

# Our Security In Christ

## Who Is Paul Of Romans Seven?

Researched, Compiled, and Formatted By Tom Stephens

*The following article is the Fourth in a series of Discussions on the subject of "Our Security In Christ".*

*What does Romans 7:16-19 reveal to the Christian concerning his security in Christ?*

### ***The Strife Of Two Natures***

**Text:** "For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that *it is* good (because it reveals sin\*\*). But now, *it is* no longer I who do it, but sin that dwells in me (the flesh\*\*). For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice." (Romans 7:16-19 KJV)

### ***The Spirit Gives The Victory Over Sin***

**Support Passage:** "I say then: Walk in the Spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ***But if you are led by the Spirit, you are not under the law\****." (Galatians 5:16 -18 KJV)

\*This author bolded this portion.

\*\*Denotes my additions to above verses.

### ***Romans Six***

#### ***Sin Not Imputed Before The Law***

Paul said in Romans 5:12-17 "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned – *(for until the law sin was in the world, but sin is not imputed when there is not law.* Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in the life through the One, Jesus Christ)."

#### ***The Original Sin brought Death to all men***

In Genesis 3:16-19, God pronounced judgment on Adam and Eve for their sin of disobedience concerning the tree in the midst of the Garden. To the woman He said: "*I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you.*" Then He said to Adam: "*Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': Cursed is the ground for your sake; In toil you shall eat of it*

*All the days of your life. Both thorns and thistles shall it bring forth for you, And you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, for out of it you were taken; For dust you are, and to dust you shall return.”*

Adam and Eve had broken the first law from the mouth of God when he told them, “*You may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, You shall not eat it, nor shall you touch it, lest you die.*”

But God had no other law; therefore, *He charged them only for the law they already had*; and the sentence was that they, and their descendants, would die.

God would require more from those who would follow Him. This was to include a means of worship which would exalt the Lord *and* begin an eternal plan for the salvation of His people. This plan began when Adam and Eve attempted to *cover their sin* (bodies) with leaves. But the Lord objected by slaying an animal and using the skin to cover them. Therefore, when the Lord presented the building of the Tabernacle to Moses, He included provision for the temporary coverage of the people’s sins by annual animal sacrifices. But for now, God had limited Himself to teaching His people. During the following centuries up to Noah, then Abraham, God continued to teach those who followed after God the sacred art of building altars for personal and family sacrifices, in preparation for the coming of the Mosaic Law.

### ***God’s Grace From The Beginning***

Now, Noah *found grace in the eyes of the Lord*; and God saved he and his family from the flood. Through that same grace, Abraham found righteousness in the Lord. Though Abraham was obedient to God, and completed many good works, such as the building of altars unto the Lord whenever he journeyed through Mesopotamia, Syria, Israel and Egypt, yet these works of obedience *were not related to God’s imputing unto Him (Abraham) righteousness.*

God’s Grace has been around since the foundations of the earth; even from now to eternity past, or as long as our Father in heaven. When Moses penned the Pentateuch (Genesis through Deuteronomy), he gave us a terrific amount of knowledge which helps us understand some of Paul’s teachings which we might not otherwise have understood. For instance, in Genesis Six, God was displeased with the corrupt generation He found on earth. Like today, every sin *ever* committed on this earth from her foundations, is committed on a regular basis by unregenerated men.

God saw corruption of every type, including every imaginable perversion, and He said, “*My Spirit will not always strive with man, for he is of the flesh, and that every intent of the thoughts of the heart was only evil...continually*”. Grieved in the heart, God repented He had made man, and decided He must destroy him. But there was one man who loved his God, and had an intimate relationship with Him. This man found *grace in the eyes of the Lord!* We know almost nothing else about Noah’s early life. But. . .

. . .for many years, I pondered this thought in my heart, and wondered, “*If God handed out grace in Noah’s day to those who loved Him, how did that grace work? Was Noah redeemed? And if so, by what was he redeemed? Was his relationship with the Lord such that God applied grace on Noah’s family simply because only Noah’s family loved and worshiped their God?*”

In studying the two Covenants in Bible College, and since, I learned the Gentile Church would be at a tremendous loss without the revelations from this first covenant to His People. I believe, this training in both testaments helped me realize Jesus is not just the New Covenant – He is the entire Word of God. He is from Genesis One through Revelation 22.

To explain, I'll go to Genesis 15:6, concerning Abraham. It reads, "*And he believed in the Lord; and he counted it to him for righteousness.*" (Paul quoted this in Gal 3:6). The Lord did overlook sin in the lives of those who loved him, *prior* to the Law of Moses.

Those who had intimate relationships with the Lord, righteousness was imputed – not based on works, obedience, or anything else – they were considered righteous simply because they loved their God. Abraham worked, and was consistently obedient to the Lord's guidance, but none of those things counted for anything with God. Abraham believed God. That was enough! So, why was sin not imputed to holy people prior to the Law? The Law had no other value to God or man than to show us our sin; *and* man had no law before Moses, so God could not judge them by more requirements than He already had. These requirements included worship rituals such as *the building of altars for sacrifice*. This was one of the first lessons Adam and Eve learned when God replaced their *leaves of coverage* for *skins* taken from the killing of animals. But, as in the law, these skins only covered their sin, and that, temporarily. The law patiently awaited Christ's resurrection.

### *Abraham's Earlier Years*

Abraham's ancestors originated in Mesopotamia, in Babylon. His family may have been among many who were employed in the building of the Tower of Babel, and were deeply involved in idolatry and corruption. From there, his family migrated to Ur of the Chaldees, ruins of which, in recent years, were found west of the Persian Gulf, near Kuwait.

