

An Illustration of the Rel. Marriage

TOPIC	REF #	TEXT
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Cowboy Poetry

798-01

JACK POTTER'S COURTIN'

Horse

Dog

Wife

S. OMAR BARKER

Now young Jack Potter was a man who knowed the ways of
steers,

From burr-nests in their hairy tails to ticks that chawed their
ears.

A Texican and cowhand, to the saddle bred and born,
He could count a trail herd on the move and never miss a horn.

But one day on a trally, back in eighteen eighty-four,
He got to actin' dreamy, and he sure did miss the score.

The Old Man knowed the symptoms. "Jack, you ain't no good like
this.

I'll give you just ten days to go and find out what's amiss!"

A "miss" was just what ailed him, for he'd fell in love for sure

With a gal named Cordie Eddy, mighty purty, sweet and pure.

So now Jack rode a hundred miles, a-sweatin' with the thought
Of sweetsome words to ask her with, the way a feller ought:

"I'm just a humble cowhand, Miss Cordie, if you please,
That hereby asks your heart and hand upon my bended knees!"

It sounded mighty simple, thus rehearsed upon the trail,
But when he come to Cordie's house, his words all seemed to fail.

'Twas "Howdy, Ma'am, an' how's the crops? An' how's your Pa an'
Ma?"

For when it come to askin' her, he couldn't come to taw.

He took her to a dance one night. The hoss she rode was his.

"He's a dandy little horse," she says. "Well, yep," says Jack, "he
is."

They rode home late together and the moon was ridin' high,

And Jack, he got to talkin' 'bout the stars up in the sky,

And how they'd guide a trail herd like they do sea-goin' ships;

But words of love and marriage, they just wouldn't pass his lips.

So he spoke about the pony she was ridin', and he said:

"You'll note he's fancy gaited, an' don't never fight his head."

"He's sure a little dandy!" she agrees, and heaves a sigh.

Jack says: "Why, you can have him - that is, maybe, when I die."

He figgered she might savvy what he meant or maybe guess,

And give him that sweet answer which he longed for, namely

"yes."

But when they reached the ranch house he was still a-wonderin'
how

He would ever pop the question, and he had to do it now

TOPIC	REF #	TEXT
		Or wait and sweat and suffer till the drive was done that fall, When maybe she'd be married and he'd lose her after all. He put away her saddle, led his pony to the gate: "I reckon I'll be driftin', ma'am. It's getting' kinder late."
		Her eyes was bright as starlight and her lips looked sweet as flow'rs. Says Jack: "Now this here pony – is he mine, or is he <i>ours</i> ?" "Our pony, Jack!" she answered, and her voice was soft as moss. Then Jack, he <i>claims</i> he kissed her – but she claims he kissed the hoss! pp. 15-17

TOPIC	REF #	TEXT
Kindness	623-16	Here's a quote I've always loved: "I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again." People who lift others don't wait until tomorrow or some other "better" day to help people. They act now! p. 54
Pride	623-17	People who lack perspective are like Lucy in the <i>Peanuts</i> comic strip by Charles Schulz. In one strip, while Lucy swings on the playground, Charlie Brown reads to her, "It says here that the world revolves around the sun once a year." Lucy stops abruptly and responds, "The world revolves around the sun? Are you sure? I thought it revolved around me." p. 62
Marriage	623-18	A man in a hot air balloon realized he was lost. He reduced altitude and spotted a woman below. He descended a bit more and shouted, "Excuse me, can you help me? I promised a friend I would meet him an hour ago, but I don't know where I am." The woman below replied, "You're in a hot air balloon hovering approximately 30 feet above the ground. You're between 40 and 41 degrees north altitude and 59 and 60 degrees west longitude." "You must be an engineer," said the balloonist. "I am," replied the woman. "How did you know?" "Well," answered the balloonist, "everything you told me is technically correct, but I've no idea what to make of your information, and the fact is, I'm still lost. Frankly, you've not been much help at all. If anything, you've delayed my trip." The woman below responded, "You must be in management." "I am," replied the balloonist, "but how did you know?" "Well," said the woman, "you don't know where you are or where you're going. You have risen to where you are due to a large quantity of hot air. You made a promise, which you've no idea how to keep, and you expect people beneath you to solve your problems. The fact is, you are in exactly the same position you were in before we met, but now, somehow, you've managed to make it my fault." pp. 71-72

