

This is our 234th Birthday Today!

TOPIC	REF #	TEXT
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Power

788-08

THE USE OF POWER

In his 1989 Inaugural Address, George H. W. Bush stated:

We meet on democracy's front porch, a good place to talk as neighbors and as friends. For this is a day when our nation is made whole, when our differences, for a moment, are suspended.

And my first act as President is a prayer. I ask you to bow your heads:

Heavenly Father, we bow our heads and thank You for Your love. Accept our thanks for the peace that yields this day and the shared faith that makes its continuance likely. Make us strong to do Your work, willing to heed and hear Your will, and write on our hearts these words: "Use power to help people." For we are given power not to advance our own purposes, nor to make a great show in the world, nor a name. There is but one just use of power, and it is to serve people. Help us to remember it, Lord. Amen.
p. 50

July 4th

788-09

THE FOURTH OF JULY CELEBRATION

On July 3, 1776, following the signing of the Declaration of Independence, John Adams wrote to his wife, reflecting on what he had shared in Congress concerning the importance of that day:

The second day of July 1776 will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forever.

You will think me transported with enthusiasm, but I am not. I am well aware of the toil and blood and treasure that it will cost to maintain this Declaration and support and defend these States. Yet through all the gloom I can see the rays of ravishing light and glory. I can see that the end is worth more than all the means; that posterity will triumph in that day's transaction, even though we [may regret] it, which I trust in God we shall not.
p. 53

For my veteran brothers and sisters and others.

Love it! ...conversation overheard on the VHF Guard (emergency) frequency 121.5 MHz while en route from Europe to Dubai



Iranian Air Defense Site: 'Unknown aircraft you are in Iranian airspace. Identify yourself.'
Aircraft: 'This is a United States aircraft. I am in Iraqi airspace.'
Air Defense Site: 'You are in Iranian airspace. If you do not depart our airspace we will launch our aircraft!'
Aircraft: 'This is a United States Marine Corps FA-18 fighter. Send 'em up, I'll wait!'
Air Defense Site: (.... total silence)
God bless our troops.
There is something about a Marine that makes other countries listen to reason.

Sent: Monday, June 28, 2010 7:06 PM

To: Don Anderson

Subject: Fwd: (no subject)

I kinda like some of these...

>>

>

#1 > 1. You Know You're in a Redneck Church if ...

> The finance committee refuses to provide

> funds for the purchase of a chandelier

> because none

> of the members knows how to play one.

>

> 2. You Know You're in a Redneck Church if ...

> People ask, when they learn that Jesus fed

> the 5000, whether the two fish were bass or

> catfish, and what bait was used to catch

> 'em.

>

> 3. You Know You're in a Redneck Church if ...

> When the pastor says, "I'd like to ask

> Bubba to help take up the offering" and five guys

> and two women stand up.

>

> 4. You Know You're in a Redneck Church if ...

> Opening day of deer season is recognized as

> an official church holiday.

>

> 5. You Know You're in a Redneck Church if...

> A member of the church requests to be

> buried in his 4-wheel-drive truck because "It

> ain't never been in a hole it couldn't get out of"

>

> 6. You Know You're in a Redneck Church if ...

> The choir is known as the "OK Chorale".

>

#2 > 7. You Know You're in a Redneck Church if ...

> In a congregation of 500 members, there are

> only seven last names in the church directory.

>

>

#3 > 8. You Know You're in a Redneck Church if ...

> People think "rapture" is what you get when

> you lift something too heavy.

>

> 9. You Know You're in a Redneck Church if ...

> The baptismal pool is a #2 galvanized

> "Wheeling" washtub.

>

> 10. You Know You're in a Redneck Church

> if... The choir robes were donated

> by (and embroidered with the logo from)

> Billy Bob's Barbecue

6/29/2010

- > 11. You Know You're in a Redneck Church
- > if... The > collection plates are really
- > hubcaps from a '56 Chevy.

- > 12. You Know You're in a Redneck Church
- > if. Instead of a
- > bell you are called to
- > service by a duck call.

- > 13. You Know You're in a Redneck Church
- > if.. The minister and his wife
- > drive matching pickup trucks.

> 14. You Know You're in a Redneck Church
> if.. The communion wine is Boone's Farm
> "Tickled Pink".

- > 15. You Know You're in a Redneck Church if...
- > "Thou shall not covet" applies to
- > huntin' dogs, too.

> 16. You know You're in a Redneck Church
> if.. The final words of the benediction are,
> "Y'all come back now, Ya hear".

> God Bless, and don't fergit ta say yer prayers...

- > 1. You Know You're in a Redneck Church if ...
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- > funds for the purchase of a chandelier
- > because none of the members knows how to play one.
- >

- > 2. You Know You're in a Redneck Church if ...
- > People ask, when they learn that Jesus fed
- > the 5000, whether the two fish were bass or
- > catfish, and what bait was used to catch
- > 'em.

- > 3. You Know You're in a Redneck Church if ...
- > When the pastor says, "I'd like to ask
- > Bubba to help take up the offering" and five guys
- > and two women stand up.

> 4. You Know You're in a Redneck Church if ...