Abraham was raised near Ur of the Chaldees, where he lived when God called him to leave that country. At that time God shared with Abraham His original covenant: "*Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*"

Because God imputed *no transgression* on Abraham, He considered him to be perfect *in His sight*! Some say they found where Abraham deceived and lied – where he was faithless at times, but I have never found any place in God's word that backs this up. Not in the Old Covenant, nor the New Covenant, did God place any blame or charge against Abraham, or Sarah. On the contrary, God judged those who abused Abraham and Sarah. Consider when God placed a curse on Abimelech for taking Sarah, whom he thought to be Abraham's sister.

Here's what the Lord did to Abimelech, per Genesis 12:17-20: ". . . *plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram and said, 'What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister? I might have taken here as my wife. Now therefore, here is your wife; take her and go your way. So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had.'*"

Genesis 20:14 says, “Then Abimelech took sheep, oxen, and male and female servants, and gave them to Abraham; and he restored Sarah his wife to him. And Abimelech said, ‘See, my land is before you; dwell where it pleases you. Then to Sarah he said, “Behold, I have given your brother a thousand pieces of silver; indeed this vindicates you before all who are with you and before everybody.””

He not only cursed Abimelech, but he cursed the wombs of all the Kingdom women – until Abraham prayed for Abimelech (Genesis 20). God warned Abimelech in a dream: “But God came to Abimelech in a dream by night, and said to him, Behold thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife...And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her ... Now therefore restore the man his wife (God did not say sister, here); for he is a prophet, and, and he (Abraham) shall pray for thee, and thou shalt live: and all that are thine....So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham’s wife.(Genesis 20)

**NOTE:** While Moses was the beginning of the Law, which, in the New Covenant, did nothing of value beyond showing mankind the terrible disease of sin, he was also the tool Jehovah God used to bring forth the means by which the entire world would know Him (Jesus) when He tabernacled on the earth to bring peace to all men! A mouthful; but God knew what He was doing. Not one Word from the Lord came about without His precious Son by His side, and His head lying on the Father’s bosom. For in the foundations of the world, Father and Son had sweet communion together...for God’s plan was for man’s freedom.

Paul, when penning the book of Romans and other epistles, often used the Law as a contrast to Grace, or faith. I like to use the New Testament Church doctrine of works to illustrate: Paul knew there are two types of works: 1) the works under the Law – useless works by the Christian, and 2) the works of faith, or grace – Spirit-led works by the Christian. Whenever the value of works was questioned, Paul would ask this question: “Are these works of the Law, or are they of the faith? (See Rom. 9:32; Gal. 2:16; Gal. 3:2,5,10; Eph. 2:10; Col. 1:21). Knowing this will help students of the Word realize the seeming contradiction in the Word concerning works.

### ***The “Old Man” Crucified***

The Scriptures clearly teach when we are born again, the "old man" is crucified: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

"...if we be dead with Christ, we believe that we shall also live with Him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God" (Romans 6:1-10).

To be "dead in Christ" means we are altogether dead to sin, as in, *no longer under the dominion of sin*.

What IS "*the old man*"? He is our former inner self — what we were before we believed unto salvation. The "old man" is all we were in our unregenerate state before the miracle of grace placed us in the family of heaven. The "old man" is what we were as children of the first Adam. But when the unbeliever believes unto salvation, he becomes a NEW man, a new creation: "*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new*" (II Cor. 5:17). This means we are supernaturally changed from inside out – from the "old person" to the "new". *Regeneration* means we belong to a new family — we are sons of God! Therefore, we are *dead* to sin.

***Satan can never make us do anything we don't want to do!*** Not if we walk in the Spirit.

Romans 8:4-9 says: "...they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, *if so be it that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.*"

"But if ye be led of the Spirit, ye are not under the law."

Please note; Paul emphasizes that *if any man have not the Spirit of Christ, he is none of His.*"

Let us look at a picture of the unregenerate heart: . . . From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride foolishness: All these evil things come from within and defile the man" (Mark 7:21-23).

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

From the heart proceed the issues of life — and the heart of the unbeliever is sinful beyond imagination: but the believer has a NEW heart and a new life.

### ***The Body of Sin***

There is much controversy concerning "the body of sin" mentioned in Romans 6:6. Some teach the statement means the sum of all indwelling sin — the sinful nature; but outstanding Bible scholars of the past have agreed it means "the body belonging TO sin." It is an expression similar to "the shield of faith" or "the sword of the Spirit." The "shield of faith" does not mean the shield which is faith, but rather the shield which faith recognizes, grasps,

and uses. The sword of the Spirit does not mean the Spirit is the sword, but refers to the sword *which the Holy Spirit employs* to bring victory to the individual. Thus, the "body of sin" does not mean the body which IS sin, *but rather the physical tabernacle which was claimed by sin as its very own* since in Adam we are all born in sin and shaped in iniquity. Sin always reigned over and used the body of the natural man, waging battle to damn the soul.

We live in a body determined to damn us; we have within us a heart capable of manufacturing any sin known to man. The natural man is totally depraved, and therefore must be totally delivered from sin. Such deliverance is ours in the atonement.

The "old man" is crucified "*that the body of sin might be destroyed.*" The Apostle Paul uses the word "destroyed" 25 times in his epistles, and out of the 25 times, it is translated 17 different ways! The Greek word here rendered "destroyed" does not mean annihilation or total cessation. It means to be rendered powerless, or reduced to a state of inaction.

