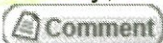


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Hide-A-Way's Gibbs Teaches For 'Love Of The Game'

By ADAM WADSWORTH

Staff Writer

Hide-A-Way Lake golf professional Bud Gibbs got into the sport a little later than most other pros, not starting consistent play until his late 20s.

In 1977, after playing a round with the club's general manager, Gibbs was talked into working in the pro shop at Rayburn Country Club in Jasper.

Since then, he said he has fallen in love with the game and with the relationship it allows him to have with people, leading him to eventually enroll in the Professional Golf Association's training program, earning his pro certification in 1989.

"Obviously the love of the game didn't come second," he said. "As a total package, being able to enjoy the game, being able to help other people enjoy the game, and just dealing with people daily beats sitting behind a desk pushing a pencil."

After his first job at Rayburn, Gibbs took a job at Marshall Lakeside Country Club, northeast of Longview, before settling at Hide-A-Way in 2001.

Before taking his current job, he was living in Hideaway and making the commute to Marshall every day, so when the position at Hide-A-Way opened up, he eagerly put his name in the pot.



Of his three jobs, he said this one has been his favorite because of the quality of the members and the surrounding area.

"Hide-A-Way is just such an exceptional place," Gibbs said. "There are not many places like this in the country."

In addition to running the club's pro shop, one of his primary responsibilities is giving lessons to members.

While every lesson is different depending on the player, he said basics such as stance, posture, grip, alignment and tempo are consistent across all types of play, and they can

help any player regardless of previous experience.

"Most of the time you're dealing with people that have already either had lessons or they've developed pre-conceived notions of what they're supposed to do with the golf ball and golf club," he said, "and most of those people you don't want to take back to square one."

Gibbs said he tries to find the person's greatest weakness and get them to improve on that.

In a dream foursome, he said he would want to play with Tiger Woods, Jack Nicklaus and Tom Watson, the first two because of what they did for the game in their respective eras and the later because he grew up watching him.

My Dream Foursome if I ever get to play Again
would be: Jack Conley Herschel Sanders & Bud Gibbs
Because they All love Jesus.

Genevieve Martin

From: Pat Burgess [mailto:pat8813@shoglobal.net]

Sent: Saturday, July 10, 2010 8:10 AM

To: jimmoulder1941@gmail.com; Ann Hendon; Annette Harrington; Berta Burgess; Betty Ann Thain; Bill Burgess; bill wisdom; Bob and Karen Durham; Bonita Macumber; Brenda Purswell; Brenda Stone; Carl Brandon; Cheryl Morrison; Chuck Siems; CONNIE JOBE; Danny Wilson; Darell + Donna Fagala; Dave & Linda Ellisor; David Allen Penney; Dayle Penney; Debbie Himsel; Deke Witt; Dennis Cude; DeWayne Hasty; Don Anderson; Doyle + Debora George; Doyle Ward; Earline Fulton; Ed + Pat Silva; Evonne Morris; Gary Spivey; Gene Richardson; Genene Mills; George Phillips; Hal Riney; Harry Poulan; Hollean Baker; James Bohanon; Jane + Gene Norton; Janice + Joe Martin; Jaret Burgess; Jason + Katie Burgess; Jean Burgess; Jerry + Jaye Hendon; Jerry + Patsy Godfrey; Jim + Judy Huffhines; Jim + Julie Lewis; Jim Wycoff; John Purswell; John Tweedell; Jonell Peace; Kay Riney - Forwards Only at Yahoo address; Ken + Joe DeFoor; Ken Browning; Lance Jett; Lester Gibson; Lori Moulder; Mac + Ima McDaniels; Marshea; Mary Richardson; Mary Wilkins; Melvin Roark; Michael Thompson; Micheal + Nancy Hawks; Micheal Luken; Mike Burgess; Millie Owenby; Nell Downing; Peggy Browning; Regina Bohanon; Rex Laroy Thain; Rick Lowe; ROBERT AMMONS; Robert Cherry; Roger Ford; Ron Thompson; Sally Spindor; Sam + Scharolett Hughes; Scott Witt; Sheila Penney; Sherry; Suzanne Stubblefield; Tara Worthy; Terry Seigrist; Tommy Van Vactor; Traci Cude; Wanda Siems; Willie Castleberry; Wilma Hayes

Subject: Burnt Biscuits

Wise Words

When I was a kid, my mom liked to make breakfast food for dinner every now and then. I remember one night in particular when she had made breakfast after a long, hard day at work.