#11
STUDY NUMBER THREE

THE RESPONSIBILITY TO THE RELATIONSHIP

CHAPTER 6: 1 - 10

TEXT:

- v. 1 What then shall we say? Are we to continue in sin in order that grace might increase?
- v. 2 May it never be. How shall we who died to sin still live in it?
- v. 3 Or do you not know that all of us who have been baptised into Christ Jesus have been baptised into His death?
- v. 4 Therefore we have been buried with Him through baptism into death; in order that in the same manner as Christ was raised up from the dead through the glory of the Father, so also we too might walk in a new life.
- v. 5 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection.
- v. 6 Knowing this, that our old self was crucified with Him in order that the sinful body may be done away with that we should no longer be slaves to sin.
- v. 7 For the one who died has been freed from sin.
- v. 8 Now if we died with Christ, we are believing that we shall also live with Him:
- v. 9 Knowing that Christ having been raised from the dead no longer is dying; death is no longer exercising Lordship over him.
- v. 10 For the death He died, He died to sin once for all: but the life He lives, He lives to God.

Sin is like trying to make a pet out of the snake that killed your child.

INTRODUCTION

We have been pursuing the subject, "God wants a relationship and not a performance." In our first study we noted together the eight consequences of a relationship. And in study number two we saw how the relationship was made possible in that in Adam all died, in Christ all have been made alive. Verse 19 of the previous chapter sort of summarized it all:

* v. 19 For just as through the disobedience of the one man, Adam, the many were constituted sinners. So also through the obedience of the one, the Lord Jesus Christ, the many will be constituted righteous.

* And this is the key to a potential relationship.

This leads us now into Chapter 6 and I have titled this study "The Responsibility to the Relationship."

If God has given us a gift of righteousness in the Lord Jesus Christ, ^① what about our (personal conduct) and (our attitude toward sin) now that we are no longer under law but under grace? ^②

An entirely new order of things has been introduced when you have abounding grace through a gift of righteousness in our Lord Jesus Christ. And so chapters 6, 7, and 8 are going to discuss the ramifications of this new relationship.

If we were to try to summarize the next three chapters in capital form we would say Holiness in Christ, chapter 6, Without Law, chapter 7, By the Holy Spirit, chapter 8.

#1 Don't have to sin!
#2 Don't want to sin!

Man's Thought
Introduce Law = Restraint

Tyranny
Dictatorship
Freedom
Democracy

~~Football Game~~

Flooded house

Xbox like like the old bed
"Firm on both ends + saggy in the middle"...

Sin does not destroy
relationship

STUDY NUMBER FOUR

SIN AND THE RELATIONSHIP

Romans 6: 11 - 23

I finally got it all together & now
I can't remember where I put it

P. 160 Ark. + A.M.

TEXT

- v.11 So also you consider yourselves to be dead to sin, but alive to God in Christ Jesus.
- v.12 Therefore do not let sin reign in your mortal body, so that you are obeying its desires.
- v.13 Moreover stop presenting the members of your body to sin as tools of wickedness: but present yourselves to God as those who are alive from the dead, and your members as tools of righteousness to God.
- v.14 For sin shall not exercise lordship over you: for you are not under law, but under grace.
- v.15 What then? Shall we sin, because we are not under law, but under grace? May it never be.
- v.16 Are you not knowing that when you present yourselves to someone as slaves resulting in obedience, you are slaves of the one whom you are obeying; whether of sin resulting in death, or of obedience resulting in righteousness?
- v.17 But thanks be to God, that though you were slaves of sin, you obeyed from the heart to that form of teaching for the learning of which you were given over.
- v.18 And having been set free from sin, you were made slaves to righteousness.
- v.19 I am speaking in human terms because of the weakness of your flesh: for just as you presented your members as slaves to uncleanness and lawlessness, resulting in lawlessness; so now present your members as slaves to righteousness resulting in holiness.
- v.20 For when you were slaves of sin, you were free with respect to righteousness.
- v.21 Therefore, what fruit were you having then from the things of which you are now ashamed? for the outcome of those things is death.
- v.22 But now having been set free from sin, and having been made bondslaves of God, you are having your fruit resulting in holiness, and the outcome eternal life.
- v.23 For the wages of sin is death; but the free gift of God is life eternal in Christ Jesus our Lord.

INTRODUCTION

Thus far in our study we have looked together at the results of a relationship in study number one, and the "how" of the relationship in study number two and here we have seen a contrast between Adam and Christ with the thought that we were born in Adam and born again into the Father's family through a relationship to Jesus Christ. And in the third study in chapter six, verses 1 - 10 we looked together at the responsibility to the relationship. Union w/x

We come now to a consideration of study number four in verses 11 - 23 of chapter 6, and here we are going to be dealing with the problem of sin and the relationship in these verses.

- v.11 So also, you consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Because of this union w/x. He commands us to do 3 things.

Marriage
Merge - One
Flesh
"United"

Sin does not
break rel.
Annoy them
Offense in
Marriage

it is
Communion
&
Fellowship

Summarize
Romans
Righteousness
From
A Relation.