The teaching here is NOT that sin is *eradicated*, but that it is *robbed of its power*. There are those who teach the old nature is completely eradicated when the sinner is saved, but facts prove the contrary — and those who teach such erroneous doctrine certainly have not proved it by the lives they live! As long as we remain in this earthly realm, we will possess the flesh. If the old nature were completely eradicated and changed into the spiritual, then the offspring of union between man and wife would of necessity be angelic or spiritual — and we know that such is not the case. Regardless of how spiritual, how dedicated, or how separated unto God a person may be, he still possesses the flesh, but the "old man" is reduced to a state of inaction — *if we walk in the Spirit* (Luke 9:1; also Galatians 5:16-18).

*"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"* ( I Cor. 10:12, 13).

### ***The Scriptural Teaching Concerning the Crucifixion of the "Old Man"***

In Romans 6:6 Paul clearly declares, "Our old man is crucified with Christ." In Col. 3:9 he says, "Ye have put off the old man with his deeds." Paul did not say, "The old man IS BEING crucified," he "WILL BE crucified" at some future date. The tense of the verb shows it to be an accomplished fact. "The old man IS put off" (present tense). Paul's exhortation is for the believer to recognize, because we have died with Christ, the old man HAS BEEN put off.

*Now*, the admonition is to put off the *clothes* of the old man — *old habits* such as anger, malice, lying, abuse, slander, dishonesty, passion — anything that would fail to bring honor and glory to the Lord Jesus Christ. Paul is teaching the "old man" has been crucified, put off; we are now new creations in Christ Jesus, and IN HIM the "new man" is to follow in His steps and live as befits a child of God.

Here is what happened on the cross: God made Christ to be sin for us (II Cor. 5:21). Thus, God, in Christ, identified Himself with sin, made Himself *identical with us IN our sin*. *Now*, the unbeliever — exercising faith in the atonement, believing in the finished work of Jesus Christ on the cross — by faith is identified with Christ in His death, burial, and resurrection. To be *identified* with one, according to the dictionary, is to "treat as *identical*." Therefore, we experience by faith all Christ experienced in actuality FOR us on the cross!

When the Lord Jesus Christ died on the cross, every believer died with Him: "*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him*" (II Cor. 5:14-21).

Every born again person is a member of the New Testament Church, a member of Christ's body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."

Born again believers are united to the body of Christ through the miracle of the new birth. We have been given a new heart and a new spirit, the old man has been crucified. Therefore, Paul admonishes us, "*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace*" (Rom. 6:11-14).

Christians are to reckon (consider) themselves *dead unto sin*. Therefore, when the tempter comes, we can say, "I cannot participate. *I am dead!* The man whom you once knew and controlled is no longer alive. I am a new man, and you have no claim on me, no authority over me. I am your slave no more!" (Romans 8:1,4-10)

Those who drank drink no more — *because they are dead to drink*. Those who lived in lust and debauchery *no longer* live in lust and debauchery *because they are dead to such things*. Before I was saved, I committed various sins — I drank, I gambled, I cursed, I lied: **BUT** the person I am **NOW** never did those things! Tom Stephens as he is today did not exist until the day he was born again. My life, from the time of my natural birth to the moment I was saved, is *completely erased from the mind of God*. He has no record of my existence up to the moment when I was born again. Indeed, we are to reckon ourselves *dead unto sin, but alive unto God through Jesus Christ our Lord!*

In Romans 5:12-21 Paul speaks of two humanities — Adam's race, and the sons of Christ.

In Romans chapter 6 he contrasts two masters: *sin* (to which all unbelievers are slaves), and Christ.

In Romans 7:1-6 he illustrates spiritual truth with the figure of a woman having two husbands: "*Know ye not, brethren, (for I speak to them that know the law, ) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*"

"*Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.*"

"*For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. **But now\*** we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*"

Rise up, Church. Prepare your wedding garment. For your Groom is coming soon!"

Marriage is the highest form of union between two people on earth, and spiritual union between the believer and Christ is the highest union known to Almighty God. Jesus is the head and foundation of the New Testament Church, He is the Bridegroom, the Savior of the body — and claims our hearts. We are His, members of His body: "For we are members of His body, of His flesh, and of His bones" (Eph. 5:21-30). *Christ hath betrothed us to Himself forever!* He will never divorce us: ". . . I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord" (Hos. 2:19, 20).

Because HE lives, we live also. This is divine truth in the power of His resurrection — not merely because He LIVED, not merely because of his holy, perfect life, and not merely because He DIED; but *because He was RAISED*, we are enabled to walk in newness of life, testifying that we are more than conquerors through HIM.

### ***The Works of the Flesh Crucified***

Deeper and deeper we go into the tremendous truth contained in the cross of Jesus. Not only was the "old man" crucified with Christ, but the flesh (the self-life ) was also crucified. Paul uses three words to define the flesh:

- 1) Works of the law; (not to be confused with *works of faith*, per Gal. 3: 2, 5, 10, etal.)
- 2) lust
- 3) affections.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

Paul refers to the carnal appetite—the outburst of selfishness and self-indulgence—all impurity. All that we do should be done to the glory of God, not for the glory and comfort of self. The Pharisees asked Jesus, "What shall we do, that we might work the works of God?" He replied, "This is the work of God, that ye believe on Him whom (God) hath sent (John 6:28, 29).

The Scriptures leave no doubt as to what the works of the flesh are — they are catalogued in detail in the verses just quoted from Galatians, and are in contrast with the fruit of the Spirit: "*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law*" (Gal. 5:22, 23).