On that evening so long ago, my mom placed a plate of eggs, sausage, and extremely burned biscuits in front of my dad. I remember waiting to see if anyone noticed, yet all my dad did was reach for his biscuit, smile at my mom and ask me how my day was at school.

I don't remember what I told him that night, but I do remember watching him smear butter and jelly on that biscuit and eat every bite.

When I got up from the table that evening, I remember hearing my mom apologize to my dad for burning the biscuits, and I'll never forget what he said. He smiled at her and said, "Honey, I love burned biscuits.."

Later that night, I went to kiss my dad good night and I asked him if he really liked his biscuits burned. He wrapped me in his arms and said, "Your mom put in a hard day at work today and she's real tired. And besides, a little burnt biscuit never hurt anyone."

Life is full of imperfect things and imperfect people. I'm not the best at hardly anything, and I forget birthdays and anniversaries just like everyone else, but what I've learned over the years is that learning to accept each others faults, and choosing to celebrate each other's differences, is one of the most important keys to creating a healthy, growing, and lasting relationship.

And that's my prayer for you today. That you will take the good, the bad, and the ugly parts of your life and lay them at the feet of God, because in the end, He's the only one who will be able to give you a relationship where a burnt biscuit isn't a deal-breaker.

We could extend this to any relationship. In fact, understanding is the base of any relationship, be it a husband-wife or parent-child or friendship.

Don't put the key to your happiness in someone else's pocket; keep it in your own.

God bless you today and always. So, pass me a biscuit, and yes, the burnt one will do just fine.

And pass this along to someone who has enriched your life . . . I just did.

Adam - Sin
Moses - Need
Christ - Answer

① John 4:
② John 8:
What are you doing
Now!

STUDY NUMBER 13 FIVE

AN ILLUSTRATION OF THE RELATIONSHIP

ROMANS 7:1 - 6

Last week - Marriage is A Picture

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. Intellect - Emotions - Will

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. Consider - Present

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.

Out of Relationship Comes Righteousness

Authentic, Genuine Holiness!

- (1) Savior (2) Sweetness (3) Stability (4) Sensitivity (5) Selflessness (6) Supportive (7) Suffering (8) Smile (9) Servant

Results

How

United

Identified

Attitude

Action

Intellect

Emotions

Will

Adam - Sin
Moses - Law
Christ - Sol.

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

Conversion = Invasion
Xian 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 hear 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.

Law = Scribes & Pharisees

Love = Transformation

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

Or to make
one of our
Gems !!

John 6:63 "The Spirit is the one who gives life; human nature is of no help." The words that I have spoken to you are Spirit & are life. "Net"

Matt. 5:20 "For I tell you, unless your righteousness goes beyond that of the experts in the law & the Pharisees, you will never enter the kingdom of heaven." "Net"

July 14
Wednesday

DEAL, OR NO DEAL

READ:

Luke 15:11-24

I am no longer worthy
to be called your son.
Make me like one of
your hired servants.
—Luke 15:19

THE BIBLE IN ONE YEAR:

■ Psalms 10-12

■ Acts 19:1-20

If you're like me, you love a good deal. Not just bargain shopping, but when you manage to cut a great deal for yourself without giving anything up in return. So if you can identify with these kinds of deals, you'll understand the prodigal son's scheme when he decided to return home.

There were three kinds of servants in those days: day workers who were paid on a day-to-day basis; hired servants who worked long hours on the estate but lived in town with their independence intact; or bond servants who lived on the estate and gave all of themselves to serving the family.

When the prodigal son hit rock bottom, it's interesting that his planned apology involved asking if he could

be like a hired servant. Why not a grateful bond servant? Some commentators suggest that perhaps he was trying to negotiate a deal—a way to get a paycheck and keep his independence as well.

