

- So to forever settle the issue in your mind, we get the answer to, “Why is it that being *carnally minded* is *death*—why does being *carnally minded* wind up with you being functionally dead?”

- And it takes 2 elements to answer it fully.

- One in the 1st Clause—and one in the 2nd clause.

- And each of the 2 elements draw upon a body of information you have already been confronted with and should have learned—and by the new terminology it gets planted firmly and finally in your mind the way God wants it planted/settled there.

7 *Because the carnal mind is enmity against God: ...*

- “*Because*” (this is the answer to why being *carnally minded* winds up with your being *dead* [functionally dead].)

- “*the carnal mind*” = as you already know by now is what the mind becomes when it comes under the influence of the ***flesh***—and **it** hold sway, **it** dominating, **it** being what you listen to and what you want to listen to).

- “*is **enmity** against God*” - “*enmity*” (e;cqra = very close to evcqro,j

[enemy] - echthra is used only 6x—*enmity* 5, *hatred* 1—and it means *enmity*!)

- So in both Greek and English we have 2 very similar words: [echthros] and [echthra] — *enemy* and *enmity*.

- And though similar, *enemy* and *enmity* do not mean the same thing!

- And the basic and most fundamental difference between *enemy* and *enmity* has to do with the issue that *enmity* indicates **the relationship**.

- And that’s what it is—the *carnal mind*, in a relationship with God, is one of being always at *enmity* with Him. (*Enmity* being the word to describe a relationship of mutual hostility).

- The *carnal mind* is never going to do things the way God wants it done; and it’s never going to be able to succeed in achieving what He

- (That's why the rest of the verse goes on to say, "... *for it is not subject to the law of God, neither indeed can be.*")

- And that brings up the other basic and fundamental difference between *enemy* and *enmity*—and that is the issue that not only is *enmity* describing a relationship where a state of mutual hostility exists, but *enmity* is always used where that state or relationship is ACTIVE—it's an active relationship of mutual hostility!

- *Enmity* is an active state of an enemy—it's a permanent active state of a relationship with an enemy unless something can change it.

- Because it's conceivable that you can have an enemy—even a declared enemy—but at the same time you can be in a state where there isn't any contentions going on between you and your enemy. (i.e., the person [or nation] could come along and just say, "I don't want to have anything to do with you" and you could be in a state of being enemies, but not having any ongoing relationship at all.)

- For example Thomas Jefferson and John Adams.

- Therefore you can have an enemy, but not be at *enmity* with the character.

- But if you're at *enmity* with him, that's an active status of the enemy relationship that exists between you (permanently, if nothing can be done to rectify it or change it).

- And that's why it's the *carnal mind* that is *enmity against God*—it's when our mind is occupied with and being influenced by the things of the flesh that we're in an active state of *enmity against God*—because it ends up utilizing the very things that CANNOT do what God wants done: and in this context, putting our position in Christ into practice.

- The *carnal mind* comes along and grabs that law, and it CAN'T do it! Which is of course because it's not designed to do it—the law is designed to give sin life and make sin *exceeding sinful*—and the *carnal mind*, therefore, comes along and puts itself in an active state of *enmity against God!*

- And notice carefully, it is *enmity* "against" *God*—which is a real 'breakthrough' for most Christian folks!!!

- That is, most Christians today who are trying to live the Christian life by some form of law-keeping—it never dawns on them that by doing that they are “AGAINST” God, and never “for” or better “with” Him!!!
- So knowing what we now know about the *carnal mind* and it being under the influence of the things of the flesh, it can only wind up in functional death because, first of all that *carnal mind* is in an active state of mutual enemy hostility against God. (It’s *enmity against God*).
- (It’s not being influenced by the things of the Spirit— by grace!)
 - It cannot do what God wants done.
 - It cannot live unto Him in righteousness.
 - It cannot restrain sin, it can only accelerate sin.
 - It cannot motivate to do good, it can only do evil in God’s sight.
 - It cannot produce a living relationship with God, it can only produce an enmity relationship against God!
 - It *is* death—functional death in God’s sight!
- And once you’ve paused long enough for that to sink in—and for that to hit you—and for that to make the lasting impression it’s supposed to make in your thinking, then you move on to the 2nd clause.

7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

- In perfect keeping with a *carnal mind* that is *enmity against God*, you get the further detail that *it is not subject to the law of God.*
 - And this draws upon a lot of the information that was covered in Romans chapter 7.
 - “*for it is not subject*” (οὐκ ὑποτάσσω = not + under/arranged, under the authority of; not subject to)
 - “*subject*” = respectful of the exercise of power.
 - It is used here in its basic and fundamental sense of simply not doing the things that the law of God says to do or not to do.
 - The *carnal mind* cannot be brought under the dominion or power of the law—it cannot be brought into obedience to the law—in fact, it is impossible for that to ever happen!

- This gets at the very core issue of a believer in Christ trying to put his position in Christ into practice under the law—and why it always winds up in functional death.

- The *carnal mind*, being influenced by the things of the flesh under the law, as a Christian attempts to put his position in Christ into practice under that law, he has no possibility of succeeding because that very mind he is using (his *carnal mind*) by nature has no respect for the exercise of the law's commandments to do or not do anything it says!