TOPIC	REF #	TEXT
Marriage	795-34	Maryland pastor C.J. Mahaney, who leads the Sovereign Grace churches, has often left me speechless following his compelling presentations of profound truth, while also helping me understand the absurdity and ridiculousness of our sinful rebellion. One time he seasoned a sermon with a hilarious anecdote of the time he launched into a disagreement with his wife at an expensive restaurant. His wife thought they could postpone the disagreement until a more appropriate time. C.J. had geared up for this discussion all day long and would not be denied. Any experienced husband can guess what happened. The expensive “romantic” evening ended in utter ruin. C.J. spoke for all men when he recalled his personal thoughts after receiving the check for a miserable night out: “You idiot! The next time you pick a fight with your wife, do it at a Burger King!” p. 223

Law - Legalism Love - Relationship

#3 (Pure Pleasure: Why Do Christians Feel So Bad About Feeling Good? by Gary Thomas) Grand Rapids, MI: Zondervan. Copyright- Gary Thomas, 2009.

Both attitudes—hedonistic license or pharisaic prohibitionism—grieve God.
p. 162

#2 ... told me a story about the famed Baptist preacher Charles Spurgeon. Apparently, Spurgeon once waited to board a train near the first-class section when a man approached him and said, "Pastor Spurgeon, I see you are traveling in first class today."

"That's correct, sir."

With a smug tone the man replied, "Well, I'm trying to take care of the Lord's resources, and so I am traveling in third class."

"Very well, sir," Spurgeon responded. "You take care of the Lord's resources, and I shall take care of the Lord's servant."
p. 172

#1 (Love Talk by Drs. Les & Leslie Parrott) Grand Rapids, MI: Zondervan. Copyright - Les & Leslie Parrott, 2004.

A married couple was celebrating their sixtieth wedding anniversary. At the party everybody wanted to know how they managed to stay married so long in this day and age when so many marriages don't make it. The husband responded: "When we were first married, we came to an agreement. I would make all the major decisions and my wife would make all the minor decisions. And in sixty years of marriage we have never needed to make a major decision."
p. 89

(Winning with People by John C. Maxwell) Nashville, TN: Nelson Books / Thomas Nelson Publishers. Copyright – John C. Maxwell, 2004.

There's a story that illustrates what I mean. A man and a woman who never met before found themselves in the same sleeping carriage of a train. After their initial embarrassment, both managed to get to sleep—the woman on the top bunk, the man on the lower. In the middle of the night, the woman leaned over and said, "I'm sorry to bother you, but I'm awfully cold and I was wondering if you could possibly pass me another blanket."

The man leaned out and, with a glint in his eye, said, "I've got a better idea. Let's pretend we are married."

"Why not?" giggled the woman.

"Okay," he replied, "then get your own blanket!"

p. 183

(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson) San Francisco, CA: HarperCollins. Copyright– Eugene H. Peterson, 2006.

I want my life, Lord, to be an answer to your love for me: my actions and my words, my thoughts and my dreams—all a response to the great reality of your presence in Jesus, that calls into question my selfishness and my pride. Amen.
p. 179

(The Beautiful Fight: Surrendering to the Transforming Presence of God Every Day of Your Life by Gary Thomas) Grand Rapids, MI: Zondervan. Copyright– Gary L. Thomas, 2007.

Incarnational spirituality—the living, reigning, and ascended Jesus living through us and transforming us into different people—does not exist to uphold a few rules but rather speaks of a process that creates an entirely new person who sees with new eyes, feels with a new heart, hears with renewed ears, and lives with a new passion. It is, I believe, the only life worth living.
p. 19

(The Furious Longing of God by Brennan Manning) Colorado Springs, CO:
David C. Cook. Copyright– Brennan Manning, 2009.

Our religion never begins with what we do for God. It always starts with what God has done for us, the great and wondrous things that God dreamed of and achieved for us in Christ Jesus.

p. 126

1 John
Relationship
freedom
democracy

Football Game

you like like the old bed
#12
firm on both ends + saggy in the middle..