Often we approach God like, "I'll serve You but You can't take away my freedom." It may seem like a good deal at the time, but God's deal is so much better. Just like the boy's father, His arms are ready and willing to receive repentant sinners as part of His family. There could be no better deal and no better way to serve Him! —Joe Stowell

*Lord, take my life and make it wholly Thine;
Fill my poor heart with Thy great love divine.
Take all my will, my passion, self, and pride;
I now surrender, Lord—in me abide.* —Orr

True freedom is found in surrender to Christ.

Unfortunately, many Christians cannot get free from their perverted notions of God, and these notions poison their hearts and destroy their inward freedom. These friends serve God grimly, as the elder brother did, doing what is right without enthusiasm and without joy, and seem altogether unable to understand the buoyant, spirited celebration when the prodigal comes home. Their idea of God rules out the possibility of His being happy in His people, and they attribute the singing and shouting to sheer fanaticism. Unhappy souls, these, doomed to go heavily on their melancholy way, grimly determined to do right if the heavens fall and to be on the winning side in the day of judgment.

How good it would be if we could learn that God is easy to live with. He remembers our frame and knows that we are dust. He may sometimes chasten us, it is true, but even this He does with a smile, the proud, tender smile of a Father who is bursting with pleasure over an imperfect but promising son who is coming every day to look more and more like the One whose child he is.

Some of us are religiously jumpy and self-conscious because we know that God sees our every thought and is acquainted with all our ways. We need not be. God is the sum of all patience and the essence of kindly goodwill. We please Him most, not by frantically trying to make ourselves good, but by throwing ourselves into His arms with all our imperfections and believing that He understands everything and loves us still.

STUDY NUMBER SIX

THE LAW IN THE RELATIONSHIP

ROMANS 7: 7 - 13

TEXT

- v. 7 What therefore shall we say? Is the law sin? May it never be. On the contrary, I would not have known sin except through the law, for I would not have known evil desire except that the law was saying, "You shall not desire evil."
- v. 8 But sin grasping an opportunity through the commandment called forth within me every kind of evil desire. For without law, sin is dead.
- v. 9 And I was once alive without law: but when the commandment came, sin became alive and I died.
- v. 10 And this commandment which was to result in life, I discovered to result in death for me.
- v. 11 For sin, grasping an opportunity through the commandment, deceived me, and through it, killed me.
- v. 12 So then, the law is holy and the commandment is holy and righteous and good.
- v. 13 Therefore, did that which is good become death for me? May it never be. Rather, it was sin in order that it might be shown to be sin by accomplishing my death through that which is good in order that through the commandment, sin might become sinful in the extreme.

INTRODUCTION

Our responsibility to provide
yours if you don't.

Thusfar in our series of studies, we have noted the results of a relationship. the how of the relationship, in that we were in Adam and born again by the Spirit if God and placed into Christ. As a result of this living union, we have noted that the union with Christ frees us from the law and its demands and through this union, there is fruit born to God and we are expressing this by walking in a newness of life.

In our last study the Apostle made it quite clear that just like 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, so then we were put to death to the law through the body of Christ, resulting in our being joined to another to bear fruit to God.

- v. 7 What therefore shall we say? Is the law sin? May it never be. On the contrary, I would not have known sin except through the law, for I would not have known evil desire except that the law was saying "You shall not desire evil."

Law can't
Make a Man
right.

Make A
Man Holy

Now in developing this theme of the powerlessness of the law, the Apostle in this point is showing us the insufficiency of law to make us holy after we become Christians. Back in chapter 3 of the Epistle, he was showing the insufficiency of the law to make a man righteous in God's sight. Now what he is proving is entirely different. And that is, the law in the life of a Christian is unable to produce holiness.

Wasn't the law then actually a bad thing? Paul's answer is emphatically "no, may it never be." The law is holy and the commandment is Holy and righteous and good. He must steer a close course between the twin parells of legalism and moral indifference to divine law. On the one hand, Paul affirms emphatically there is nothing wrong with the law, yet the law

Sin Nature

proves in experience to be powerless to rescue a man from his sinful predicament. The problem is not the law, it is the sinful nature it has to work on that is the culprit. Even a Rembrandt is powerless when he is painting on tissue paper. Can we blame the anchor if the boat drifts when the anchor is in loose mud?