- (And that was fully proven to be the case in Ch.7!)
(see 7:21-23)

- But as we noted before, this isn't just a mere re-cap of what we already learned in Romans 7—and even though we can come along and say that we're not surprised by this information—that the concept isn't something entirely new—yet by the way it is said to us and presented to us in this main body or 'meat' section of these 13 verses of chapter 8, by saying it the way God says it—“... *for it (the carnal mind) is not subject to the law of God, neither indeed can be.*” — it says it in a way that gets it installed into our thinking in light of all that Romans chapter 7 taught us.

- That is, it does what I sometimes call, “puts the finger on it” - it states it in a way so that you now have in your thinking that when you recall what it means to *walk after the flesh* that you have in mind what it does to your mind—by *mind[ing] the things of the flesh* it so influences your mind that it becomes a *carnal mind*—and a *carnal mind is the exact opposite kind of a mind* that you **have** to have in order to operate under the law.

- Instead of having a mind that will respect the exercise of the law's power, the *carnal mind* has no respect for the law at all—instead of having a mind that can be brought under the authority of the law, the *carnal mind* cannot be brought under its authority—instead of a mind that has **regard** for the law, the carnal mind has no regard for anything the law says to do or not to do!

- And that's what you're left to—under the law system you're left to operate by means of your own flesh—the Spirit doesn't operate under the law, the flesh does—that law calls upon you, your flesh to provide its power and capacity to function, it doesn't call upon the Spirit to provide its power/capacity, it appeals to your flesh to!

- And again, by saying the way He says it, and by 'putting your finger on it' (where you'd say, "Yeah, that's it!" - and it "clicks" in your thinking) — by doing that, this 'meat' section of the installation process of mechanically putting your position in Christ into practice accomplishes its objective.

- Not to repeat chapter 6 & 7, but to take what chapter 6 & 7 taught you and give you the clear, identifiable and definable issues that make it so you now have absolute, without-a-shadow-of-a-doubt confidence to constantly and consistently make the decision that the ONLY way you're ever going to please God and put your position in Christ He gave you into practice successfully is by *walking after the Spirit*, and *not after the flesh!*

- And then Paul doesn't just end the verse there—he doesn't say *Because the carnal mind is enmity against God: for it is not subject to the law of God.* (period) — No — he adds a further 'kicker' on the end of the 2nd clause just to drive home the permanency of the issue and fully have it settled in our thinking.

- "... neither indeed can be." — (ouvde. ga.r du,natai—indicating power to
be or ability to be or capacity to be))

- And notice he doesn't say, "... *neither can be*" but he adds the word "indeed" — "*neither indeed can be.*"

- "*indeed*" is used here as an intensifier—and all 4 of these last words of (:7) are designed to underscore in the most emphatic way possible the total and complete hopelessness and guaranteed failure of ever having a chance of success of putting your position in Christ into practice under that law!

- And if you haven't gotten it yet, this is designed to smack you right between the eyes—the entire process of a Christian picking up their Bibles and living their lives (as sincerely as they can, as determined as they can, as dedicated as they can, as serious as they can, etc.) by what the law of Moses tells you to do in the Old Testament; by what the Lord Jesus Christ Himself tells you to do in the gospel accounts; by what the circumcision epistles of Hebrews through the book of the Revelation tells you to do has 0, no possibility of success whatsoever!

- So then the 1st Part of the ‘main body’ of this section of Romans 8:1-13 that deals with the mind—that deals with what you think (thinking like your Heavenly Father thinks about your sanctified position in Christ) — that deals with getting something new operating in your human spirit (**grace** rather than the law)—says ...

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

- And then the Sub-Conclusion to this first part of the body of the argument in (:8) comes along and is just **devastating** to a Christian who is trying to live the Christian life and put their position in Christ into practice by keeping the law to do it!

- (And that **IS** the proper context in which to take verse 8!)

- And, sadly, that is exactly where most Christians are right at this moment in the body of Christ!

8 So then they that are in the flesh cannot please God.

- “*So then*” - a sub-conclusion.

- (:8) is bringing you to a temporary pause or conclusion.

- You’ve got a natural, logical conclusion that by its “*So then*” is telling you that a logical pause is being reached now, and a slight shift in gears **is** going to take place.

- And instead of emphasizing the negative side (so to speak) now, you’re going to start emphasizing the positive beginning in (:9)ff.

- Sub-Conclusion: “*So then they that are in the flesh cannot please God.*”

- “*they*” = believers; saints; Christians; members of the church, the body of Christ.

- “*that are **in the flesh***” (evn sa,rx)

- Notice Paul reverts the terminology back from *carnal* to *flesh*!

- And you should be familiar with this kind of style of presentation of information.