Only the flesh could crave evil thoughts and desires — the Holy Spirit would never have part in such thinking (Gal. 5: 16-18); and in Galatians 5:24 Paul tells us, ". . . ***They that are Christ's have crucified the flesh with the affections and lusts!***"

The Greek word here rendered "lust" can also be translated "passions." Thus the lusts of the flesh are unholy desires and inclinations that roam in our mind and take root in our heart. In Proverbs 4:23 we read, "Keep thy heart with all diligence; *for out of it are the issues of life!*" Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already *in his heart*" (Matt. 5:28). In Mark 7:21 Jesus said, ". . . *From within, out of the heart of men, proceed evil thoughts,* and in Proverbs 23:7 we read, "As he [any man] thinketh in his heart, *so is he.*"

The affections (emotions) of the flesh point to the entirety of our earthly makeup or nature, especially as having to do with rebellion against the Holy Spirit and the new nature received by regeneration. All those born again possess two natures — the *new man*, and the tabernacle (this body of flesh) in which the new man dwells. We might catalogue the affections as "things displayed in everyday life," such as unkindness, impatience, irritability, jealousy, laziness, uncharitableness, pride, envy, vanity, worldly ambition, disloyalty, cowardice, slander. These characteristics give us a word picture of the flesh.

The Apostle Paul recognized the flesh as his greatest enemy; he hated it. He said, "*I keep under [buffet] my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway*" (I Cor. 9:27). To "become a castaway" had something to do with Paul's salvation. It would have been for God to place him on the shelf and cease to use him in proclaiming the good news of salvation through the Gospel.

When Christ died on the cross in the atonement, His flesh was crucified with Him. All of the works, passions, and affections of the flesh were nailed to the cross of the Lamb of God. IN HIM we have escaped the bondage of sin. We are no longer slaves to iniquity, captives to the flesh. We are risen from the grave of sin, released from the penitentiary of iniquity. We are free indeed because "the Son hath made us free!"

### ***To the Believer, the World is Crucified***

Not only is the "old man" crucified, not only is the body of sin destroyed and the flesh crucified, but in the atonement the believer also experiences *the crucifixion of the world*: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, *who gave Himself for our sins, that He might deliver us from this present evil world,* according to the will of God and our Father" (Gal. 1:4).

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" (Col. 2:20-22).

In the Scriptures, the Greek word translated "world" is used in three ways: *The physical world*, the world of matter — mountains, fields, trees. *"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein"* (Psalm 24:1).

*The racial world*, its population — the human race which God so loved: *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"* (John 3:16).

*The "evil world"* — the materialistic, humanistic system and secular things. It is in this connection Satan is declared to be the prince of the power of the air, and the god of this world: *"But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them"* (II Cor. 4:3, 4).

*"And you bath He quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience"* (Eph. 2:1, 2).

John the Beloved tells us "the whole world lieth in wickedness". The "world" consists of places, persons, pleasures — and anything else — that is against God and righteousness. Christians are crucified to the world, the world is crucified to us — and the believer should have the same fellowship with the world — its passions and desires — as two corpses have as they rest beside each other in a morgue! That is exactly the meaning of Gal. 6:14.

*"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree"* (Gal. 3:13). Crucifixion was the most ignominious, shameful, debased form of execution known to man. Thus, to be crucified to the world means that in the sight of the world the believer is an enemy, hated and despised. For the world to be crucified to the believer simply means the world has become an object of hatred to the Christian. This is borne out in I John 2:15-17: "Love not the world, neither the things that are in the world. *If any man love the world, the love of the Father is not in him.* For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

The world is crucified to the believer; the believer is crucified to the world. Thus we have a *double crucifixion*, a mutual feeling one toward the other. The world no longer holds any attraction for the believer, and the believer is certainly unwelcome in the world! The born again child of God feeds on the milk, meat, bread, and living water of the Word, while the world feeds on darkness, lasciviousness, evil of all kinds. The Christian looks at the world

only to hate and abhor its practices, because it was the sin of the human family and the systems of the world that nailed the Lord Jesus to the cross. Since the world is responsible for the crucifixion of my Lord, the world assuredly holds no charm for me!

“We should set our affection on things above, not on things on the earth, for we are dead, and our lives are hid with Christ in God” (Col. 3:1-3).

### ***How Can This Be True in the Christian's Life?***

There is but one answer to this question, and that answer is found in the Word of God: *"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"* (Rom. 6 :11 ) .

We know Christ died on the cross, we know He died to pay the penalty for sin, to deliver us from the power of sin and make possible our fellowship with Himself. In I John 1:3, 4 we read, *"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full."*

Every Christian should read, re-read, and memorize the first epistle of John. It is the spiritual birthright of every believer to enjoy FULL JOY — but this can never be true in a life until that believer reckons himself dead unto sin, and then reckons himself alive unto God!

We will never be able to live holy, righteous and overcoming lives in the Spirit...unless we are convinced the enemy of our soul (satan and his hordes) was fully defeated by Jesus Christ, The only begotten Son of God – at His death and Resurrection just fifty days prior to the birth of His infant Church. Jesus blessed this supernatural Church with all the authority and power over satan that the Father had previously given His beloved Son (Mark 16:14-18). Therefore...

...If you walk daily in the Holy Spirit, you know this: SATAN WILL NOT BE ABLE TO MAKE YOU DO ANYTHING YOU DO NOT WANT TO DO. . .NOT NOW. . .OR EVER. The final statement in Chapter Six is in keeping with Paul's emphasis through the entire book of Romans as well as every other epistle penned by him, and that statement is this: *"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."*

### ***God's Chosen Vessel***

Nothing will change in chapter seven, for Paul will forever stand as one of the most commanding figures in all history — both sacred and secular. Even today, this giant of the faith lives on — through those whom he influenced in life, through the books of the New Testament which he left to us under the supernatural dictation of the Holy Spirit, through his interpretation of the Christian faith, and through the magnificent victories he won for Christ.

What we know of him as a person is gleaned in sparse bits — from history, from mention made of him in the Scriptures, and from his own testimony as given in his various writings.