Here in the 11th verse the Apostle is talking about an attitude. It is the believer's responsibility to consider himself to be dead to sin, but alive to God in Christ Jesus. It is interesting that the Christian life begins with an attitude toward sin.

heaven = dead
earth = live like it

All doctrine is first positional, then practical. First we state the truth, then we relate the truth. Every great doctrine of scripture must be squeezed into shoe leather and brought on to the stage of everyday living. This is illustrated in Colossians 3 where in verse 3 Paul tells us dead, then in verse 5 tells us to put ourselves to death. That sounds like so much double talk, doesn't it? But the explanation is simple, if we understand the principle of appropriation. In verse 3 Paul states a theological fact. From the viewpoint of heaven, we are dead. Now Paul says in verse 5, live like it. Our death is absolute but it must be appropriated. This is true in every area of the Christian's life. For instance, the devil's defeat is absolute, but we must appropriate it for ourselves. If we don't, the old dragon will beat the daylights out of us. Our death with Christ, therefore must not only be recognized as a fact, it must be reckoned by faith.

Now, reckoning is not make believe, it's not screwing up our faith to believe something we do not believe. We are not to pretend that our old nature has died when we know perfectly well that it has not. We are rather to realize that our old self, that is our former self, did die. Thus, paying the penalty of its sins and putting an end to its career. So Paul says, "reckon yourselves," or better consider yourselves, or better still, regard yourselves as being what, in fact, you are - dead to sin and alive to God. Once we realize that our old life has ended, the score settled, the debt paid, the law satisfied, we shall want to have nothing more to do with it. I find it helpful to think in these terms: Our biography is written in two volumes. Volume one is the story of the old man, the old self of me before my conversion. Volume II is the story of the new man, the new self of me after I've been made a new creation in Christ. Volume I of my biography ended with the judicial death of the old self. I was a sinner, I deserved to die, I had to die. I received my deserts in my substitute with whom I have become one. Volume II of my biography opened with my resurrection, my old life having finished, the new life to God has begun.

Not Automatic !!

* * * This victory over sin in the new life is not an automatic process. Paul states that we must continually consider ourselves to be dead to sin, but alive to God in Christ Jesus. The practice of victory over enslaving sin comes not by trying harder or by self-abnegation, but by considering. This is the same word used to describe God's reckoning righteous to Abraham by faith. In Christ Jesus we are newly related to God. This new relationship has put into an entirely new and different position to the formerly enslaving sin. When a solicitation to do evil, to disobey God confronts us we are to count on the fact that we are now in Christ, part of a new humanity that is freed from the old captivity that lead us to follow sin's dictates. Furthermore we are alive with Christ's resurrection life to serve in obedience to God. Christ's victorious death to sin's power is also our victory. Christ's resurrection to continue life and obedience to God is also our new life.

"Saved" present tense₋₃₋

We are to count on the old nature that it lay in Joseph's tomb 1900 years ago. But when He came back from the dead, we came back from the dead in Christ. We are no longer to live in the old nature, but we are to live in Christ Jesus, just as the bird lives in the air and the fish lives in the water. We are not dead to sin, but struggling, trying, praying, striving, or feeling. We are to reckon on the death of Christ in that we share His glorified life. We are to keep on reckoning day by day. This is the way of the Christian pilgrim. Saved by faith, living by faith, justified by faith, sanctified by faith. Natural morality of the world teaches man to strive to be what he ought to be. God's method for the believer is to become what you already are in Christ.

Phil. 2:12,13 workout . . .

We must also be particularly careful to note that dead to sin does not mean that death to sin is a power in the heart. The Apostle does not say that sin is dead to us, but that we in Christ are dead to it, and that we are to keep on reckoning ourselves to be so with the reckoning of simple faith.

This is an attitude of faith, not of feeling. It is a calculation based on facts and may perhaps be described as mathematical rather than emotional. Faith is to conclude about ourselves what God has declared about us. God reckons us to have died with Christ. We are therefore to keep on reckoning ourselves to have died and to have risen with him. When Christ died, we died. When He rose, we rose. We are to keep on reckoning these facts as absolutely true, and then as we reckon them they will become powerful in our lives where we become what we reckon ourselves to be. When sin makes its appeal, we must refuse to recognize it by reckoning that we died to it in Christ and at once it will go, its power broken. In the same way, when we long to be holy we simply reckon that we are alive to God in Christ, and as we reckon this to be true, the power of God's grace will flood our souls. Then we shall see that the Christian life is not a constant battle, but a constant victory.

Another illustration from the experience of Israel will help us here. We have already been reminded that God took Israel through the Red Sea in safety and destroyed Egypt's military might at the same time. What had God really done in this? He broke the power and grip of Egypt upon Israel so that while the nation of Egypt still existed and exists even today, it could no longer enslave God's people by use of force. The only way the Israelites could become or remain slaves to the Egyptians was for the Hebrew nation to deliberately go back into Egypt and voluntarily come under the yolk of the nation again. This is the only way a Christian can continue to be a slave to sin. He must deliberately say I still want to be a slave to sin and yield myself to it instead of yielding to God. The secret of the victory God gives us lies in the fact that He has separated us from the claims and the power of sin.

This victory over sin in the life is not an automatic process. The Apostle Paul states that we must be continually considering ourselves to be dead to sin, but alive to God in Christ Jesus. The practice of victory over enslaving sin comes not by trying harder or by self-abnegation, but by considering. This is the same word used to describe God's reckoning righteous to Abraham by faith. In Christ Jesus we are newly related to God. And this new relationship has put us in an entirely different position to the formerly enslaving sin. When a solicitation to do evil confronts us we are to count on the fact that we are now in Christ, part of a new humanity that is free from the old captivity that led us to follow sin's dictates. Furthermore,

World's Slave
X = Be what you
are.