- As we noted before—when you are dealing with a body of information that is designed to **convince** you of something, it's often times necessary to, (as you get involved in technicalities about it, and describing in detail certain mechanics of it), that you often start off with the GENERAL concept—but then, someplace in the 'meat' of what the argument is all about, there's a need to shift the terminology a bit—to give a little more finer or precise or comprehensive elements or concepts that are going on within the argument, you therefore shift the terminology to emphasize or bring out the finer elements—and then once the point has been made and you're finally down to the issue of the end result of the convincement that you're trying to produce, you don't necessarily need that other, finer terminology any longer, and you can then **go back** to the original terminology because the shift in terminology has done its job.

- And that's what's going on here in (:8).

- Paul shifts back to the original terminology— "*they that are **in the flesh***"

- But even here there is **precision** in the way it is stated.

- "**in**" *the flesh*— not "*after*" *the flesh* as he used up in (:1-4) and (:5).

- And we have this shift in the use of the preposition (from *after* to *in*).

- But this shouldn't throw you or surprise you—in fact, you've already been confronted with this expression before.

- Romans 7:1-6 (**:5**) - the 2nd Objection to being *not under the law, but under grace*.

- The common way in which most folks think about this expression "*in the flesh*" is that it is **either** referring to your former position 'in Adam', or your position *under the law*.

- But it's worded the way it is worded because what it says is not simply the equivalent of being 'in Adam' or the equivalent of being *under the law*.

- Otherwise it would have said that—(*So then they that are in Adam; or So then they that are under the law*) — but that's not what it says!

- Rather, Paul says, “*So then they that are **in the flesh** cannot please God.*” — and that’s what you are **IN** when you’re *under the law*!

- Now, that might sound like I just denied what I just said, but that’s not the case.

- If you pay attention carefully, the idea is that being *in the flesh*—that’s what you are left to (so to speak) when you are *under the law*.

- Under the law, you are left to **your flesh’s capacity** (its power, its ability) to do what the law says, and to bring forth fruit under it—and your design and your purpose is to try to *bring forth fruit unto God* under it.

(Which is exactly what most Christians are trying to do this very minute!)

- But the point is, that you are left to your flesh’s capacity to bring forth fruit that God’s Justice will accept.

- (Which means that it’s got to be God’s own fruit!)

- And one of the purposes of the law was to show and demonstrate that the flesh **has no capacity** to bring forth ANYTHING that equals what God can do!!!

- And that’s what (:8) is saying—in summary fashion, when you are ***in the flesh*** (when left to your own flesh’s capacity) you *cannot please God*.

- And notice the ‘punch’ is in those last 3 words:

8 *So then they that are in the flesh **cannot please God**.*

- And just as in (:7— “***neither*** indeed ***can be***”) we have “***cannot***”.

- “***cannot***” (ouvk du,nantai—indicating power or ability or capacity)

- And along with the very powerful negative, it indicates the absolute, air-tight impossibility of ever, under any circumstances that could ever be found—the **impossibility** of ever *pleasing God* when you are ***in the flesh’s capacity*** to put your position in Christ into practice under the law!

- Which means the vast majority of the body of Christ today, while

- And notice that the issue is that *they that are in the flesh cannot please God.*
 - “*please*” (**avre,skw** = to please) - and the excellency of the use of *please* here is to underscore the fact that you are to live your sanctified life in righteousness (in fact that will be brought up in :10) - and the major radical-root idea or concept of righteousness in God’s sight is the idea of agreeability—and if you look up “please” in the OED, the very first definition of it is, “to be agreeable”.
 - When you are *walking after the flesh* under that law in order to put your sanctified position in Christ into practice—and doing it by *mindng the things of the flesh* so that the flesh influences your mind to become *carnal*—when you are *in the flesh*, you cannot please God!
 - No if’s and’s or but’s!!!
 - The issue is now and forever more considered CLOSED!
 - The only way we can ever put our position in Christ into practice is *under grace* where we **do** have the capacity to *walk after* all that the *Spirit* of God has made us to be in Christ, and being *mindful* of those things, our minds being influenced by those things, our minds become spiritual—and we have those specific things operating and functioning where God designed for them to operate: in our human spirit.
 - And then we have that promised *newness of spirit*—we have something new operating in our human spirit—we have grace operating there—and by that operation of grace God provides the capacity to restrain sin in our thinking and in our lives; it provides for us to be motivated to do good; and *under grace* we can produce fruit unto God, and thereby please God our Heavenly Father!
 - And no other way; no other system; no other religion; no other law; no theology; and no other book than the Bible can do that!
 - And the only thing you can do is see it on the page of the Book—reckon it to be so by the only thing you can do with it: **BELIEVE IT!** (Respond appropriately to this body of information by faith and faith alone!) [*Sin is not having dominion over you*; now you’re living *under grace*, and *not under the law!*]

- Now as we come to the end of verses 5-8, we need to make sure of a couple of things.

- One is that we really do understand and appreciate that when it comes to our need to know just exactly how it is that we are supposed to put our sanctified position in Christ into practice that it's all going to take place on the basis of **HOW WE THINK!**

- And because of that we can't leave to chance any possible misunderstanding regarding what it supposed to be in our MINDS.

- And we need to understand and appreciate that verses 5-8 do that.

- The big issue in (:5-8) is the issue of what you are **mind**ing, what you are **mindful of**—what is **filling your mind** and what is the **life of your mind**.