His parents are not named, but from his background as a Hebrew of the Hebrews, of the seed of Abraham, of the tribe of Benjamin, by religion a Pharisee, we know his family was

undoubtedly one of material means. His education under the great Gamaliel in Jerusalem indicates both wealth and social position. He was conscientiously — and indelibly — trained in the religion of the Jews, and throughout his ministry his devotion to his own people did not lessen, even though when they rejected his Christ he turned to the Gentiles to preach the Gospel of Grace.

He was born in the city of Tarsus, a metropolis strategically situated on the borderland between the Greek and Jewish worlds and therefore prominent commercially as well as from a military standpoint. It was made a free city by Mark Antony of Rome, and thus Paul could say, "I am a Roman citizen, free-born."

His education and background enabled him to be at home anywhere. As a Roman citizen, he learned of the Roman Empire, he learned to respect and was respected by the Roman officials in the provinces. His knowledge of languages, including Greek, made it easy for him to preach understandably wherever he went.

On the other hand, his absolute knowledge and understanding of Jewish law and the Jewish religion enabled him, as a well trained young rabbi, to speak to the Jews in their own language, comprehensively proclaiming the Gospel of Grace as contrasted with and in opposition to the Law of Moses.

Paul did nothing in half-measure. His persecution of the early Church was carried on with such zeal that he is said to have 'wrought havoc' among the Christians! By his own testimony we know he enthusiastically and in all good conscience arrested and imprisoned all professing Christ-followers he could lay hold on. He stood by and consented to the death of Stephen, and I have often wondered if the vision of that young martyr's face, shining with heavenly glory as he died under the stones of the mob, did not linger in Paul's memory until his dying day.

But when he met the Lord Jesus Christ on the road to Damascus, his zeal turned just as ardently to the preaching of Christ — the Son of God, the Messiah who came, was crucified, buried, and was risen again "according to the Scriptures." *From that day forward, he never wavered in his proclamation of the Gospel of Grace. Not one time.*

He endured more suffering and persecution than is recorded relative to any other mortal; but with his face stedfastly set toward Heaven and his affections set on things above, he pressed forward, ever onward and upward, toward the prize of the high calling of God in Christ Jesus.

The date of his death is not recorded, but it is thought to be sometime in the years A.D. 65 to 67. Because Paul was a Roman citizen he was granted death by beheading, rather than by crucifixion or other more torturous means. We have no other details of his execution, but we can be sure that, having lived as he lived, he died the same way — as a good soldier of the cross, a loyal ambassador for Christ, a strong witness for the Savior.

This mighty man, though thought to have been small of stature and weakly in appearance, blazed a pathfinders trail across the frontiers of Christianity, leaving an imprint that will remain as long as the world stands.

There is no doubt the Apostle Paul was keenly aware God had given him a special, unique

message, to be proclaimed by him and penned down for you and me. As we study Paul's epistles it is evident he was deeply conscious of the wonder of the Gospel, as well as being alert to the fact he was Divinely appointed to proclaim this glorious message.

The Gospel of the crucified, buried, risen Christ was supernaturally revealed to Paul—first, as he traveled to Damascus to persecute the Christians there (Acts 9:1-6); then, as he waited through 3 days and nights of total blindness until the Lord sent Ananias to him (Acts 9:8-19); and, during the three years he spent in the desert in Arabia (Gal. 1:17, 18). During these three experiences, *God revealed to Paul this glorious Gospel, and made known to him "all truth."*

Paul assured the believers in Rome that he was "called to be an apostle, separated unto the Gospel of God" (Rom. 1:1).

In Galatians 1:11, 12 he testified that the message was not his own, nor was it the message of man: ". . . I certify you, brethren, that the Gospel which was preached of me *is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*"

To Timothy, his son in the ministry, he speaks of "*the glorious Gospel of the blessed God, which was committed to my trust*" (I Tim. 1:11).

In I Thessalonians 1:5 he speaks of the Gospel which "came not unto you in word only, but also in *power, and in the Holy Ghost*, in much assurance." In II Corinthians 4:3 and II Thessalonians 2:14 he refers to the Gospel as "*OUR Gospel.*"

In Romans 2:16 he speaks of "*the day when God shall judge the secrets of men by Jesus Christ according to MY Gospel,*" and in II Timothy 2:8 he says, "*Remember that Jesus Christ of the seed of David was raised from the dead according to MY Gospel.*" In I Corinthians 15:1 and in Galatians 2:2 Paul refers to "the Gospel *which I preach.*"

In Acts 20:24 he speaks of "the Gospel of the *grace of God*. In Romans 1:1 he speaks of "*the Gospel of God,*" and in Romans 1:9 he refers to "*the Gospel of His Son.*" In Romans 1:16 he speaks of "*the Gospel of Christ.*"

Speaking of various experiences in the Gospel, Paul mentions "*the fellowship of the Gospel*" (Phil. 1:5), "*the defense and confirmation of the Gospel*" (Phil. 1:7), "*the faith of the Gospel*" (Phil. 1:27), "*the truth of the Gospel*" (Col. 1:5), "*the hope of the Gospel*" (Col. 1:23), the "*afflictions*" of the Gospel (I Thess. 1:6), and the "*light*" of the Gospel (II Tim. 1:10). In Philemon 13 he speaks of himself as being "*in the bonds of the Gospel.*"

In his epistles, Paul speaks of the Gospel as relating to various classes of people. He mentions those who are "*called by the Gospel*" (II Thess. 2:14), those who are "*begotten by the Gospel*" (I Cor. 4:15), those who are "*stablished by the Gospel*" (Rom. 16:25); and those who "*obey not the Gospel*" (II Thess. 1:8).