The law revealed to Paul the exceeding sinfulness of sin. The law was an X-ray of his heart as it laid bare the thoughts and intents in his heart, it removed the makeup of a fair show on the flesh as it uncovered the weakness and ugliness of the carnal nature. James likens the Word of God to a mirror, it is self-revealing. The fault is not with the mirror, if it reveals soil and ugliness. This is a compliment to the mirror. The law was not at fault, but the old Adamic nature is the culprit. The admonition or prohibition contained in the law makes clear the weakness of the flesh.

demons; Satan; Kill it; Ruth Stapleton Carter says: Hea

The law was given that we might have through that law the knowledge of sin. I had not known sin, but by the law. I would be conscious of lust unless the law said "Thou shall not covet." The law given by a holy God is God's detective. The law forbids in the commandment at once brings out what is in the heart of man. Therefore, no blame can be put upon the law. Sin is that which must be blamed. Sin is lawlessness, rebellion against God; and the law brings out that rebellion. Therefore, apart from the law, sin was dead, that is, dormant. But as soon as the commandment is given, the evil heart rebels against it and man is detected to be a sinner and a transgressor. Let us notice the change of the pronoun "we" to "I." Some thirty times this little word "I" is found in verses 7 to 25. We are brought upon the ground of personal experience. It has to be discovered and learned experimentally.

Beginning here at verse 7 and running down through verse 13, we have the effects of living contact between the divine law and the carnal heart of man. Sin is unveiled, and in consequence of this discovery, it gathers strength and growth. So that man, instead of finding life in his relation to the law, finds death. But this tragical result must be ascribed not to the law itself, but to sin which uses the law to this end.

There are three main ideas:

First, sin slays by that which is good. (Law)

Secondly, that thereby it may accomplish an act worthy of its nature. (Death)

Third, that thereby this nature may be manifested clearly. (Sin)

The Apostle begins this seventh verse with the question, "What therefore shall we say? Is the law sin?"

Since the Apostle has associated sin as a result of the law's activity, one could presuppose that the law is sin. "May it never be." He gives the same answer that he has given to the two previous questions in chapter six about the manner of continuing to live in sin and to commit the acts of sin.

X-Ray

Mirror

don't use it to wash your face. That takes a new relationship with some water, a wash cloth & a bar of soap

detective

learning to live with that Nature

Cancer
II Cor
12:9

It is just the contrary. The Apostle says, "I would not have known sin except through the law."

It was through the law back in verse 5 that the Apostle said the sinful passions were at work in our members to bear fruit for death.

And now he gives the reason; "For I would not have known evil desire except the law was saying, "You shall not desire evil."

The only way the Apostle knew evil desire was by the fact that the law was introduced saying "you shall not desire evil."

v. 8 But sin grasping an opportunity through the commandment called forth within me every kind of evil desire. For without law, sin is dead.

The real culprit is sin and the sin nature within us grasps the opportunity through the commandment and it calls forth within the Apostle every kind of evil desire. For without law, sin is dead.

When a harmless balloon filled with warm water is brought near a coiled rattlesnake, the snake strikes out at the heat and releases its poisonous venom into the balloon. Until the balloon is presented, the poisonous venom lays dormant in the glands of the snake. But the balloon provides the occasion for the release of the poison into plain view.

Similarly, the law, while good in itself, has the effect of drawing out the poison of man's sin into deliberate acts against God. In Bunyan's Pilgrim's Progress, the Pilgrim Christian is taken by Interpreter into a large room full of dust, -(sin). A man, -(law), comes to sweep with a broom causing the dust to rise up so much that Christian is almost sufficated.

Sasha & Toodles

Once having become conscious of this prohibition, the sin took hold of it and stirred Paul to all kinds of new violation. By means of this poker in the hands of sin, the slumbering fire in Paul was stirred up to shoot out all its flames. It was like prodding a sleeping lion and making him raise forth to tear and to rend.