- And when you are *walking after the Spirit*, you do that by *mind*ing the things (specific things the Spirit of God made you to be in Christ) *of the Spirit*.

- (I'm leaving out a bunch of details—very important and very needful details—but we've covered those details sufficiently so that they should be effectually working in you by this time).

- The other thing we need to understand and appreciate as we approach verses 9-11 is that while these 3 verses do form their own mini packet of doctrine in and of themselves, they are not isolated; instead they have to be considered along with verses 5-8 as the total middle section or main body of 'meat-type' information as a whole.

- In fact, even though (:8) does form a sub-conclusion to what (:5-7) set forth—by the way God shifts the terminology (i.e., back to *flesh*, but also by shifting the preposition *after* to *in*—*in the flesh*) - by making that shift, even though (:8) concludes something, it also at the exact same time makes it so that it connects properly with verse 9ff when (:9) picks right up with that shifted terminology and carries right on with it.

- In other words, by the way it is stated, you know that (:5-8) & (:9-11) are inseparably linked as a whole unit.

-
- And there is a very deliberate design to all these 13 verses.
 - They are designed to go from general to specific, from milk to meat, and they are designed to not only build one on top of the other, but to build OFF of one another.
 - Each packet of doctrine has its own impact to make in your inner man, and each one opens up the way for another packet of doctrine to make another important impact in your thinking so that by the time you get to the end of it, the whole thing has produced an unshakable understanding and appreciation that functional life unto God is what you **do** have *under grace*.
 - So that by the time you get to (:9, 10, & 11) a final **punch** is added that takes you back to the final unresolved issue that should be still in your mind by now—they take you back to some details that were told to you concerning your position in Christ—back where you were exhorted to utilize the capacity you now have *under grace* to do what 6:12-13 exhorted you to do—to *yield your members as instruments of righteousness unto God*.
 - And these 3 verses are going to tell you that's exactly what you get under grace—**and the Spirit, Himself produces it!**
 - And you end up knowing with total confidence that your sanctified position in Christ **will** be put into practice successfully and in totality!
 - And that's what you NEED to know!
 - And that's what you need to know beyond a shadow of a doubt—and that's what you need to have **full** confidence **will** take place, and that it **does** take place when you **do** *walk after the Spirit, and not after the flesh*.
 - So at this point we need to kind of take a look at the overall effectual working of these 2 packets of doctrine contained in this middle section of 8:1-13—these 7 verses of (:5-11).
 - We need to be able to look at them, and see that there is one big issue in each of the 2 packets of doctrine—each one being in the proper order of sense & sequence—and each one instructing us in the proper mechanical function of *walking after the Spirit under grace*.

- And I know that we normally cover the summary statements of the several components of doctrine within the body of information we are studying at the beginning of going over it—before going over the details of the doctrine—but because of how all this instruction in the mechanics of our *walking after the Spirit* in order to put our position in Christ into practice—because of how it all is presented to us in this way of building off of each preceding section, and because this final packet of doctrine contained in (:9-11) contains the final ‘punch’ to the whole issue of *walking after the Spirit under grace*—I thought it would be better to deal with the summary statements after the first part of the main body of information contained in (:5-8) has done its job so that you should have working in you at this point a final, unresolved issue or question that still needs to be answered and dealt with.

(Slide #35)

- We already know that the first thing God does through the apostle Paul is to give us, mechanically, the overall (general) means by which we are to put our position in Christ into practice:

- And that is, that in view of and based upon all that we have been taught in Romans 6:1-7:25, the only way your position in Christ can be put into practice is by “*walking after the Spirit*” (walking consistent with all that the Spirit of God has made you to be in Christ when He baptized you into Jesus Christ and gave you the exact same identity of Christ your Redeemer). [click]

- And Romans 8:1-4 installed that in your thinking. [click]

- Then, as you get to the main body of being instructed into the mechanics of what *walking after the Spirit* is all about, you get all that information and details in verses 5-11. [click]

- And as you go through the main body of information in verses 5-11, you realize that *walking after the Spirit* **demands 2 major things:**

- 1) What goes on in your MIND!
(And there are some specific things & mechanics that have to be going on in and filling your mind ——

— and since there are 2 different kind of mindfulness, the emphasis therefore is going to have to be upon the fact that only the **spiritual mindfulness** is going to result in the position in Christ actually being put into practice.

- But if you've been paying attention, there should still be something else that **has** been brought to your attention before (in those first 13 verses of chapter 6) that hasn't yet been dealt with in the main body of information concerning how we are to put our position in Christ into practice.

- Because the truth of the matter is, you were told back in chapter 6 that your new identity in Christ has made it so that you are identified with Christ in his death, burial AND **resurrection**—you're identified with Christ's resurrection life.

- And being *dead, indeed unto sin, and alive unto God through Jesus Christ our Lord* means something—it has a meaning and a **capacity** to it that has to do with not just your mind, but also with your mortal body.

- Wherefore, your position in Christ isn't just a static, retro-active position, but it is supposed to be put into practice by means of the members of your mortal body.

Romans 6:11-13

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

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

- (Not to mention ...)