Speaking of himself and of his own divinely appointed ministry, Paul testifies, "Woe is unto me, *if I preach not the Gospel!*" (I Cor. 9:16); and finally, he thunders out a solemn warning to any and all who may pervert the Gospel and preach any other message than that which contains "all truth": "*But though we, or an angel from heaven, preach any other gospel unto*

*you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).*

Today as never before in the history of man, the Gospel dictated to the Apostle Paul by the Holy Ghost is discredited by liberals, modernists, and founders of various cults. In Luke 24:44,45, Jesus said to His disciples prior to His ascension, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses, the Prophets and the Psalms concerning Me. *And He opened their understanding, that they might comprehend (understand) the scriptures.*" Paul, 3 years in the desert had a similar experience – but more than understanding – he *lived* the scriptures!

Ministers today spend long hours preparing sermonettes. They talk about the goodness of God, and of the sinless example of Jesus. But *it is not only* the sinless life of the Savior nor the supernatural miracles He performed that save the sinner — *it is His death, burial, and resurrection.* The Gospels proclaim a wonderful message, but they point us on to the *epistles* for the deeper, fuller unfolding of "ALL TRUTH."

It is extremely interesting to discover the Lord Jesus Christ clearly stated how the New Testament would come to be written and given to the Church. Of the Gospels He said, ". . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, *He shall teach you all things,* and bring all things to your remembrance, whatsoever I have said unto you" ( John 14:26).

Of the epistles He said, "Howbeit when He, the Spirit of truth, is come, *He will guide you into all truth . . .*" ( John 16:13a).

Pointing forward to the glorious book of the Revelation, He said, ". . . He [the Holy Spirit] shall not speak of Himself; but whatsoever He shall hear, that shall He speak: *and He will shew you things to come*" (John 16:13 b). (And on the lonely Isle of Patmos, the Holy Spirit DID show John the Beloved those "things to come.")

To the Apostle Paul the Holy Spirit dictated these solemn words: "STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). And as we study the writings of this remarkable, Divinely-appointed apostle, we will see that his message contains a perfect balance between the doctrinal and the practical, and also a perfect balance between theology and ethics.

### ***Freed From The Law***

SCRIPTURE VERSES – ROMANS SEVEN	COMMENTARY
<b>Vs 1-3</b> "Know ye not brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to <i>her</i> husband so long as he liveth; but if the husband be dead, she is loosed from the law of <i>her</i> husband. So then if, while <i>her</i> husband liveth, she be married to	Paul returns to the question referred to in 6:15: "What then, Shall we sin because we are not under the law but under grace? God forbid!" And now he illustrates his answer by a comparison with marriage. Marriage is lifelong; but if one partner dies, the other is no longer bound by the law and is free to marry someone else. Therefore, since Paul already stated in 6:14, "For sin

<p>another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”</p>	<p>shall have no more dominion (power, authority) over you, for you are not under the law but under grace.”, we realize we are fully free from our marriage with the law; Paul infers all Christians have died to the law, and are now married the our Savior, and bear fruit for Him (6:22). Paul showed the way to break free from the law.</p>
<p><b>Vs 4</b> “Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another – to Him who was raised from the dead, that we should bear fruit to God.”</p>	<p>An exact application of the illustration would be that the law died, and now the believer is free to “marry” grace. Paul’s words are that believers died <b>to the law</b>. Having died to the law, the believer is now free to marry our Savior and bear fruit for Him. Out of the marriage relationship is birthed children; as intimacy with Christ brings the fruit of righteousness/souls.</p>
<p><b>Vs 5</b> “<i>For when we were in the flesh</i>, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.”</p>	<p><b>In the flesh</b> refers back to the law; to the period prior to the believer’s conversion. In this context, those in the flesh are not saved; those walking in the Spirit are saved. On the other hand, both believers and unbelievers may walk in the flesh, but only believers can/should always walk in the Spirit. The law aroused sinful desires expressed through members of the body, resulting in death (“<i>Hath God Said....?</i>”)</p>
<p><b>Vs 6 <i>But Now*</i></b>, we have been delivered from the law, having <i>died</i> to what we were held by, so that we should serve in the newness of the Spirit of life and <i>not in the oldness of the letter of the law.</i>”</p> <p><b>*References:</b> Jn. 1:17; Rom. 3:2; 6:22; 7:6; 8:1; 15:23; 16:26; 1 Cor. 2:12; 12:18; 13:12; Gal. 1:23; 2:20; 3:14; 4:9; Eph. 5:8; Phil. 1:20; 2:12; 14:10.</p> <p>This in a very important confirmation that Paul, in his penning the scriptures, was a believer writing about his own past, prior to his conversion to Christ, <b>but now</b>, he (Paul) walks in the Spirit!</p>	<p>Indicates a <i>brand new life</i> in the <i>Holy Spirit</i>; not in the letter of the law! Paul speaks in the present now.</p> <p><b>*“But God/But Now.</b> . In This portion of the Word of God, the expression <i>But now</i> points back to the foregoing argument concerning condemnation of the entire world, as contrast with the present newness. Prior to this expression the Jew, Gentile...all were under sin. Every mouth is stopped and the world stands guilty before God. There is nothing man can say. God almighty, Creator of man and the universe, declares that all are under His Judgment, because of mankind’s sin. But God...<b>But now</b> shows the fulfillment of Grace and life” (See partial list of references, Left column, V 6).</p>
<p><b>Vs 7</b> “What shall we say then? Is the law sin? God forbid! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, <i>You shall not covet.</i>”</p>	<p>The next logical question (6:1, 15) is: Is the law sin? <i>God Forbid!</i> (6:2,15). Paul emphatically denies the law is sinful. <b>From this point through Chapter 7:</b> Paul uses his personal pre-salvation experiences as an illustration: <b>The law</b> reveals sin.</p>
<p><b>Vs 8</b> “But sin, taking opportunity by <i>commandment</i>, produced in me all <i>manner of evil</i> desire. For apart from the law, sin <i>was</i> dead.</p> <p><b>Commandment:</b> when this word was used by Paul concerning sin or flesh, the subject always dealt with being <i>under</i> the law, not grace/faith.</p>	<p>Sin was always rampant; out of control of man. Sin was not imputed before the law (5:13). Confirm: Abraham was considered righteous prior to the law. Though he had many good works (building altars before God), and was obedient, these had nothing to do with God considering him righteous. Only those who followed after God in faith were considered righteous under the law.</p>
<p><b>Vs 9</b> “I was alive without the law once: but when the <i>commandment</i> came, sin revived, and I died.”</p> <p><b>Commandment:</b> when this word was used by Paul</p>	<p>Paul believed himself to be ok. He was a Pharisee, and it was very common the Pharisees and Sadducees were very satisfied with themselves. Paul was the same, for he felt he was <i>without the law</i>. Brought up at the feet of Gamaliel, a doctor of the law; a great student of the law, a strict observer of it, and zealous for it, <i>yet without the law</i>. Many are <i>spiritually dead in sin</i>, yet alive in their</p>