Sin does not destroy relationship

STUDY NUMBER FOUR

SIN AND THE RELATIONSHIP

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

Romans 6: 11 - 23

P. 160 Ark. + A.M.

Marriage
Merge - one
Flesh
United (15)

Sin does not break rel.
Annoyance than offense in marriage

it is
Communion
&
Fellowship

Summarize
Romans

Righteousness From A Relationship

- 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

John 15:5, 8, 16

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.

Adam - Sin
Moses - Need
Christ - Answer

P. 161
Naphtali
Israel Tour

STUDY NUMBER FIVE

AN ILLUSTRATION OF THE RELATIONSHIP

ROMANS 7:1 - 6

TEXT:

- v. 1 For do you not know, brethren, for I am speaking to those who are knowing the law that the law is ruling over the individual as long as he lives.
- v. 2 For the married woman has been bound by law to her living husband, but if her husband dies, she has been released from the law of her husband,
- v. 3 So then, if while her husband is living, she is joined to another man, she shall be called an adulteress. But if her husband dies, she is free from the law so that she is not an adulteress, though she is joined to another man.
- v. 4 Therefore, my brethren, you also were put to death to the law through the body of Christ, resulting in your being joined to another, to the One who was raised from the dead in order that we might bear fruit to God.
- v. 5 For when we were in the flesh, the sinful passions were at work in our members through the law to bear fruit for death,
- v. 6 But now, we having been released from the law, having died to that by which we were being bound, so that we are serving in newness of the spirit and not in the oldness of the letter.

INTRODUCTION

John 15:5, 8, 16 Right. from Relationship

Thus far in our series of studies, "God Wants a Relationship and Not a Performance," in chapters 5 and 6 we have noted together in chapter 5 the consequences of this relationship with Christ. From verses 12 to the end of the chapter, the Apostle describes for us the "how" of the relationship by pointing up the fact that we are in Adam or we were born in sin and under condemnation and judgement, or we are in Christ as a result of a decision by faith to receive Christ as our gift of righteousness. In Chapter 6, the Apostle talks about the responsibility to the relationship in that because we are identified with Jesus Christ and His life is flowing through us. We have a different attitude toward sin. We died to sin when Christ died we were buried and rose again to a newness of life. In the latter part of chapter 6, the Apostle talks about the matter of sin and the relationship and how our attitude ought to be one of accepting by faith this identification and union with the Lord Jesus Christ.

That brings us now to chapter 7, and in chapter 7 we are going to see an illustration of this relationship in these first six verses.

This illustration that we are now going to be considering takes us back to chapter 6 and verse 14:

- v. 14 For sin shall not exercise Lordship over you for you are not under law, but under grace.

Unfortunately, many Christians have become accustomed to defeat and accept it as the norm of their Christian life. They make no effort to live for God and they are satisfied to go on the low level of sad, shoddy saints.

Results

How

United

identified

Attitude

+

Action

Intellect

Emotions

Will

Intellect - Emotions - Will
Consider - Present

don't
it's
at
reign

Adam - Sin
Moses need
Christ f. Sol.

Judge who
sentenced you
to die & Ask
him How to live

Conversion = Invasion
X from Life = War

The spark for wanting anything different than their miserable existence is absent. A cartoon appeared some time ago which accurately set before us the contents of this chapter. A very mild mannered man was in a do-it-yourself shop. His hands were bandaged and one arm was in a sling. He was asking the clerk back of the counter, "Do you have any un-do-it-yourself kits." Both Jewish and Gentile believers would agree that the law of Moses was part of the inspired Word of God. It would appear that the law should have some claim on the believer if even if he was not saved by it. Paul will now show that the law has no claim on the believer whatsoever. The law condemns men to die. You don't look upon the judge who sentenced you to die and ask him how you are going to live.