Romans 6:15-23—dealing with the objection to not being *under the law, but under grace*—all through the passage it deals with your members—not the least of which is...

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

- So not only does *walking after the Spirit* demand that first and foremost there is a *newness of spirit*—that something new—all that the Spirit of God has made you to be in Christ now fills your mind so that you are mindful of the things of the Spirit—and it demands that that is what is going on in your mind — but it also demands this other thing as well.

- And that other major thing is: [click]

- 2) What goes on in your BODY!

- In other words, how is it that *mindful of the things of the Spirit* gets down to the issue of what happens to my **mortal body**—how does it happen that sin gets controlled/squelched/restrained in my mortal body and I produce *fruit unto holiness* in my members?

- Because until that issue gets fully established and fully settled in your mind and in your inner man, you still don't fully understand and appreciate the totality of your sanctified position in Christ!

- And that **is** the final hanging question or issue that should still be in your thinking—and that you know needs to get addressed in detail so that it gets fully up and running (so to speak) or fully operational in your human spirit.

- And (:5-8) [click] deals with that 1st major issue of what goes on in your MIND—and (:9-11) [click] deals with the 2nd major issue of what goes on in your BODY.

- In fact, it's in (:9-11) where you get that extra **punch** to the whole argument—for it's (:9-11) that gives a knockout blow to the flesh!

- And then we get the CONCLUSION [click] that only *under grace* do you have the capacity to restrain sin & produce functional life— [click] and (:12-13) give you that powerful conclusion.

- So now we shift gears a bit in (:9-11) - because you don't have the issue of the *flesh* any more except for the mention of it in the beginning of (:9) - and now we're going to deal with the issue of the operation of the Spirit of God that takes place when you *mind the things of the Spirit* that has Him doing something in regard to your **mortal body**.

- Now as we approach these final verses in the main body of 8:1-13, I just want to draw your attention once again to another issue of the effectual working of especially (:9-11) - and that issue is the matter of how, along with the effectual working of it, it is designed to give you the absolute, without-a-shadow-of-a-doubt CONFIDENCE and CONVINCEMENT that you have to have in order to properly and successfully put your position in Christ into practice.

- And you need to see that this is the powerful pinnacle or uppermost building block of this whole section of verses 1-13.

- And you also need to see that it carries the **confident punch** that knocks out all the lingering questions you might have about the mechanics of being functionally alive under grace.

- But you also must see the **way** this builds confidence in you for your assurance that you **are** putting your position in Christ into practice properly and successfully. (according to the Bible, not men).

- And what you need to see, confidence-wise, is the exact kind of confidence it is designed for you to have—or the **nature** of the confidence that (:9-11, especially) is designed to give you.

- Because the information that is contained in (:9, 10 & 11) is producing a particular kind of confidence.

- And when I say that, I don't mean that you can run to a dictionary and find out if there is more than one kind of confidence, and which one it is here—no—I'm talking about a particular kind of confidence that you need when it comes to knowing that you are *living unto God* with your sanctified position in Christ being put into practice—no shadow of a doubt.

- In other words, not just confidence in a dictionary-type sense, but a confidence WITHIN this very context!

- The whole issue with the fundamentals of our sanctification winding down here, is the fact that we ought to have 100% unshakable confidence that we KNOW we are putting our position in Christ into practice when we're *walking after the Spirit*—just like we know is the **only** methodology by which it can be put into practice.

- And in order to have that kind of confidence, you have to therefore have certain understandings produced within you that the actual position in Christ that you have been told you possess is actually in a state of ACTIVATION when you *walk after the Spirit.*

- And when you know, therefore, that it is in a state of activation, then you do have 100 % confidence that when *you're walking after the Spirit* you **are** living unto God as per that position in Christ!

- And that's the kind of confidence or the nature of confidence that I'm talking about—and that you really need to get a grip on as we go through these 3 verses.

- The very confidence that the doctrine is designed to give you—the very confidence that you need within this context; the very confidence you need when you're being told you've got this sanctified position in Christ, but the only thing you've got to rely on is the words on the page, and not any external barometer or external indicator that is supposed to register or indicate to you that you're actually doing it or not!

- And verses 9, 10, and 11 are specifically designed to give you just that kind of unshakable confidence by some high-definition understanding and appreciation **of what God is doing** when you are *walking after the Spirit*—when you are living *under grace* and *not under that law!*

- And it's designed so that by the time you get to the end of (:11), you're not able to come up with any more "But what about this?..." type questions or objections or misunderstandings or whatever.

- No—they're all taken care of here.

- Therefore the conclusion is:

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

- And that whole issue is over with—and you can go on and add the capstone to your sanctification: Sonship! on top of all that.

- And there is a particular reason **why** these specific things are brought up when it comes to producing confidence—there are particular things that have to be said—that have to be said in the way they're being said so that the full measure of confidence is there.