concerning sin or flesh, the subject always dealt with being <i>under</i> the law, not grace/faith.	self-opinions. The law revealed to Paul by this commandment, he was in the path of destruction because of his sin.
<b>Vs 10</b> “And the <i>commandment</i> , which was ordained to life, I found to be unto death.” <b>Commandment:</b> Same as above...Under law	Since the law points out the path of righteousness by revealing sin, it points to life; but since Paul was under the law, in the flesh prior to salvation, it meant death.
<b>Vs 11</b> “...sin, taking occasion by the <i>commandment</i> , deceived me, and by it, killed me.”  <b>Commandment:</b> when this word was used by Paul concerning sin or flesh, the subject always dealt with being <i>under</i> the law, not grace/faith.	Though the law reveals naked sin to us, it points to life. Yet, because sin reigns in or bodies, it becomes death to us when we walk in the flesh, we become deceived into sinning, which can ruin us spiritually. <b>Resource:</b> Study Acts 7-9: Saul does all in his power to destroy the young Church just before Christ calls him.
<b>Vs 12</b> “Therefore the law is holy, and the <i>commandment</i> holy and just and good.” <b>Commandment:</b> This verse specifically speaks of the law (10 commandments)	Here, Paul speaks of the law/commandments as holy. The problems with sin is not the fault of God’s law, as God’s plan in giving the law was to show sin; to see the coming of His Son, Jesus Christ, who would solidly defeat the enemy of mankind – so man might walk in His Spirit.
<b>Vs 13</b> “Has then what is good become death to me? God forbid! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the <b>commandment</b> might become exceedingly sinful. (See Rom 6:1,5)	Paul answered again, <i>God Forbid!</i> The problem is still sin, not the law. Sin used the good law to produce evil, or death. But through the law, sin is seen as evil, with awful consequences. (When convenient, go through Romans 7. Pick out all the negatives. Study them. Who was Paul?)
<b>Vs 14</b> “For we know the law is spiritual. But I am carnal, sold under sin.”	The law is from God. But Paul stated his problem was <i>sins</i> of carnality; like a slave sold into sin. Unfortunately, most Christians today believe Paul was a Christian, but the scriptures plainly show this Paul was penning the life of an unregenerate Saul, a man of Paul’s past.
<b>Vs 15-17</b> “For what I am doing, I do not understand. For what I will to do, that I do not <i>practice</i> ; but what I hate, that I do. 16) If then, I do what I will not to do, I agree with the law, that it is good. 17) But now, <i>it is</i> no longer I who do it, but it is sin that dwells in me.	Paul is saying he is fully confused because it appears to be impossible for him to do what is right. In fact, he says he does not practice doing good. He hates the things he does do, and says he does what he <i>does not</i> want to do; the law is good; he does not know how to do good because sin dwells in him. Christians <i>must</i> walk in the Holy Spirit! Paul speaks about an unbeliever, Saul.
<b>Vs 18</b> “For I know that in me, (that is, in my flesh) nothing good dwells; for to will is present with me, but <i>how</i> to perform what is good I do not find.”	Paul confesses he is unclean in every way because of his flesh (sin) which he is not able to resist. “ <i>Resist the devil and he will flee from you.</i> ” (James 4:7) No peace here.
<b>Vs 19</b> “For the good that I will <i>to do</i> , I do not do; but the evil I will to do, that I <i>practice.</i> ”	To <i>practice</i> doing evil on a regular basis is <i>gross</i> sin. Whether or not Paul repented after each occasion, there must be a place where God would judge him for his sins because he was given, as a Christian, every tool, and weapon of Spiritual warfare to overcome habitual sins. This Paul is not a Christian. <i>Christians</i> walk in the Spirit.
<b>Vs 20</b> “Now if I do what I will not <i>to do</i> , it is no longer I who do it, but sin that dwells in me.”	Paul makes continual excuses for his sin. He is not using the authority and power given the church to overcome the enemy. This is about Saul as a persecutor!
<b>Vs 21</b> “I find then a law, that, when I would do good, evil is present with me.”	Paul explains a corrupt nature, the flesh. There can be no good results, any more than a stalk of corn growing on a rock; or on the sand. Saul did not understand the means by which Jesus’ Spirit guides those who will walk in the Spirit. Therefore, Saul was the persecutor of the Church.
<b>Vs 22</b> “For I delight in the law of God according to	Saul did nothing in half measure. His persecution of the