Lane Adams in his book "How Come It's Taking Me So Long To Get Better" says, "we are all islands of self in the hands of the enemy. Conversion is like an invasion and the Christian life is like a war. When we respond to the invitation of Jesus, "Behold I stand at the door and knock. If any may here my voice and open the door, I will come in to him and will sup with him and he with me." Then the Holy Spirit of Christ invades us and establishes a beach head in our lives. An enemy held island now has incited the invading force of our friendly God. He is beginning a conquest by love, not by tyranny. But we must always remember, it is just a beginning. There is a sincere but mistaken form of evangelism which gives the impression that the total conquest of the island is accomplished by the mere invasion. Both the Bible and human experience deny that this is the case, yet such notions persist, and when they are believed by the new Christian, he is being set up for an agonizing experience in the not too distant future. The realities of life with the continual sin problem still staring him in the face will finally lead him to deny that reality, or he must assume there is something faulty with his conversion. Some begin to wonder if they are converted at all. The important thing to see is that the initial reception of Jesus Christ brings us invasion of the human personality by God himself. The beach head God establishes is the beginning and that is instantaneous. The battle of the island called "you" is the long range process of maturing.

v. 1 Or do you not know, brethren, for I am speaking to those who are knowing the law, that the law is ruling over the individual as long as he lives.

Here in verse 1, we have the principle stated and then in verses 2 to 6 we have it applied.

The central thought of this illustration is that we are free from the necessity of obeying the old head.

The Apostle starts out by asking a question in this first verse, and he says, "I am speaking to those who are knowing the law. Do you not know, brethren, that the law is ruling over the individual as long as he lives?"

It is human nature to want to bring the law over into the Christian life and to want to make this new relationship one of performance.

The law was given to reveal sin and not to remove it.

The Apostle made it quite clear in chapter 6 that we died in Christ.

how has nothing
to do w/ Just.
Nor Sanct.

Or to make
one of our
own !!

And as a result of that death, we died to the rule and reign of the law of the old sin nature. And also to the law which brought us to Jesus Christ.

Galatians 2:19 and 20:

v.19 For through the law I died to the law that I might live to God.

v.20 I have been crucified with Christ and it is no longer I who lives, but Christ lives in me. And the life which I now live in the flesh, I live by faith in the Son of God who loved me and delivered Himself up for me.

What the Apostle is saying is that the law cannot go ^{you}beneath the grave. And since we have died in Christ, we are no longer under the law of our old, old sin nature, but have been set free to newness of life in our union with Jesus Christ.

v. 2 for the married woman has been bound by law to her living husband, but if her husband dies, she has been released from the law of her husband.

Now the Apostle is giving us an illustration from marriage in verses 2 to 6 to describe the principle that has been stated in verse 1.

"For the married woman has been bound by law to her living husband, but if her husband dies, she has been released, (no longer bound,) from the law of her husband."

John 8:32

v.32 Ye shall know the truth, and the truth shall set you free.

The death of the husband abolishes the wife. Wipes out, puts out of effect her wifedom so that it is no more operative. Formerly, her status came under this law dealing with husbands. Now she is no more under the law, she stands discharged from it, is no more bound by it.

The wife is set free by the death of her husband so she is no longer under his authority and is free to be joined to another to enjoy a new life. The law pertains to a man only as long as he lives, and the only thing that will set a married woman free from the authority of her husband is his death.

The death of the first husband equals our identification in Christ's death as we have seen back in chapter six.

You and I were bound by law to one nature. And that one nature was the sin nature which we received in Adam. We were under a dictatorship in that we were bound by law to that nature.

"But if her husband dies, she has been released from the law of her husband."

v. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress. But if her husband dies she is free from the law so that she is not an adulteress, though she is joined to another man.

One Relationship terminated that the other might be a reality !!

Law did all it could do when it killed J.C.

Neces. For us to die w/ X to be freed from law

Gal. 4:4,5 3:13

No longer bound to performance

If you never

receive X

you are bound

by law !!

Rev 20:15

If we are to be married to I.G.C. then our marriage to the law must be terminated by death.
Essential to the new that the old must first be broken.

-4-

The "so then" in verse 3 points us to the result or the application. If while her husband is living, she is joined to another man, she shall be called an adulteress. The contrast to this is "But if her husband dies, she is free from the law." The result being so that she is not an adulteress though she is joined to another man.

A woman might have a husband and saw that according to the law of marriage, only death can break it. Then the husband dies, she is free to marry another, but she might decide to continue to live under the old law and continue to be under the authority of the old husband. Paul says when free from the old husband, we are free not to continue under the authority of the old husband, as though he still lived. But we are free to enter in to a new union, and so bear fruit from that new union. Do not continue as though that old husband still lived.

v. 4 Therefore, my brethren, you also were put to death to the law through the body of Christ, resulting to your being joined to another, to the One who was raised from the dead in order that we might bear fruit to God.