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- And you need to realize each thing—each phrase and each issue that gets brought up here is said the way it is said to teach you and instill in you the confidence that, even though you can't detect it in any physical way—it IS really and actually taking place!
 - Because there are no bells & whistles that go off—there is no voice from heaven saying, “Yes, you are walking after the Spirit!” — nothing like that takes place.
 - And all that is why the terminology is what it is—and that's why that slight shift takes place between the terminology within the verses.
 - Ex., from “*Spirit of God*” to “*Spirit of Christ*” (:9)
 - That's why “*if Christ be in you, the body is dead because of sin*” is brought up.
 - All these things are making connections between what you've been taught about your position in Christ, and what you now understand and appreciate about the methodology of putting that position into practice—these things are designed to now wrap the whole package up by coming along and allowing you to understand that that position in Christ **does** get put into practice—not by anything that I do, but by grace—by God doing all the work and me responding to it by what these words tell me by faith and faith alone—and you can have unshakable confidence that it does!
 - Therefore, as we approach this final issue that has to get installed properly into your thinking, we really need to know with some kind of specific accuracy why this issue has to be brought up—why it is left to the last thing to be dealt with—and what it is designed to do.
 - And really all of these 13 verses of chapter 8 are designed to install the doctrine you've already covered in 6:1-7:25 properly, and in the proper place in your human spirit, so that you now have the confident capacity to live unto God—to put your sanctified position in Christ into practice in the details of your life.
 - And the way you do it is by walking after the Spirit under grace, not after the flesh under the law.
 - But since that walking after the Spirit has to be better defined and detailed, you have to have further information given to you so that you have total conviction of mind and total confidence and assurance that you are pleasing God and that you are functionally alive unto Him when you have no outer indicator that tells you you're doing it!

- And as we have already come to understand & appreciate, *walking after the Spirit* demands 2 things:

- And each of those 2 things has to have details and finer elements brought out in each of them so that they give you the **confidence** that when you are doing what they say, you really are *walking after the Spirit, and not after the flesh*.

- And the 1st thing *walking after the Spirit* demands is that something very specific has to be going on in your MIND!

- And (:5-8) give you the details and the finer elements about the issue of what you are to be mindful of—what is to be filling your mind.

- And since there are 2 different kinds of mindfulness that you can have, you're told exactly why the *carnal mind* cannot please God—and that's because minding the things of the flesh causes the mind to become carnal, and when you are left to the flesh's capacity (when you are *in the flesh*, especially under the law) you *cannot please God*.

- Therefore the only method God will accept and that is agreeable to Him is going to be when you are mindful of the things the Spirit of God has made you to be when He baptized you into Jesus Christ—and when you are mindful of that, it causes your mind to become *spiritual*—and only spiritual mindfulness can result in your position in Christ being put into practice and you wind up pleasing God and being alive unto Him. (You're "in fellowship").

- But then the **nature** of the confidence you have to have in order to complete the installation of the basic doctrine of your sanctified position in Christ shifts slightly because you now need a slightly different kind of confidence for the final issue to be permanently resident and permanently living in you as the life of your mind.

- And this final issue now has to make a powerful, permanent impact on your thinking so that it gets settled in your inner man.

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- We know that verses 9-11 is the final thing that's being said before the conclusion of verses 12 and 13 are made—and therefore you're coming to a climax in verses 9-11.
 - What began back in (:1) has been building and building and building—and by the time you get to the end of (:11), you're supposed to be able to come along and have an intelligent comprehension of exactly how your position in Christ gets put into practice—and have the full confidence that when you put it into practice by *walking after the Spirit*, it actually does occur—it actually does take place—it actually is in practice!
 - And that's going to allow you to, therefore, deal with the conclusion in verses 12-13, which more or less states in a quick, gist-type form, “You should have no confidence whatsoever at all in the flesh and its capacity, and you're no debtor to it at all (you owe it nothing)!”
 - And your confidence should be solely in what takes place by the Spirit of God that dwelleth in you when you *walk after the Spirit*—and you should have, without a shadow of a doubt, the knowledge that when you so walk, you live unto God.
 - So (:9-11) act to cap off everything to bring you to that conclusion.
 - And I say it to you that way (for the 2nd go round) just to underscore the fact that there is something specific, confidence-wise, that's being dealt with in verses 9, 10, and 11.
 - And that 2nd thing that *walking after the Spirit* demands has to do with your MORTAL BODY!
 - And it deals with a seeming “Catch-22” - (a phrase we often use today that comes from a Joseph Heller novel—a Catch-22 refers to a tricky or disadvantageous condition; a catch) — in other words, if you think carefully, and pay attention carefully, it seems that you are left in a situation where the desired outcome is impossible or illogical—that is, you're left with your body that still has sin in its members, so you're left in an absurd or impossible situation or predicament that you can't get out of no matter which way you go—in other words, because God has left you in your mortal body with sin in its members, you're in a predicament whereby you'll still wind up a failure no matter what goes on in your mind because that sin in your members still has to be dealt with and that promised power of grace to restrain sin still has to be realized as a real, living reality in the details of your life!

- And really, when you think of the last thing dealt with there in verse 11—that's a very powerful thing! — My mortal body is “**quicken**ed”!!!