Proverbs 9:17

v.17 Stolen water is sweet and bread eaten in secret is pleasant.

Proverbs 5:3-6

vs 3-6 For the lips of an adulteress drip honey and smoother than oil is her speech, but in the end, she is bitter as wormwood, sharp as a two edged sword. Her feet go down to death and her steps lay hold of Sheol. She does not ponder the path of life. Her ways are unstable, she does not know it.

The point in question here is the well known experience already remarked by the ancients that man always inclines to forbidden fruit. The prohibition has for a defect to fix the object strongly on the imagination and thereby to lend it a new charm. The heart is as it were fascinated by it and the latent desire changes into intense aspiration. Thus, every word of the commandment has so to speak the property of awakening in the heart a new desire, but it must be constantly born in mind that this is only so because sin's egotistical instinct already exists in the heart. The commandment of it itself does not produce this result.

Rattlesnake

Placing

those tiger

Fish in the

Tank provides

An opp. for

the Tiger fish

to show his

Nature

Football

Game!!

It is sin which so to speak trades upon the commandment for its own profit.

The Apostle makes it clear here that sin does not come from the law, but from a nature. He traces sin back to its source. The law is revelatory in Paul's experience. The law gave the sin nature a foothold from which to work, a base of operation.

The sin nature that I received through my identification with Adam grasps the opportunity through the commandment and as a result of that opportunity, called forth within me every kind of evil desire. For without law, sin is dead.

v. 9 And I was once alive without law: but when the commandment came, sin became alive and I died.

Galatians 3:19

v.19 Why the law, then? It was added because of transgressions having been ordained through angels by the agency of a mediator until the seeds should come to whom the promise had been made.

"And I was once alive without law." Here, the Apostle is describing the period before he was twelve years of age. At 12 he assumed the responsibility of the law. The law began its work and revealed his sinfulness.

You will notice that when the commandment came, there were two things that happened: Sin became alive, and the Apostle says, "I died." Eph. 2:1

Just like we notice back in Romans 5:12, "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.10 And this commandment which was to result in life, I discovered to result in death for me.

The Apostle spent many years of his life pursuing a performance base for righteousness.

Philippians 3: 4 - 9

- v. 4 Although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I have far more
- v. 5 Circumcised the eighth day of the nation of Israel, the tribe of Benjamin, an Hebrew of Hebrews as to the law, a Pharisee;
- v. 6 As to zeal, a persecutor of the church, as to the righteousness which is in the law found blameless.
- v. 7 But whatever thing were gain to me, those things I have counted as loss for the sake of Christ.
- v. 8 More than that I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord: for whom I have suffered the loss of all things and count them but rubbish in order that I may gain Christ
- v. 9 and may be found in Him and not having a righteousness of my own derived from the law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.

Sin does not come from the Law but a nature you received from Adam !!

Driving down the Freeway

The philosophy of the Apostle in those early days was that by his performance of the law, he would have a standard of righteousness which would gain heaven for him. And this commandment which was the result in life are discovered to result in death for me. The Apostle finally was made aware of the fact that he could not buy performance, gain eternal life, and that there was a righteousness in Jesus Christ by faith which would be given to him through a right relationship with God through receiving the gift of His Son Jesus Christ.

v.11 For sin, grasping an opportunity through the commandment, deceived me, and through it, killed me.

Here in the eleventh verse, the Apostle gives us the reason why the commandment which was suppose to result in life resulted in death for him. Sin, that is the sin nature, within him grasps the opportunity through the commandment, it then deceived the Apostle and through that deception, killed him.

What the Apostle is doing is describing from a personal point of view in verse 11 what he has stated objectively in verse 8. "But sin grasping an opportunity through the commandment, called forth within me every kind of evil desire, for without laws, sin is dead."

The word for "deceived me" in verse 11 is the verb that is used in II Corinthians 11:3, "the serpent beguiled Eve" and in I Timothy 1:14, "the woman being deceived was in the transgression." A form of this verb also occurs in the Greek translation of Genesis 3:13.