Christ on the cross died to the law in as much as this punishment set him free from the jurisdiction of the law under which He had passed during His life. And from the Jewish nationality which had determined the form of his earthly existence. The believer who appropriates this death appropriates also the glorious liberty which in the case of Christ was its consequence. Delivered in him from the law of ordinances he enters with him into the higher life of communion with God.

Dr. Newell calls attention to the paradoxes in this passage. In verse 4, having died, they bear fruit. Here, they have been discharged, they serve. Formerly the service was rendered from the motive, "I ought to do it," now, "I delight to do it." The believer set free, but now in love he gives himself to the Saviour as he never could under law.

I do not work my soul to save
that work my Lord hath done
But I will work like any slave
For love of God's dear Son.

*The terrors of law + of God,
with me can have nothing to do;
my Saviour's obedience + blood
hide all my transgressions from view.*

The death of the woman's husband freed her from the law so that she could marry another. The death of Christ freed us from the law so that we now belong to another, namely, to the risen Christ. In both cases, of course, the death had to be that of a person who was so connected with another as to effect the liberation by this means alone. In the woman's case, her marriage to her first husband connected her with the liberating death. In our case, justification by faith makes the connection with Christ's liberating death.

What Paul would make plain is the fact that being under law left us barren as far as fruit of good works that are pleasing to God is concerned. While under grace we were at last did and do produce this blessed fruit. For the great delusion with reference to the law is that the law produces good works. That is why we have so many legalists, moralists, reformers, and the like. They think it is fatal to relinquish the law, fatal to the production on good works. The opposite is true. It is fatal to good works to cling to the law, for the law never produced a single work, it works wrath. It increases the fall. It works realization of sin, but never a good work.

*Act like
Adulteresses
when we
the new Rel.
of law*

*Basis For
Relationship
Cross
Empty Tomb*

In. 12: 24 + 25

Eternally secure

*Permanent rel.
only term. by death
but neither die.*

*No Fruit
under law*

This entire seventh chapter was written to expose the fallacy of relying on law as the producer of good works. We now see what it does produce.

*** The two consequences from this new relationship is first of all, a new union, and secondly, fruitfulness.

Here the Apostle is making the spiritual application to the illustration that he has just used. "Therefore, my brethren, you were put to death to the law through the body of Christ."

Galations 3:24 and 25:

v.24 Therefore the law has become our tutor to lead us to Christ that we may be justified by faith.

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

Just as we learned back in Romans chapters 6 that we were identified with the Lord Jesus Christ in His death, burial, and resurrection, now we are looking at some of the results of that union in that we were put to death to the law and the law has no more rule or reign over us and this death to the law took place through the death of the Lord Jesus Christ upon Calvary's cross.

We will note together that this death to the law resulted in our being joined to another. That is, "to the one who was raised from the dead."

Romans 6:5

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.

Just as the woman is released from the law of her husband by the death of the husband, so we are released from the law by the death of Jesus Christ and our union with Him.

↳ Our being joined to another refers to Christ, the One who was raised from the dead.

What is the purpose behind this being joined to another, yeah, even to Christ? That purpose is stated in the last phrase of verse 4. "In order that we might bear fruit to God."

John 15:

v. 1 I am the vine, you are the branches

v. 2 He that abides in Me and I in him, the same brings forth much fruit, for without Me, you can do nothing.

Romans 6:22

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.

Galations 5:22, 23

v.22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith

v.23 meekness, self control.

The fruit that is born is the fruit of I Corinthians, chapter 13, verses 4-7,

us to be & God to do.

as we have there 15 characteristics of love.

The fruit that is born is not by human effort, but as a result of our union with the Living Christ.

Tree & Apples

Romans 6:4

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 to the glory of the Father, so also we too might walk in a new life.

The Apostle puts is very explicitly in the third verse of the eighth chapter "For what the law could not do in that it was weak in the flesh, God sending His own son in the likeness of sinful flesh, has done."