- That's the issue of your *mortal body*—which is what you were told you had back there in ch. 6 — not just a body that can die physically, but a body that can also functionally die because sin is in it—that's why 6:12 says, *Let not sin therefore reign in your mortal body*, ... — the issue is that now you've got the Spirit of God dwelling in you, and by you *walking after the Spirit*, therefore your *mortal body* does become functionally alive!

- (That's the *quicken*ing of 8:11—that's not the resurrection or anything like that!)

- It's the quickening of your mortal body with sin still in it so it does become functionally alive.

- And therefore your members really are *instruments of righteousness unto God!*

- See, what's going on here is that the entire package is being sewn up!

- What you were told about, position-wise, in those first 13 verses of chapter 6—and you were exhorted that this now needs to be put into practice—and then you had to go through all of the corrective doctrine so that you wouldn't try to put it into practice the wrong way—once that's done its job and you know what the right way is—you're then given a full description of what that right way is—which is what these first 13 verses of chapter 8 are doing.

- And as that full description comes down near its end, the details of that position you were described that you were given back there in chapter 6—you're being told how that it actually does get put into practice in totality—and it's not some theory, not some fluffy, ethereal, intangible-type thing, but it's an actual reality—and it's all accomplished by the Spirit of God what dwells in you.

- It's accomplished by God putting His Jehovahness into effect to do for you what you could not do for yourself!

- And as you *walk after the Spirit*, He Himself puts it into practice **for** you—it's not a matter of you grunting and groaning and straining or anything along those lines—He does it!

- And the important thing to recognize and to understand and appreciate here before we begin to look at the details of it, is that by the way (:9-11) are worded, it's said the way it's said in order to give you a specific kind (or this specific nature) of confidence that when you *walk after the Spirit*, the Spirit of God that dwells in you actually *quickens your mortal body* so that you are *alive unto God*, not just in your mind, but in the members of your mortal body as well!

- And both your mind and your body are what have to be involved, and when they are by *walking after the Spirit*, then you are functionally alive unto God!

- Therefore, when I talk about the kind of confidence or the nature of the confidence issue is the issue of ACTIVATION—that your functional life is properly and really and totally activated *under grace*—sin is being restrained in your members, and you are actively producing fruit unto holiness—you're functionally alive!

- Now, if all that is clear, we can now begin looking at the details of this final issue of the confidence that our position in Christ **is** put into active practice by our *walking after the Spirit*, and *not after the flesh*.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

- Notice that (:9) is composed of not just 2 clauses, but 2 sentences.

- And for the sake of building the kind of confidence that will cause you to know without a doubt that your position in Christ **is** put into activation—it's being put into active practice *under grace*—in order to build that kind of confidence, you are taken through this kind of mini-check list (so to speak) - kind of like a pre-flight check list (so you are confident that the plane is going to fly properly).

- And this is a very ingenious method of confidence building—(ok, look in your tool bag—are all of them there?) [And :9 does that!]

- And because of the nature of how this final issue dealing with our mortal bodies gets dealt with in order to firmly and finally install it in our human spirit—it's necessary to first of all make sure that you are making the proper connection to the information you've previously been given, and then start off with some basic and obvious things to just run by you—kind of like with each thing being said in (:9), you just more or less come along and give a quick nod of the head as each one is brought back to your attention.

- Like: You got this? (nod. Roger that.)
 You got that? (nod. Roger that.)
 You got this? (nod. Roger that.)
 Ok, then, if you've got all that, then here is what all that is going to do when it's activated by you *walking after the Spirit!*

9 *But ye are not in the flesh, but in the Spirit,*

- "But" = adversative conjunction—this is adverse to or opposed to or opposite of what you were just talking about—and what you were just talking about was being *in the flesh* (:8).

- And you have to have paid careful attention to the terms & phrases that were used to arrive at that statement in (:8).

- Walking after the flesh demands that you have a mind that is full of some specific things of the flesh; which, in turn, causes the mind to become carnal because it is being influenced by the flesh—and when you put yourself under the law in order to activate your position in Christ, you're left to your own naturally weak, functionally dead by nature flesh's capacity to activate the law and produce sanctification-type righteousness on your own!

- And (:8) left you with the proven reality that when you are in the flesh (in the flesh's capacity) you cannot please God (it won't work)!

- So (:9) picks up on that fully settled issue of what being in the flesh means to God, and pick up some other things you already know—and by them fully settle the matter for good of how your position in Christ gets activated in totality!