It is the great Deceiver who uses the sin nature and through the commandment deceives and through it, killed the Apostle.

v.12 So then, the law is holy and the commandment is holy and righteous and good.

Here the Apostle in the 12th verse gives us the result of his previous argument and that argument is that the law is not the one to be blamed for sin. It is the sin nature within us that takes the opportunity through the commandment called forth within us every kind of evil desire.

"So then, the law is holy and the commandment is holy and righteous and good."

Paul here reiterates his thesis that there is no defect in the law. It is holy because it expressed part of the will of God. It is a revelation of Himself, the requirements of the law are just. For in the keeping of them is great reward. The requirements are good in that there is no evil intent back of them. Paul never discounted the law, he honored it.

The law then in conclusion is holy in that it reveals sin and it is righteous in that it condemns sin, and it is good in that it points to a Redeemer who can deliver us from the power of sin.

v.13 Therefore, did that which is good become death for me? May it never be. Rather, it was sin in order that it might be shown to be sin by accomplishing my death through that which is good in order that through the commandment, sin might become sinful in the extreme.

The word "therefore" brings us to the final statement in his argument on this matter of the law being good. He starts the section in verse 7 with a question, "What therefore shall we say? Is the law sin? May it never be." And he concludes the argument with a question, "Therefore did that which is good become death for me? May it never be." "Rather it was sin, and it has been the sin nature throughout the passage, that is the culprit and not the law itself. The Apostle concludes the verse with a purpose clause and in it he points out two things:

First, "in order that it might be shown to be sin by accomplishing my death through that which is good."

And secondly, "in order that through the commandment, sin might become sinful in the extreme."

These then are the devastating results of the law. It reveals, provokes, and condemns sin, but the law is not in itself, sinful. Nor does the law in itself cause men to sin, it is sin. Our sinful nature which uses the law to make men sin. And so to bring them to ruin. In itself, the law is holy and the commandment is holy and just and good.

In this concluding question, the Apostle is asking us what produced the death. Was it the law? May it never be. The real culprit is the sin nature that dwells within us.

The Apostle is saying that the law stirred up the old nature within us to desire us against the law in order that it might be shown to be sin by accomplishing my death through that which is good. He has just mentioned in the 12th verse that the commandment is holy and righteous and good.

In order that through the commandment sin might become sinful in the extreme. This takes us back to Romans 5:20.

v.20 Now law entered in along side in order that the transgression might multiply. But where sin multiplied, grace was present in greater abundance.

The Apostle in this section is really elaborating on verse 5, "For when we were in the flesh the motions of sin which were by the law did work in our members to bring forth fruit unto death. That is the primary statement, and all we have been looking at is an elaboration of it, fruit unto death. Clearly he is describing a man under the law. Sin takes advantage of the law in order to kill him. He is describing a man who is in the flesh and a man who is in the flesh is not a Christian.

All he is saying is that there was a time in his life when he felt that he was alive, self-satisfied, self-righteous, self-confident, but that when he began to understand the spiritual character and nature and meaning of the law, it killed him, knocked the life out of him. He became as a dead man completely hopeless, utterly and absolutely helpless. That is what he wants us to understand. When it happened does really not matter, but that it had happened is of extreme significance as he will proceed to show us in the remaining verses of the chapter.

Convinces
Me of my
Need of His
Right.

5:20

Law cannot
bring
Salvation
Sanctification

Our understanding of these verses is very critical. The Apostle is telling us that we must get rid once and forever of the notion that the law in any shape or form was meant to save us. The law cannot justify us. The law cannot sanctify us. And if you try to use it for either of these purposes, you are attempting something which is impossible. Here the particular emphasis is upon the utter inability of ever being sanctified by the law. Sin being what it is in all its power and malignity, in all of its subtlety and exceeding sinfulness, and we being what we are in our weakness on account of the fall and the sin which is within us, render our sanctification by the law an utter impossibility.

The law is holy and the commandment is holy and righteous and good, but it is that sin nature within me that has created the problem. The law as it was introduced, the sin nature took the opportunity and through the introduction of law, used it for condemnation and not for life.