What has He done? He has made it possible that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

This is why we are married to Him, in order that we should bring forth fruit unto God. His strength is so great, his might is so potent, that even out of us He can bear this progeny of holiness. This, therefore, is the Apostle's argument. He says, in effect, you had to be delivered from your marriage to the law before you could produce the fruit. You had to die to that law. That old marriage had to be dissolved in order that you might be married to this mighty One who can produce the fruit in you. And he says that it has happened. The central object of salvation is holiness. I would not hesitate to assert that it is sinful to say that you can stop at justification even temporarily. Or say that a man can be justified and not sanctified. It is impossible.

From the moment of the marriage and the union, the moment that two become one flesh, his power begins to work. The fruit may appear at times to be very small and weak and ailing. It is nevertheless the life of God in the soul. It is nevertheless, true to say that we are partakers of the divine nature, and that we are already bringing forth something of this fruit which is holiness unto God.

v. 5 For when we were in the flesh, the sinful passions were at work in our members through the law to bear fruit for death.

Here is the reason given for the previous statements made in verse 4. You will notice he says, "When we were in the flesh," that is, when we were still in Adam, we were still without a relationship to Jesus Christ. This is in the past when we were in the flesh, living under the dictatorship of the old nature. The Apostle says, "the sinful passions were at work in our members through the law to bear fruit for death."

The sinful desires were there and manifested themselves because we had only one alternative.

These sinful desires were at work in our members, that is, the members of our body mentioned back in chapter six and verse 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."

*No Fruit
ought to be
A Concern*

Rom 8:3

In 15:16

*Object -
Holiness*

*Fruit for
Death before*

6:13

You will notice that it was through the law that these sinful passions were at work in our members.

*Ill. of Tiger
Andy's eating
Fish. eating
Gold & Angel*

The minute you introduce the law into human nature, Hal Linsey says it's like throwing a truck load of fresh meat into a cage of hungry lions. They are going to devour it.

So the Apostle here in this fifth verse says it was through the law that the sinful passions were stirred up in the flesh and as a result of that we have the bearing of fruit for death.

This contrasted with verse 4 and our union with Christ and the result is we are bearing fruit to God.

The fruit for death is the same thing we have seen back in chapter 5 and verse 12, "therefore as by one man sin entered the world and death by sin, and so death passed upon all men, for that all have sinned," and in chapter 6 and verse 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 has described us when we were in Adam, and the introduction of the law aroused the sinful passions which were at work within us bearing a fruit for death.

"We were," said the Apostle, "in the flesh." We were unregenerate, we were dominated by an evil principle of sin and at the same time, we were under the dominion of the law, for the strength of sin as he tells the Corinthians in I Corinthians 15:56, "is the law." What we are to glory in as Christians is that whereas we were in the flesh, thank God we are no longer in that state. We are now in the Spirit. We are under grace. We have been translated into an entirely new realm. This verse in a most amazing manner and perhaps from the negative side, more powerfully than any other verse in the whole of scripture, shows the utter, absolute necessity of the Lord Jesus Christ in His work. Having seen the depth of sin and the complete inability of the law to deliver from it, indeed the fact that the law even aggravates it, that even the giving of the law of God cannot save a man we ask, what then can save man. There is only one answer; it is the Lord Jesus Christ and His perfect work on our behalf. It was because the whole of mankind was in the flesh and because the motions of sin which were by law worked powerfully within us in our members to bring forth fruit unto death. That the son of God left the courts of heaven and was born as a babe at Bethlehem gave perfect obedience to the law, bore our sins in His own body on the tree, was dead and buried and rose again, that is why He came. He had to come, there was no other way. The condition of man was such that nothing else, no one else could save him. Thou must save, and Thou alone, and thank God he does. He delivers us from the flesh and puts us into the Spirit and the Spirit into us. And thereby we are joined to Him into the power of His might which is more powerful even than the motions of sin. Thank God for so great a salvation which gives us so great a deliverance.

*Jesus came
because of
this !!*

v. 6 But now we have been released from the law, having died to that by which we were being bound, so that we are serving in newness of the Spirit and not in oldness of the letter.

Whereas we have the past, we have got the present in verse six. "But now we," present tense experience, "have been released from the law."

Galations 4: 4-5

- v. 4 But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, ~~to redeem~~
v. 5 to redeem them that were under the law that we might receive the adopted sons.

Galations 3:13

- v.13 Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, "cursed is everyone who hangs upon a tree."