Abraham
+ Sarah

Accept God's

word & draw
inevitable conclusion

Counted to Him
for Right.

Drew the
right conclusion

Logic based on
veracity of God's
word

Remember what is already true of us.

Take the bare word of God, believe it, submit to it and act upon it.

Standing in the way of the purpose

Chastening

Faith affects Intellect - v. 11 Will - v. 12 Emotions - v. 13

Ident. 1-10
↓
Attitude 11
↓
Action 12-14

When Grieving + Quenching the Spirit sin comes in!

But we are to live in a...
In Jesus Christ our Lord... is already a fact
No Hunger of Christ you have it all in X
Furthermore, we are alive with Christ's resurrection life, to serve in obedience to God. Purpose - Holy + blameless before Him in love.
my life, power, sustenance.

1.12 Therefore do not let sin reign in your mortal body, so that you are obeying its desires. I Thess 4:3 "this is the will of God even your"
we are dead to sin but sin is not dead to us. We are not completely emancipated because there is the warning against letting sin reign in our mortal bodies. but you still have free will.

Sin is still in the mortal body of the believer. It is not destroyed. But while sin is in our mortal body, it has no right to reign there. However, it will reign if we yield to the desires of the old nature. If the believer obeys the old nature in its desires, he walks not in the spirit, but in the flesh. Whenever temptation comes, the believer must take refuge in prayer and self-judgment and self surrender and yield his members afresh, his instruments of righteousness unto God. As long as the believer is in the mortal body, there is a conflict between the flesh and the spirit. We note this in Galatians 5:17:

v. 17 If we walk in the Spirit we shall not fulfill those desires of the flesh. This necessitates that we (make no provision) for the flesh to fulfill the lusts thereof.

In our previous study, we noted that the Christian should live so close to Christ that all of his life can be said to be lived in Christ. Now, there comes the practical demand. Christianity is not an emotional experience, it is a way of life. The Christian is not meant to luxuriate in an experience, however wonderful. He is meant to go out and to live a certain kind of life, and to the world's taxing problems. It is the commonest thing in the world of religious life to sit in church and to feel a wave of feelings creep over us. It's not uncommon experience when we sit alone to feel Christ very near to us. But the Christianity which has stopped there has stopped half way. That emotion must be translated into action. Religious feeling can never be a substitute for religious doing. Christianity can never be only an experience of the secret place, it must be a life in the market place.

IN verses 12 to 14 we have the action which follows the attitude of verse 11. The attitude of faith to the fact of identification with Christ will lead to a yielded life.

A determining factor in the experience of the believer is his act of presentation. IN the first verses, we have noted that God freed us from the necessity of obeying sin by co-death, co-resurrection. God asked us to believe that fact in verse 11, then in verses 12 to 14 He asks us to make a positive presentation. Verses 1-10 ought to bring us to a place or attitude that produces an act of continuous presenting ourselves to God instead of sin.

Now the Apostle exhorts that "not to allow sin to reign as king in their bodies. This appeal naturally follows from the forgoing teaching. In this mortal body, that part of us which is destined to die, we who are risen with Christ for a time open to the temptations of sin and Satan. We have to resist all efforts to lead us from loyalty to the will of God into subjection to the sinful tendencies of our evil nature.

Adequate X has all the grace + strength to fulfill this command

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We must not let that mortal part of us be our king. On the contrary, we are to present ourselves to God as those who are alive from the dead, and are to place all of our faculties at His disposal for His service. We must prove that we are in reality what we reckon ourselves to be.

Christians who have died to sin, according to verses 2, 8, and 11, ^{Are} were alive to God. They can, indeed, prevent the sins reigning so that they are no longer slaves to the sin.

Once we are dead to sin, its mandates fall on death ears, no obedience follows. A new mandate is heard: Let not the sin reign, and that new mandate meets with obedience. The desires of the mortal body are no longer fulfilled. They are supplanted by the desires of the Spirit, and the holy gratification which these receive. Whereas we had the attitude in verse 11, we have the act here in verse 12. In verse 11 we are to consider ourselves to be dead to sin. Here in verse 12 we are commanded not to let sin reign in our mortal body.

v.13 Moreover stop presenting the members of your body to sin as tools of wickedness: but present yourselves to God as those who are alive from the dead, and your members as tools of righteousness to God.

Whereas in verse 11 we are to consider ourselves to be dead to sin, verse 12, we are not to let sin reign in our mortal body, in verse 13 we are to stop presenting the members of our body to sin as tools of wickedness.

The same word for ^{Present} ~~yield~~ here is translated "present" in Romans 12. This is the third step that a believer must take on the pathway to sanctification. "Know ye not," verse 3, "reckon ye," verse 11, "Present yourselves," verse 13. God appeals to our heart for saving faith. Man believes with the heart. Now God appeals to the will of man. We are to present the members of our bodies to Christ. The tongue will lie unless presented to Him. Suppose we feel that we are dead to sin. We are to believe God, that it is a fact and then act upon that fact. It is a one time act of the will. "Present" is in the Aorist tense. It means to act.

