagerly honor one another.  
11- (6) Do not lag in diligence (7) be on fire in Spirit serving the Lord.  
12- (8) Rejoicing in expectation (9) standing firm in trouble (10) persistence in prayer.

## Chapter 13

12- The night is far gone and the day is near<sup>102</sup>. Let us lay aside then the works of darkness and let us be endued with the armor of light.

14- But be clothed with the Lord Jesus Christ and make no allowance for the flesh to allow for lust<sup>103</sup>.

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<sup>101</sup> In the opening statements of this chapter Paul instructs each individual in the strongest terms possible to yield up their lives to God. In doing so we are to give ourselves completely to walking in the nature of Christ Jesus. In the expression of the nature of Jesus is the love of God.

God has loved us with a love that surpasses all others and we are commanded by Him to love one another. However men run the risk of only acting like they love each other many times as a result of holding on to problems or fears. Any ingenious expression of love is hypocrisy of the worse degree (2 Cor 6:6; 1 Peter 2:22 (anypokritos); 1 John 3:18). God wants us to express the love that comes from a pure heart and is supplied by the Holy Spirit (1 Timothy 1:5; Romans 5:5; Galatians 5:22).

Everything that is not of the love of God in our relationships with one another is evil. It has been said that to love God is to regard evil with horror. Unfortunately, too many are lured into a general tolerance of evil but to think that God is in anyway tolerant of evil is a big mistake. Evil is the enemy and the opposite of all that it means to be in Christ. There is nothing that more threatens the soul of the redeemed than compromise. Those who love the Lord must hear the instruction of the Lord, hate evil!! (Ps 97:10; 199:104,128,163; Proverbs 8:13)

The life giving presence of the Holy Spirit radically alters the way that a person lives their life. God has given us a quality of life and expects a quality of life from us. If we are going to know what God expects of us then we are going to have to take His instructions serious. If we are going to know how to keep ourselves so that the wicked one cannot touch us then we are going to have to place Gods words before us and not depart from the things which He has commanded. If we are going to stick to that which is good we will above all other things we will stick to the word of God!

Here are these 10 New Testament commands organized to easily memorize:

Love truly, hate evil, stick to the good  
love with affection, honor others intensely  
be zealous, be on fire serving the Lord  
Rejoice, endure and persevere in prayer!

<sup>102</sup> We are in the last of hour of time (1 John 2:18). The night is gone it is not the early hours of the morning where the darkness begins to fade away but it is the time of the brightness of God's new beginning. The light of the world has come and now shines with the effulgence of His glory like the noonday sun. He has caused the light of His glory to shine as a city set upon a hill. This light now shines in the midst of His church. The day of His coming is at hand and we must be ready for His appearing. If we go to sleep spiritually by becoming entangle with the things of this world then it is certain that our hearts will grow cold and we will become detached from any sense of expectation in God (2 Timothy 2:4; Ephesians 5:14; Colossians 3:1-4). The sense of urgency and awareness of the things of God are only realized in our lives because we give ourselves to communion with God (1 Peter 4:12). In this communion with the Holy Spirit we are filled, we are endued and all of our spiritual senses are fully awakened to the reality of His presence and His will! This present world is fast passing away and the Lord is close at hand to restore all things. Let us lift up our heads for our redemption draws near! Lift up your heads oh you gates and be lifted up you everlasting doors and the King of Glory shall come in! Let our duty of watchfulness and preparation be without wavering.

## Chapter 14

### 17- For the Kingdom of God is not food and drink but righteousness, peace and joy in the Holy Spirit<sup>104</sup>.

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<sup>103</sup> Make no mistake: the life that God granted to us as a free gift is the life of Christ, which is the life of the Spirit (Ephesians 4:24; 2 Corinthians 3:3; 5:17; 11:3; Colossians 1:28; 1 John 4:4; Philippians 1:21; 2 Peter 1:4). If we walk in the Spirit (or the life of Christ) then we are the children of God (Romans 8:14,16; Galatians 5:16). This is more than our job description - this is our life description. We have a responsibility to follow Him and to imitate those things that He did (1 Corinthians 11:1; Ephesians 5:1-2; 1 John 3:7; 3 John 11; 1 Timothy 6:11; 1 Peter 4:1-2; Philippians 2:5-8). We are to understand the ways of the Spirit and be obedient to conduct ourselves as He commands (Colossians 3:12; Galatians 5:24; 2 Peter 1:4-10). After all that God has done for us, providing as a free gift this abundant life and more - how could we do anything less than give ourselves to an absolute consecration to be what God has made us to be in Christ Jesus? We should make a study of His actions and conduct, and then devote ourselves to the same behavior. There is nothing that any of us will ever learn unless we give ourselves to the study of it, and then devote ourselves to the practice. We must awake out of our sleep and the pursuit of our own interest; and perfect holiness in the fear of God!