The next phrase in our verse says "having died to that by which we were being bound." *law + Nature.*

This death has been described in Romans Chapter 6, verses 1 - 4 and took place for us when we were identified with Jesus Christ. Just as the married woman has been bound by law to her living husband, so we were being bound to the law and to the sinful passions that were at work in our members through the law to bear fruit for death until Jesus Christ came into our lives and through our identification with Him, we were released from the law to a new union, a new relationship with the ultimate purpose that we might bear fruit to God."

The Apostle in the final statement in this sixth verse gives us the result "so that we are serving in newness of the Spirit and not in oldness of the letter."

We have noted together that we died with Christ in order that we might be raised to newness of life. And now the Apostle is saying that as a result of being released from the law, we are now serving in the newness of the Spirit, and not in the oldness of the letter.

Our relationship with Jesus Christ is characterized by the Spirit and not by the letter.

II Corinthians 3:6

- v. 6 Who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life.

II Corinthians 3:18

- v.18 But we all with unveiled face beholding as in a mirror the glory of the Lord are being transformed into the same image from glory to glory just as ~~when~~ the Lord the Spirit.

***** Changed form glory into glory til in heaven we take our place, til we cast our crown before him lost in wonder, love and praise!

Philippians 1:6

- v. 6 Being confident of this very thing, that he which hath begun a good work in you will continue to perform it until the day of Jesus Christ.

If you are in the hands of this great potter, if God through His Son and by the Spirit has begun a work in you, He will never give it up.

Jude 24, 25
He will never leave it incomplete. He will complete it until on that great day we shall be without spot or wrinkle, or any such thing, holy and without blemish. What shall we say to these things? There is but one thing I feel that is fitting. Let us say with Jude, "Now unto Him that is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy, to the only One God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

CONCLUSION

The Apostle in these six verses, has given us a picture of the relationship which is ours in Christ, and he has used marriage. And through this illustration he has shown in our identification with Christ and His death we have been put to death to the law and the result of this is we have been joined to another, even Christ, in order that we might bear fruit to God.

in response to Bible-grounded faith. No one would want to deny this; certainly not I.

¶ The question before us is, Just how much can be accomplished in that one act of faith? How much yet remains to be done, and how far can a single decision take us?

#12 Instant Christianity tends to make the faith act terminal and so smothers the desire for spiritual advance. It fails to understand the true nature of the Christian life, which is not static but dynamic and expanding. It overlooks the fact that a new Christian is a living organism as certainly as a new baby is, and must have nourishment and exercise to assure normal growth. It does not consider that the act of faith in Christ sets up a personal relationship between two intelligent moral beings, God and the reconciled man, and no single encounter between God and a creature made in His image could ever be sufficient to establish an intimate friendship between them.

By trying to pack all of salvation into one experience or two, the advocates of instant Christianity flaunt the law of development which runs through all nature. They ignore the sanctifying effects of suffering, cross carrying and practical obedience. They pass by the need for spiritual training, the necessity of forming right religious habits and the need to wrestle against the world, the devil and the flesh.

Undue preoccupation with the initial act of believing has created in some a psychology of contentment, or at least of nonexpectation. To many it has imparted a mood of disappointment with the Christian faith. God seems too far away, the world is too near and the flesh too powerful to resist. Others are glad to accept the assurance of automatic blessedness. It relieves them of the need to watch and fight and pray, and sees them free to enjoy this world while waiting for the next.

Instant Christianity is twentieth-century orthodoxy. I wonder whether the man who wrote Philippians 3:7-16 would recognize it as the faith for which he finally died. I am afraid he would not. ¶

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI:
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* It is not that you have gotten God, but that He has gotten you. God is at work bending, breaking, molding, and doing exactly as He chooses. And why is He doing it? He is doing it for only one purpose—that He may be able to say, “This is My man, and this is My woman.”
(October 25)

God wants you to understand that it is a life of *faith*, not a life of emotional enjoyment of His blessings.
(October 31)

The highest and the greatest expression of faith in the whole Bible is—
“Though He slay me, yet will I trust Him” (Job 13:15).
(October 31)

* Thoughts about myself hinder my usefulness to God. God’s purpose is not to perfect me to make me a trophy in His showcase; He is getting me to the place where He can use me. Let Him do what He wants.
(December 2)