Our burden of prayer in the morning when we arise should be, "Lord, I am dead to sin. I realize that to be a fact but I cannot control my body, but I trust you to do so. I place myself at your disposal so that you can do your thinking and your acting through me. You can hear through me, you can speak through me, whatever it is that You want. I am putting myself at your disposal."

We are supposed to furnish Him our bodily members for the purpose of exercising His royal and His Lordly authority. In other words, the organs of our body are to serve as His agents which He commands at His will. Gal. 2:20; Empty Glor

Having placed ourselves at God's disposal, we will do the same with our bodily members. He can use only righteous aids, for all the works of God are righteousness. The hands, to do good deeds, the feet to run in the way of His will, the tongue to pray and to praise, the eyes to read His word, and the ears to hear it.

Here then in verse 13 we have the third thing that He asks us to do. The Christian life is not lived by effort. If there is one thing that the Bible makes clear, it is this: that the Christian life is lived by yieldedness.

1 Cor. 9:27

Rom. 12:1,2

Ident.

Faith

Presentation

Letting Him be Lord!!

"I must not allow energy, appetites, speech, mind, thinking, imaginations, emotions as service to sin!" -6-

Just as Jacob won the wrestling match not by wrestling, but when he yielded and held on. And when you and I yield to God, that is His desire for us. He begins to work in the available instrument. "Abide in me & I in you."

Instead of presenting the members of our body to sin as tools of wickedness, we are to present ourselves to God as those who are alive from the dead and our members as tools of righteousness to God. The word for "present" here is the word used for a young woman who presents herself in marriage to her husband.

hard Jesus is going to present us!! Eph. 5:1

Romans 12:1-2

v.1 I beseech you therefore, brethren, by the mercies of God that ye present your body a living sacrifice wholly acceptable to God which is your reasonable service

v.2 and be not conformed to this world, but be ye transformed by the renewing of your mind that you may prove what is a good and acceptable and perfect will of God.

Luke 9:23; deny himself; Give up living for yourself. present → myself; My members.

v.14 (For sin shall not exercise lordship over you) for you are not under law, but under grace.

Never will. strength of sin is the law

Here the Apostle now gives the reason for the three previous commands in verses 11, 12, and 13. Sin shall not exercise lordship over you. And the reason for that statement is we are not under law, but under grace.

The law demanded obedience, but grace supplies the power to obey. Hence, grace breaks the mastery of sin as law could not.

The law system causes sin to be strengthened and multiplied. We have noted this back in chapter 5 and verse 20 because it offers nothing but condemnation to its violators due to the weakness of sinful human flesh. Hence, to be under law is to be under enslavement to sin because law aggravates sin and condemns the sinner, and yet in itself it has no power to deliver the transgressor.

How generous are these thoughts and assurances in contrast to our own narrow faithless and hopeless attitudes. Shall we not rest our souls afresh on these wonderful words? Sin shall not have dominion and therefore sin will not have dominion? Remember the ten spies said that the land is good but we are unable to possess it. But we also recall the words of Caleb and Joshua, "we are well able." So as the soul contemplates even the awful possibilities of sin, it can rest secure in the promise and assurance of Christ and be strong in the Lord and in the power of his might.

Galatians 3:25:

v.25 But now that faith has come, we are no longer under a tutor.

left the performance for an adequate relationship in Christ

v.15 What then? Shall we sin, because we are not under law, but under grace? May it never be.

All the moral problem of freedom from law is picked up more specifically in chapter 7:1 - 6. Paul does began in a general way to answer this obvious difficulty.

must not fight w/ the enemy.

Surrender*
own Him as
hard
Trust Him

II Cor. 5:15
they which live
should no longer live
unto themselves but
unto Him.

- 1 Consider
- 2 Don't let sin reign
- 3 Present

30 yrs. of
law keeping

Submission
Obedience
II Cor. 2:14
I Cor. 15:57
who gives us the
victory through
our Lord C.
Josh. + Caleb

He has just stated that we are free from the law and under grace. An objector might say, "Well, if that's the case, Paul, can we not ignore the law and sin since the law no longer is over us?" Again Paul answers the question as before with an emphatic "May it never be." This response clearly shows that to be free from the law does not mean to be indifferent toward God's moral command. Freedom from the law is not freedom to sin. Without God's moral law, man loses the ability to recognize the seriousness of sin. Law may be powerless to prevent sin, but God's commands at least insure that sin will be taken seriously. Since God's law reveal His will, the Christian can never be indifferent toward it.

Toward
relation-
ship

Here the wording of the question is different from that in verse 1. "Shall we continue in sin," verse 1, "Shall we sin," verse 15. And the reason is different, "That grace may abound," verse 1, "because we are not under law, but under grace," verse 15. The first question is shall we continue in sin. The second question is shall we continue to sin. The former deals with the permanent state, the latter with the isolated act. The apostle has already shown that the justified believer will not be able to continue the life of sin which he formerly led. He has now to show that he will not even commit a single act of sin if he realizes what it means to be under grace.

Life of Sin
1-10

Act of Sin
v. 15

He will now show that our service be-tokens the Master served and that if we sin, it is a proof that Christ is not our master. Godet records that one day Vinet said to him, "There is a subtle poison which insinuates itself into the hearts of even the best of Christians. It is the temptation to say, "Let us sin not that grace may abound, but because it abounds."