Thus, the Apostle has made it quite clear as to how the law functioned and brought us to Jesus Christ and convincing us of sin and of our need of the Savior.

CONCLUSION

Results
How
Union
Sin
Law

We have looked thusfar at our study of the book of Romans at the results of a relationship. I wonder whether or not these results are true of you. That you have peace with God through our Lord Jesus Christ, that you have and introduction or access into His presence and that you are hoping in the glory of God. That you are rejoicing in your tribulations, knowing that the tribulation is producing endurance and the endurance character and the character, hope. There is an evidence of the love of God being poured out in your heart because of the indwelling presence of the Holy Spirit. That you truly can point to a time when you were in Adam and now because of being born again into God's family, you now are in Jesus Christ. Have you as a result of that union with Christ become victorious in your life over the rule and reign of sin, and that you realize the potential for a victorious relationship presides in this union with Christ. Have you given up on the human effort and recognizing that the potential for the relationship presides not in the law, but in the power of the union with Christ which produces a fruit and the life eternal.

Pancake

If you have any questions about your relationship to the Lord Jesus Christ, I trust that you will pause to take time to reflect on this, and if you need some help, to counsel with me about this matter. And if you have the relationship with Christ and you are worn out in your defeat and in your guilt and in your frustration, may you come to realize the fact that there is victory through the inliving Christ.

Ricque

Relationship

Fruit

Jabon
G.R. Brown

* * National Magazine described couple adopted two wolves. Still young + small while making a movie on caribou in Alaska. home, raised them gave kindest treatment. behaved like friendly dogs. Turned on masters who barely escaped w/ their lives + they fled to join wild wolf pack. nature sooner or later behave like wolves. no education, refinement, culture kindness, psychiatric treatment can change it.

TOPIC	REF #	TEXT
Understanding	766-77 #1	<i>I want a better understanding of your will for me, Lord; I want more light on your ways in my life. Direct me into the acts of obedience and the affirmations of faith that will show me what you are doing, in Jesus Christ. Amen.</i> p. 275
Growth	766-78 #2	<i>Released from the tyranny of condemnation—by critics and by conscience—I find all things new, O Lord. Instill now strong habits of virtue in place of the sins to which I have become accustomed. Amen.</i> p. 277
Surrender	766-79 1:24	<i>Lord, I'm beginning to realize the way you work: you come to my level and attend to my difficulties so that I might come up to your level and share your glory. Thank you for your patience in starting with me where I am and your perseverance in taking me to where you are. Amen.</i> p. 286

TOPIC	REF #	TEXT
Christlikeness	766-69 #5	Create, shape, and bring to maturity, Mighty God, the new life that you will for me in Jesus Christ. I want to be known as your child, be recognized as your child, and grow up into eternity as your child. Amen. p. 222
Searching	766-70 #6	God, your spirit searches the depths in me: discovers sin, whets an appetite for righteousness, prompts obedience, kindles faith. Search me deeply; know me thoroughly, in Jesus. Amen. p. 234
Ministry	766-71	Dear Jesus, teach me my place: as a servant, not a master, as the friend of the bridegroom, not a witness to the truth, not the truth. p. 246
Living Water	766-72	Give me this water of eternal life, spring up in me and always, and never. p. 250
Commitment	766-73	I offer you my adolescence, my life I discover redemption in your resurrection. In your name! Amen. p. 256
Renewal	766-74	I hear thunder in your speech, O God; I see lightning in your acts. Storm through this soul of mine, wake the sleeping parts of me; raise the dead parts of me; stand me on my feet, alert and praising in your presence. Amen. p. 259
Perseverance	766-75 #3	Lord Jesus Christ, keep me from wandering, from turning back, from quitting. By your grace "I press on toward the goal for the prize of the upward call of God in Christ Jesus." Amen. p. 270
Surrender	766-76 #4	Do it your way, Jesus, and in your time. Give me the gift of patience to wait, the gift of courage to persevere, and the gift of faith to believe that you do all things right. Amen. p. 271

Hymn #480

All Four Verses

Have Thine
Own way Lord