the inward man.”	early Church was carried on with such zeal that he wrought havoc among the Christians! By his own testimony we know he enthusiastically and in all good conscience arrested and imprisoned all professing Christ-followers he could locate. He stood by and consented to the death of Stephen. Paul was a religious, but was of the Pharisees that believed they were doing God’s will. Paul sat under the Old Covenant teaching of Gamaliel, and understood well, the law.
<b>Vs 23</b> “I see another law in my members, warring against the war of my mind, and bringing me into <i>captivity</i> to the law of sin which is my members.”	The law warring against Paul’s mind brought him into captivity to the law of sin in his members. The important point here is to realize that Jesus delivered His own born again children from all the wiles of the devil. He told us by Peter to “Resist the devil and he will flee from you.” (James 4:7; see also 1 Peter 5:8; Gal 5:16-18; Rom. 1:1,4)
<b>Vs 24</b> “O wretched man that I am! Who will deliver me from this body of death?”	Paul defeated? Not from the day he was saved, filled with the Holy Spirit, healed, led to the desert for 3 years, by the Spirit, and preached the powerful word of God for 30 years or more. He played a major part in the completion of the Word of God ...supernaturally...by the Spirit. Since Jesus’ resurrection, no man has ever accomplished as much; suffered as much; gained as much!
<b>Vs 25</b> “I thank God – through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.”	Paul is gloriously saved on his way to Damascus to get permission to continue in the destruction, where Christ intervened in his life. Paul became a powerful, Holy Spirit filled, on fire preacher for the Kingdom of God! <b>NOTE:</b> By the time Paul wrote Romans, he was a well seasoned minister of the gospel with thousands of converts, all taught according to the doctrines Jesus supernaturally placed in his heart and mind. Paul was no more a spiritual weakling, or wimp at this point than when first saved!

Much of the church world today considers Paul was a wretched, corrupt, captive of satan, unable to follow after the Spirit of God. This is the biggest lie the devil manufactured in the entire Word of God. He wants you and I to believe this greatest leader of the Christian Church – minister to the Gentiles – was not only weak, but filled with sins, and unable to change. He wants us to believe, “No matter, because everybody sins; it’s impossible to avoid sin because we are in the flesh.” Nothing could be further from the truth. If you are a Godly Christian, are you going to continue to believe the evil placed in the hearts and minds of the majority of today’s Church by the enemy of our souls? Please Church, wake up! Time is running out, and Christ is coming back soon for a cleansed bride and powerful Church!

“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, *that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*”

### ***Does It Really Work?***

Yes, it does! When temptation comes, when the world offers us the things of the old life which we once loved and practiced, we are to reckon ourselves dead, crucified with Christ, and then reckon ourselves a new creation ALIVE UNTO GOD. Christ lives in me — and since He is watching every move and knows every thought and intent of my heart, I must reckon myself dead to the world, but living in Jesus!

True, living faith is simply to KNOW when Christ died on the cross, we died with Him; and when Christ rose again, we rose with Him. When Christ ascended, we ascended with Him, and *positionally* we are now seated with Christ Jesus in the heavenlies ( Eph. 2:6, 7).

Paul said: *"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"* (Rom. 12:1, 2 ).

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

God furnishes the armor and the weapons for the battle we must fight: *"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints"* (Eph. 6:10-18).

Paul warned Timothy, *"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses"* (I Tim. 6:11, 12).

*"Yea, and all that will live godly in Christ Jesus shall suffer persecution"* (II Tim. 3:12).

Jesus Himself warned, *". . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world"* ( John 16:33 ).

Peter admonished, *"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy"* (I Pet. 4:12, 13).

There is no question about it: *Godly people suffer persecution*. But when we read in the Gospels what the Lord Jesus suffered for US, we dare not do less than take up the cross and follow Him daily.

Paul tells the Hebrews: *"Ye have not yet resisted unto blood, striving against sin"* (Heb. 12:4).

This is no ordinary battle in which we are engaged! This battle is ugly and hot. The darts of the devil and the bullets of the damned are thick and plentiful. But we know who the Victor is, and we are more than conquerors through Him.

In Revelation 12:11,12 *“NAND THEY OVERCAME HIM BY THE BLOOD OF THE LAMB, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them.”*

## ***The Gallows***

In ancient Persia, a gallows was not what we think of as in some Western “hang’em high” movie. The literal word means “tree”, or “pole”. There, they did not hang their victim, rather they impaled them. A stake was run through the body, and then the body was hung on a pole. The Romans learned their techniques from these Persians. The Romans developed the practice of driving nails into the hands. But the Persians simply impaled the body on a pole.

Jesus. His story is like none other. They put Him on a pole...to die. More people hated Him than loved Him. More cheered than wept. When He died, more applauded than sighed. Why do we sing to Him, worship Him then? Because He is like no other who had died. He rose from the grave. He lives today, and gives *us* a song.

Do you know why He died? Not because some men hated Him and decided to put Him on a pole. He died because you and I are sinners. And the only way to satisfy the demand of a holy God in dealing with humanity was to pay the penalty for sin. And that required the price of blood from the unspotted Lamb of God, Jesus. He gave His life for a lost world....will we?

Jesus said, *“Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy, and my burden is light”* (Mt. 12:28).

Paul said, *“That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”* (Romans 10:9-10).

*“There is therefore NOW no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.”*(Romans 8:1-4)

***Blessings***  
***Christ’s Bondservants***

[www.christsbondservants.org](http://www.christsbondservants.org)