There is a strong inclination to think that law stops sinning, that unless we have some law we shall not be kept from sinning even when we are under the fulness of grace. That grace alone is insufficient for this purpose. For this reason so many Christians are legalists. On the other hand, some are inclined to think that since grace pardons sin so freely, one need not be so careful about not sinning. A few sins more or less make no difference to grace which will take care of the additional sin.

v.16 Are you not knowing that when you present yourselves to someone as slaves resulting in obedience, you are slaves of the one whom you are obeying; whether of sin resulting in death, or of obedience resulting in righteousness?

Here the Apostle now is going to use an illustration to prove his point. The plea in these verses from 6:15 to 23 is for an enslavement to righteousness. Disobedience leads to slavery to sin while obedience leads to slavery to righteousness. The contrasting the old slavery with the new one. The servant is in conformity to the law of the master. A master demands service and obedience.

A slave is bound to obey his master, but there is a point beyond which his master has no authority over him, and that point is death. When the slave is dead, his master can go on giving orders to the corpse until he is blue in the face, but the corpse will pay no attention. Once, says Paul, you were slaves of sin. Sin was your master and you were forced to do all evil things that sin order you to do. He had no power to say no. But now that you have died so far as your relation to sin is concerned you need not pay any more heed to the dictates of sin, or to put it another way; a slave's former owner has no more authority over him as he becomes someone else's property.

Partnership
Legalism
License
Lord

It Tim 2:3, 4
we are in a war.
Get w/ the program.
world. Flesh &
Devil

Message

THE STORY OF THE TAX MAN AND THE PHARISEE

9-12 He told his next story to some who were complacently pleased with themselves over their moral performance and looked down their noses at the common people: "Two men went up to the Temple to pray, one a Pharisee, the other a tax man. The Pharisee posed and prayed like this: 'Oh, God, I thank you that I am not like other people—robbers, crooks, adulterers, or, heaven forbid, like this tax man. I fast twice a week and tithe on all my income.'

13 "Meanwhile the tax man, slumped in the shadows, his face in his hands, not daring to look up, said, 'God, give mercy. Forgive me, a sinner.'"

14 Jesus commented, "This tax man, not the other, went home made right with God. If you walk around with your nose in the air, you're going to end up flat on your face, but if you're content to be simply yourself, you will become more than yourself."

Legalism

794-29

You may not agree with this, but you should take time to consider it. While religions have historically tried to make us the same, Jesus calls us to be different. If you have ever experienced this, you know your soul bristled at the demand to quietly get in line and conform. But something in your gut told you this was wrong. If there was a God, his value would not be uniformity, but uniqueness. And you were right. Imprinted on your soul is the fingerprint of God. There is something inside you that resists surrendering your soul to legalism. The good news is that all that time it wasn't you fighting against God; you were fighting for what God has created you to become.

To come to God is to discover the uniqueness of your being.

When you come to God, you begin a process that re-creates you from the inside out. You begin a journey that is nothing less than life transforming. While there are some things we will share in common, the journey God has prepared for you is uniquely yours with him. Don't be confused about this—everything around us pushes us toward conformity. Whether it's communism or Islam, Calvin Klein or McDonald's, we are all pushed toward standardization and quickly find ourselves as assembly-line humanity.

We have to choose.

Liberal or conservative? Democrat or Republican? Evolution or creation? Pro-choice or pro-life? The environment or development? Coke or Pepsi? Coke Zero or Pepsi One?

Choose your box and stay there.

p. (Entry #22)

Do what
God Desires

That is what has happened to you. You have passed from the service of sin into the service of God. Your business now is to do what God desires, not what sin dictates. There is a big difference indeed between the kind of thing you will do as servants of God and the kind of thing you used to do as servants of sin. Not only is there a difference in character between the two kinds of service, there is a great difference between the ends of these forms of service. Sin pays wages to its servants, the wages being death. God gives us not wages, but something better and much more generous than his grace, he gives life eternal as a free gift. That life eternal which is ours by union with Christ.

The sin resulting in death here takes us back to chapter 5 and verse 12.

v.12 Therefore just as through one man sin entered into the world and through this sin, death; and so death spread to all men because all sinned;

v.17 But thanks be to God, that though you were slaves of sin, you obeyed from the heart to that form of teaching for the learning of which you were given over.

The Christian should know why he is a Christian. The Christian is not a man who simply says that something marvelous has happened to him, not at all. He is able and ready to give a reason for the hope that is in him. If he cannot, he had better make sure of his position. The Christian knows why he is what he is and where he stands. He has had doctrine presented to him. He has received the truth. This form of sound teaching has come to him. It came to his mind and it must ever start with his mind. Truth comes to the mind and to the understanding, enlightened by the Holy Spirit. Then having seen the truth, the Christian loves it. It moves his heart. He sees what he was, he sees the life he was living and he hates it. If you see the truth about yourself as a slave of sin, you will hate yourself. Then as you see the glorious truth about the love of Christ, you will want it. You will desire it. So the heart is engaged. Truly to see the truth means that you are moved by it and that you love it. You cannot help it. If you see truth clearly, you must feel it. Then that in turn leads to this, that your greatest desire will be to practice it and to live it.