Paul more perfectly defined an absolute surrender to following Jesus when He used these words: "Be clothed with the Lord Jesus Christ." God will not make us follow Him; it is voluntary. Once we decide that the kind of life that Jesus lived is the life that we want to live, all of the resources of the Spirit are provided for us. The life of holiness and power awaits all who are willing to turn from their own ability and deny those things inspired by demon spirits - to follow the life that Jesus modeled for us. Religion only thinks about self-denial; but the Holy Spirit shows us a life far better than self-interest and worldly pursuits. It is a life so glorious that we would rather have Jesus manifested in our lives than all other things that could be accomplished or achieved in this world. If we are going to truly deny the life of self-interest and human ability, then we are going to have to allow God to touch us with His presence and fill us with the refreshing waters of the Spirit. We must discover the realm of relationship where we are continually strengthened by the Spirit in our inner being (Ephesians 3:16; 5:18; Jude 1:20-21). Trying to deny yourself so that you can walk in the life of Jesus is like selling all that you have for a pearl of great price that you have never seen, nor can find. Once finding the pearl however, you sell all that you have with great excitement and joy; and so it is with this glorious life of Jesus!

Today we can be clothed with all the graces that were in Christ Jesus. We can walk in the realm of heavenly places and enjoy the well-springs of life. All we have to do is simply say no to the things that belong to the evils of this world; its envy, strife, and hatred. The realm of self-interest will quickly lead into the actions of sin. Self-pursuits quickly change into the activities of the demonic. Just as Eve pursued for herself wisdom and knowledge, only to be taken prisoner by devils and the power of sin - even so those who give place to that which is earthly and sensual find no blessed thing. Give no place to sin, to all that is in the world; for its wages you cannot afford. Rather yield yourselves to the Spirit of the Lord, who presently lives within those who have been redeemed (Romans 6:1-23). You have an armor to protect you from all worldly things: it is the Spirit and nature of Christ. Sin has been condemned in the flesh; it has been proven to have no place (Romans 8:2; 1 Peter 4:1-2; 1 Timothy 3:16). That which belongs to sin and its lust has no place in our life, and it should not be given any rights or power: for our bodies are the temple of the Lord (Romans 6:12,14; 1 Corinthians 3:17; 6:19).

<sup>104</sup> What could possibly be better than walking around being full of the Holy Spirit and having His righteousness, peace and joy filling our every living moment. Unfortunately, so many people get caught up in secondary issues and religious ideas, just as those who were at Rome, and become given over to quarreling at the expense of all the wonderful expressions of the Spirit filled life. The greatest tragedy of all is that we forfeit joy in the Holy Spirit while we are pursue these kinds of irritable distractions. The most important issue for us to take hold of is that (as God's people who are seated in the heavenly realm in Christ) we are presently living in a dimension of the Kingdom of God and should be enjoying the quality of life that has been imparted to us by the Holy Spirit. We must realize that the quality of abundant life will only be present as we yield to the Holy Spirit and walk in His love. It is our Fathers good pleasure

## Chapter 15

- 1- Now, we who are strong are indebted to bear the weaknesses of the weak and not to please ourselves.
- 2- Each of us must please our neighbor for that which is good to edification.
- 3- For also Christ did not please himself but as it is written "the reproaches of those who reproach you are fallen on me." (Ps 69:9; Mark 10:42-45)
- 4- For whatever was written beforehand was written for our instruction so that by the endurance and by the encouragement of the scriptures we may have hope.
- 5- May the God of endurance and encouragement give you understanding with one another according to Christ Jesus.
- 6- So that with one mind in one mouth we may glorify the God and Father of our Lord Jesus Christ<sup>105</sup>.
- 7- Therefore receive one another even as also Christ received you into the glory of God.
- 8- For I tell you Christ Jesus became a servant of the circumcised on behalf of the truth of God to establish the promises to the fathers.
- 9- And that the Gentiles might glorify God for his mercy as it is written "Therefore I will confess you among the Gentiles and sing to your name." (Ps 18:49)
- 10- And again, "Rejoice Gentiles with His people." (De 32:43)