Truth
to Experience

Start eating
Meat + Honey
OR the word of
God. You can't
be satisfied
with the pepsi
+ potato chips
of experience.

You became obedient repeats the idea for the fourth time, the whole Christian life is obedience. And while Abraham is ingressive and thus marks the start of the action. It is at the same time decisive. You became definitely, decisively obedient, once for all, from the heart. The new obedience was not a mere form. When one obeys, he must have some word or some teaching to obey, so Paul does not stop to say you became obedient to God, but at once, advances to the teaching of God which the Christians came to obey. This is the more important since some of the Romans have been Jews and as such, had imagined that they were obeying God when they were doing nothing of the kind. For that reason, Paul also does not say you became obedient to the Word of God. For the Jews thought that they were doing that, in fact, obedience to the Old Testament regulations was the outstanding mark of all the Pharisees. Paul is compelled to specify closely the Christian teaching

Past

The Apostle here bursts forth in a word of thanksgiving when he speaks of what they were in the past. "You were slaves of sin. You obeyed from the heart to that form of teaching, for the learning of which you were given over

v.18 And having been set free from sin, you were made slaves to righteousness.

This is the result of obeying the form of teaching the Good News of the Gospel of Jesus Christ in verse 17. become slaves to righteousness

II Timothy 2:3 - 4

v. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

v. 4 No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier.

v.19 I am speaking in human terms because of the weakness of your flesh: for just as you presented your members as slaves to uncleanness and lawlessness, resulting in lawlessness; so now present your members as slaves to righteousness resulting in holiness.

He half-way apologizes in the last verse for using it. Slavery was common in the Roman empire. Out of the 120 million in the Roman Empire, one half were slaves. Many Christians were slaves. The little epistle of Philemon reveals that freedom was a prize possession and difficult to obtain. Paul uses this familiar metaphor which he describes as human terms. The religious rulers were insulted when Jesus suggested that they were slaves of sin. Then said Jesus to those Jews which believed in Him, "If you continue in my word then you are my disciples indeed, and you shall know the truth and the truth shall make you free." They answered Him, "We be Abraham's seed and were never in bondage to any man. Now saith Thou, ye shall be made free." Jesus answered them, "Verily, verily I say unto you, whosoever committed sin is the servant of sin." There is no other alternative. We are either slaves of sin or the slaves of Christ. It is paradoxical. But as slaves of Christ we are free. Paul urges the Roman Christians here by an act of the will to present themselves to Christ. If we are sinners, we are the slaves of sin. If we are serving Christ, we are His slaves.

As the Apostle speaks to them in this nineteenth verse, he is reminding them of how they lived in the past as they presented their members of slaves to uncleanness. So now the present admonition is to present your members as slaves to righteousness, resulting in holiness.

Here, the Apostle gives us the clue to Christian victory as we make ourselves available to the Spirit of God who dwells within our lives. So we become slaves to righteousness and the end result is holiness.

v.20 For when you were slaves of sin, you were free with respect to righteousness.

Here the Apostle gives the reason for the previous admonition. When you were slaves of sin, you were free with respect to righteousness. You felt no obligation whatsoever or responsibility to be made righteous.

v.21 Therefore, what fruit were you having then from the things of which you are now ashamed? for the outcome of those things is death.

Here the Apostle raises a very vital question. What fruit were you having then from the things of which you are now ashamed?

+

From
Freedom to
Slavery

Remember
the old life

Command
Present
Again

What do you get from a life of sin?

The Apostle tells us: "For the outcome of those things is death."

We have been reminded of this back in chapter 5, verse 12:

v.12 Therefore, just as through one man sin entered the world and through this sin, death; so death spread to all men, because all sinned.

v.22 But now having been set free from sin, and having been made bondslaves of God, you are having your fruit resulting in holiness, and the outcome eternal life.

The Apostle shows the contrast after having come to know Jesus Christ as Saviour. First, having been set free from sin, and secondly, having been made bondslaves of God.

In the Christian message, we have the negative and the positive. First, the negative side of things: We have been set free from sin as a result of Christ's death upon the cross and we come under a new Lordship. We have been made bondslaves of God. We are presenting and yielding ourselves to His perfect plan for our lives.

The Apostle, then, reminds us of the result of all of this. "You are having fruit which results first in holiness, and secondly, the outcome, eternal life."

It is interesting to note that this is just the opposite of the fruit of sin which is death.

Now the two are reversed. Then under sin, slaves, free, in regard to righteousness and no fruit, but only the prospect of death. Now freed from sin, enslaved to God, and thus, fruit at last. Fruit indeed, and the prospect of life eternal. This is a different story. Here, there are revealed the most powerful motives to keep us away from sin, and to keep us joyfully and gratefully in our obedience to God.

v.23 For the wages of sin is death; but the free gift of God is life eternal in Christ Jesus our Lord.

Here the Apostle summarizes the results of the two ways of life. Sin - death, the free gift of God - life eternal.

The wages of sin is paid by the old Master. The alternative to the wages is the gracious gift.

In chapter 6 we talked about our identification with Jesus Christ. We have life because we are identified in the living One. And in the concluding statement of what the individual receives from the two headships. There are wages paid by sin and there is a gift as a result of receiving Jesus Christ.