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to give us the Kingdom and to give us the Holy Spirit; in fact, you can't have one without the other (Luke 11:13; 12:32; Philippians 2:13). Righteousness, peace and joy define the kind of fellowship that we have with God and also are suppose to have with one another. If we are not caring for those around us and allowing the things of the Kingdom of God to govern our interactions with each other then we are missing out on the joys of abundant life (John 10:10; 13:35). We should realize that in seeking first the Kingdom of God and His righteousness we are to do so in all of our activities and especially in our relationships with each another. How we treat one another has a significant impact on how the glory of the abundant life flows to us. The way that we treat one another is actually how we are treating the Lord, therefore let us focus on loving all of the household of faith just as we love the Lord (Matthew 25:40; Ephesians 5:2; 1 John 3:14). Those who recognize that everything else besides righteousness, peace and joy are secondary issues will be "approved by men" and "pleasing to God" (Romans 14:18).

<sup>105</sup>

Unity is absolutely essential for the work of God to be manifested in the community of the church. God is a God of love and peace and will not fellowship with strife and divisions (James 3:16; Philippians 2:3; Romans 13:13; Galatians 5:20). The greatest challenge for the church today is to move past all of these things that we have allowed to dominate our thoughts and behavior and rather be clothed with humility and walk in love (1 Peter 5:5). It is essential that we submit ourselves to one another in the fear of the Lord (Ephesians 5:21; Hebrews 12:14). Our chief responsibility before God is to endeavor to keep the unity of the Spirit in the bond of peace and if we are unwilling to do this then we are making a decision not to have the manifest glory of God in our meetings in the depth that will impact the nations (Ephesians 4:3; 1 Peter 3:8; Acts 2:1).

There must be a recognition of authority and a willingness to come under that authority. God ordained all of the authorities even the ones that are in government and He commands that we submit to them (Romans 13:1-7). How much more should we submit to the authority of God and the authority that He placed in His church. If we are going to submit to the authority of God then we are going to come under His rule. Obedience to His word is the single greatest evidence that one has come under the authority of God and is in submission to His will. The authorities that God has set up in the church must be followed instead of fought. If we are unwilling to submit to the leadership of God and participate with the Holy Ghost, giving Christ Jesus and His ministers the proper respect then there will be no increase of God in our lives and His fullness will not be revealed (Colossians 2:19; Ephesians 4:11-12, 15-16). Come now let us walk in the light of the Lord and in communion one with another and with the Lord Jesus.

11- And again, "Praise the Lord all the Gentiles and applaud Him all the people.

13- Now the God of expectation fill you with joy and peace in believing that you abound in expectation<sup>106</sup> by the power of the Holy Spirit.

16 That I should be a minister of Jesus Christ unto the Gentiles performing the priestly duties of the gospel of God that the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost<sup>107</sup>.

## Chapter 16

20- And the God of Peace will soon crush Satan under your feet<sup>108</sup>. The grace of our Lord Jesus Christ be with you.

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<sup>106</sup> There are three components of expectation: trust, patience, and waiting. All of these words are contained within the definition of the Greek word 'elpis' (expectation/hope), particularly in its usage in the Greek Old Testament (Septuagint). There is a confidence and assurance that God wants to fill us with; and more than anything else, this is what the expectation that God supplies will give us. No matter what you are facing, God wants to comfort you and cause you to have boldness. He wants you to know that He will help you and protect you, and will do "whatever you ask" Him to do (John 14:13; John 15:16; John 16:23; 1 John 3:22).

Most importantly we must realize that everything God expects of our lives is granted to us through our interaction with the Holy Spirit. The expectation and assurance that God supplies to us through His word and the ministry of the Holy Spirit will cause us be filled with joy and peace. When we can be filled with the supply of the Spirit that causes us to be certain of God's miraculous intervention, then there is nothing that can defeat us. God causes us to know that we can "do all things through Christ who strengthens us." In the midst of this kind of fellowship with the Holy Spirit, our emotions and attitudes are filled with the kind of expectation that produces faith (Romans 14:17; Galatians 5:22; 1 John 1:4; John 15:11; John 16:24)!