Adam
Christ.
Faith
Faith

Death
unbel.
"God here I go"
bel.
"Lord here I come"

Hal.
S: works
fruit

Fruit = Spirit

Xmas time
receive gift!!

Free Gift -
No wages

Eph. 2:8,9

No works in Sal. - Faith
" " " Sanct. - Faith

So the new rule of grace through justification by faith leads not to a life lived in sin, but to a new life with Christ and a service of righteousness. The rule of sin under the law system which enslaved men has now been broken and replaced by the rule of grace. But the Christian takes sin seriously because grace rather than freeing us to be servants of our own sinful passions has instead enslaved us to God and His righteousness with the result of fruitful service and ethical sanctification. The key note then for the Christian life is single-minded obedience to God's will revealed in Jesus Christ our Lord.

This term, "The free gift of God," is taken here in its most general sense. It comprehends the fulness of salvation. Everything in this work from the initial justification to the final absolution including sanctification and preparing for glory is a free gift, an unmerited favor like that Christ Himself who has been made unto us righteousness, holiness, and redemption. "Hell," says Hodge, "is always earned, Heaven, never," The Apostle closes with the words, "In Christ Jesus our Lord," for it is in Him that this entire communication of divine mercy to the faithful takes place.

We must never forget that this passage is an appeal to the Christian and not to the sinner. And any use made of it for evangelistic purposes must not set aside the primary application of it to those who are in Christ Jesus. Wages are what is earned, but life is God's free gift. The ruin of sin is earned as a right, but Christ's reward is His own, blessed and holy gift to the soul.

CONCLUSION

In this particular study we have been looking at the problem of sin and the relationship to Christ. It has been an important item because so many have spoken of the fact that when you do away with the law, you immediately provide a greater opportunity for sin. And the Apostle points out the fact that having come to Jesus Christ, we have been set free from sin, we've been made bondslaves of God, and we are having now a new relationship and that is we are presenting our members as slaves to righteousness which results in holiness.

The Apostle has really challenged us in two areas. First, in the area of the Lordship of Jesus Christ in our lives, resulting in the fruit of righteousness, and secondly, the wages of sin which is death.

My question comes to you at the end of this study. Where do you stand? Have you come to know Jesus Christ as your Saviour? Do you understand this form of teaching, Have you received the free gift of righteousness in Jesus Christ? And then, as a Christian, has He become not only your Saviour, but you Lord? Is it your desire to be obedient to the things which He asks of you to do?

John 14:6 "way → truth"

Tommy

Hell is earned
Heaven never

2 Areas
Lordship
Life

Before the Throne of God Above

(Charitie Bancroft, 1863)

Before the throne of God above
I have a strong and perfect plea
A great High Priest whose name is love

Who ever lives and pleads for me
My name is graven on His hands
My name is written on His heart
I know that while in heaven He stands
No tongue can bid me thence depart
No tongue can bid me thence depart

When Satan tempts me to despair
And tells me of the guilt within
Upward I look and see Him there
Who made an end of all my sin
Because the sinless Savior died
My sinful soul is counted free
For God, the Just, is satisfied
To look on Him and pardon me
To look on Him and pardon me

Behold Him there! The risen Lamb
My perfect, spotless, Righteousness
The Great unchangeable I AM
The King of Glory and of Grace
One with Himself I cannot die
My soul is purchased by His blood
My life is hid with Christ on high
With Christ my Savior and my God

Our Time for Reflection

TOPIC	REF #	TEXT
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America

788-06

ON 234th Birthdays

"THE AMERICAN SOUND"

#1

Few presidents had the ability to ignite hope in the hearts of those who love liberty more than President Ronald Reagan. In his Second Inaugural Address in 1985, he stated:

History is a ribbon, always unfurling; history is a journey. And as we continue our journey, we think of those who traveled before us . . . Now we hear again the echoes of our past: a general falls to his knees in the hard snow of Valley Forge; a lonely president paces the darkened halls and ponders his struggle to preserve the Union; the men of the Alamo call out encouragement to each other; a settler pushes west and sings a song, and the song echoes out forever and fills the unknowing air.

It is the American sound. It is hopeful, big-hearted, idealistic, daring, decent, and fair. That's our heritage; that is our song. We sing it still. For all our problems, our differences, we are together as of old, as we raise our voices to the God who is the Author of this most tender music. And may He continue to hold us close as we fill the world with our sound—sound in unity, affection, and love—one people under God, dedicated to the dream of freedom that He has placed in the human heart, called upon now to pass that dream on to a waiting and hopeful world.

p. 48

#2

A.W. TOZER: "Ideally the object of government is to achieve order with a minimum of restraint while permitting a maximum of freedom to the individual."

#3

In the old Cemetery near historic Plymouth Rock where sleep the pilgrim fathers, there is a stone into which has been carved these solemn words:

"That which our fathers at such a great price secured, let us not lightly cast away."

#5

Page 131 Alleluia!

ALL 4 verses while Communion Servers Come Forward

Conclusion

#4

"In these days of crises, our trust should not rest in a nation that may shortly disappear, but in Him who works all things after the counsel of His own will."

Herman A. Hoyt

A.W. TOZER