Therefore, it is essential that we learn how to be continually filled with the Holy Spirit, so that we may be strengthened by Him in our emotions and attitudes (Ephesians 5:18; Ephesians 3:16). It is only through becoming yielded and receptive to the working power of the Holy Spirit that we may abound in all of these wonderful things that God has supplied. It is in this joy of fellowship and interaction with God that our every need is supplied, so that we can continue to live in the blessings of His abundant life! (John 15:5; John 10:10; Ephesians 3:20; Colossians 1:11; 2 Peter 1:3). Therefore be filled!!!

<sup>107</sup> It is the work of the Holy Ghost to sanctify those who call upon the name of the Lord Jesus (2 Thessalonians 2:13; 1 Peter 1:2). The Holy Spirit sanctifies us to live the life of Jesus Christ. The work of sanctification begins with the new birth. It is only by the power of the Holy Spirit coming upon a person that the miracle of the new creation can take place. Just as the Holy Spirit overshadowed Mary, and Jesus was conceived in her - the Holy Spirit comes upon us, and we are born of the Spirit and are given a new spirit and a new heart (John 3:3-6; Ezekiel 36:26; Titus 3:5). The Holy Spirit then leads and guides us into every dimension of the life of Jesus. The definition of sanctification can be comprehended in one single thought: it is the consecration to live the life of Christ. This is the focus of the ministry of the Holy Spirit, and the focus of all those who minister together with Him.

The Holy Spirit has come to convince us that Christ Jesus is in us, and then to show us how to live His heavenly life. Many have different opinions about what salvation has accomplished; but what is the Holy Spirit saying? He is pronouncing that we are one with Jesus, even as He is one with the Father (John 14:20; 17:21-22). There can be no other offering that is acceptable to God except the offering which was made by Jesus our Savior. If we are to be holy and acceptable to God, then we must believe the good news of the gospel that our lives have come to an end, and the life that we now live is the life of Christ Jesus (John 15:5; 2 Corinthians 5:17; Romans 8:10; 13:14; Colossians 1:27; 2:6; 3:1-4; 2 Corinthians 13:5; Galatians 2:20; 3:27).

<sup>108</sup> The God of Peace is at war against all evil and every Satanic power. Jesus the Prince of Peace was manifested to destroy the works of the devil (1 John 3:8). Today we wrestle not against flesh and blood but against spiritual wickedness (Ephesians 6:12). Through Christ Jesus, who overcame all the powers of

24- Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery of Christ which was kept secret since all time<sup>109</sup>.

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darkness and rendered them powerless, we are able to execute dominion over all of their devices and schemes that would destroy men and oppose God. Jesus crushed the head of the serpent and has given us the same authority to overcome even as He overcame (Genesis 3:15; Luke 10:19; Revelation 3:21). Jesus fought the battle and won and therefore ensures absolute victory to us if we will put our trust in Him and walk in the Spirit. We are given the divine ability and help to crush temptation and the devices of Satan wherever we encounter them. However, we must walk on the Spirit and the new creation and put our trust in Christ Jesus for this is the conquering power that conquers the world (1 John 4:4; 5:4).

One of the primary devices that Satan uses to stop the manifestation of the power of God and the flow of the Holy Spirit is divisiveness. The powers of darkness uses teachings contrary to the doctrine of God, rebellion against authority, strife and envy to wage war against the operation of the Spirit and power of God in our midst. Peace is the power to overcome these things that would oppose the will of God and the manifest presence of Jesus. Therefore it is our responsibility to maintain the unity of the Spirit in the bond of peace in order to stand up against the devices of Satan that have come out to stop the flow of the Spirit and authority of the church. The power of peace against the opposing forces of darkness was demonstrated when Jesus pronounced peace to the stormy seas that threatened the life of the disciples (Mark 4:39). It is imperative that we lay hold of the necessity to live in His peace that we may also speak peace to the raging storms that Satan would create to destroy us.

Jesus is the Prince of Peace and if we allow Him to reign over our lives then the ministry of His peace will rule our hearts and minds. The Holy Spirit produces rivers of peace, abundance of peace, great peace so if we walk in the Spirit His peace will be evident! The gospel is the proclamation of peace and where peace is supplied room is made for the Holy Spirit to flow (John 20:21-22; Matthew 10:13). If we will simply obey God and not allow those things contrary to the doctrine and nature of Christ in our lives then the glory of God's kingdom will be manifested in a greater dimension in and through our assemblies.

<sup>109</sup> Colossians 1:26; Ephesians 1:9;3:5,9