-
- And that “*But*” tells you that you’re no longer going to be talking about *walking after the flesh*, or *minding the things of the flesh*, or being *carnally minded*, or being *in the flesh’s capacity*—no—that “*But*” tells you that you’re now going to be talking about *walking after the Spirit* by *minding the things* that the *Spirit* of God made you to be in Christ so that when those things are now influencing your mind, your mind becomes *spiritually minded*—and that’s what we’re talking about now.
 - In other words, **the issue isn’t in debate** (as if you’re saying, Do you have it or don’t you have it?) - no—the issue here is that we’ve turned from the wrong way of putting your position in Christ into practice, to the right way of doing it.
 - That’s why all of the “*ifs*” are 1st Class Conditions.
 - And that has a bearing on all that is being said—because all that is being said is said with the assumption that you **are** walking after the *Spirit*, that you **are** *minding the things of the Spirit*, that you **are** *spiritually minded*!
 - 9 *But ye are not in the flesh, but in the Spirit, ...*
 - “*ye*” (2pp Nom. = addressing all members of the body of Christ)
 - “*are not (OUVK) in the flesh,*” = in the energy, power, capacity of the flesh—the flesh’s capacity is what you’re in (what you’re left to) when you’re under the law.
 - And it’s precisely this issue of **capacity** that gets carried over from what was just sub-summarized in (:8) into this final issue of how our mortal bodies gets dealt with *under grace* when we *walk after the Spirit* that becomes the critical confidence-building issue in us so that we can know for **sure** (no doubt about it) that when we are *walking after the Spirit*, the Spirit of God (God, in His Jehovahhness) is doing something for us and to our mortal bodies the we cannot do ourselves when we are in our flesh’s capacity!
 - (And that’s all these little prepositions “*in*” are doing—if only people could follow how English preposition work, they’d realize there’s no mystery here—it’s really simple!)

So we have...

9 *But* (as opposed to being in the flesh's capacity whereby you cannot please God) *ye* (all members of the body of Christ) *are not in the flesh* (the flesh's capacity under that law),

- And notice we come to the end of the first phrase—indicated by the comma—and there will be another one after the word *Spirit*.

- And it's like at each small pause (each comma) we are supposed to come along (much like a check list) and be able (with real intelligence) to nod our head and say, "Right."

- *But ye are not in the flesh*, Right? Right.

- ... *but in the Spirit*, Right? Right.

- And notice we have the large case *S* "*Spirit*." ("*... but in the Spirit*,")

- Here again, we have an absolutely flawless, accurate presentation of, not only words, but style in presentation. And the KJ translators had the capacity and command of the English language (in the golden age of English) to be able to express it for us so that we wouldn't have to go back to Greek (which is the whole purpose of translating—to get away from a language you don't speak and you don't write to the language you do speak and write).

- Therefore they perfectly followed God and Paul by realizing this is a body of information designed to convince you of something and to install confidence in you of something.

- Therefore they shifted the terminology from how it starts off in a general concept, to different terminology when the finer elements are given about it—and then once that point has been made, and you're down to the end result of the convincement that you're trying to produce, you can drop that finer terminology and **go back** to the original terminology since the shift in terminology has properly done its job. And so it comes as no surprise at all to find that since Paul goes from *flesh* in the first 4 verses to *carnal* in the finer elements in verses 5-8, and then shifts back to *flesh* again in (:8) - it comes as no surprise (in fact, if you're paying attention, you'd expect to find what happens in (:9) - you find that Paul shifts from the (S) *Spirit* in the first 4 verses to *spiritually* in the finer elements of the argument, that since he shifted back to *flesh*, he'd also shift back from *spiritually* to (S) *Spirit* in the concluding verses. And that's what you do find!

9 *But ye are not in the flesh* (in the flesh capacity), *but in the Spirit*, ...

- "*in the Spirit*" = in the Spirit's capacity—that is, because you are *walking after the Spirit* (walking consistent with all that the Spirit of God has [by baptism and your new identity in Christ] made you to be in Christ)—and you do that by having those specific things filling your mind [by *minding the things of the Spirit*] - because you're doing all that ***under grace***; that therefore means that what you are left to (so to speak) is the capacity of the Spirit of God to do the work—in other words, when all these things are mechanically operating in you, and you are putting your position in Christ into practice **by God's method** and by graces system, it is at that point you can know with confidence that you're "*in the Spirit*" - you're in the capacity and ability and power and potential of the Spirit of God to do the job of successfully putting your sanctified position in Christ into practice in totality.

- In other words, being "*in the Spirit*" in this context has nothing whatsoever to do with some kind of extra-supernatural experience whereby you are transported into heaven to have an audience with Jesus—it's not talking about seeing visions, hearing audible voices, speaking in tongues, or rattling off some kind of so-called heavenly or angelic language—it's not being in some kind of Holy Ghost trance; nor is it some kind of supernatural radar or heavenly super guidance system, or anything along those lines—all that is just blatant Christian stupidity along with dishonest Bible handling to an extreme degree!

- And if you keep to this context, being "*in the Spirit*" isn't the idea that the Holy Spirit just takes hold of your body and begins doing uncontrollable things with it—like the shake & bake crowd—like shaking, quaking, stomping, running, dancing, vibrating, or spasms, flaying, laughing, screaming, yelling, whooping, weeping uncontrollably, etc. It's not waiting for a "moving" of the Spirit or and "unction" of the Spirit or anything along those lines!

- Nor is being "*in the Spirit*" equivalent to having a stem to stern understanding of the entire systematic categorical doctrine of pneumatology! (as if we need to stop here and teach all that!)

- None of that is what being "*in the Spirit*" is all about in Romans 8:9!!! (And you can't make it that without being grossly dishonest with the text and with the context) - all of which commonly happens!!!

- In fact, you should know exactly and precisely what being “*in the Spirit*” is, because you already know what being “*in the flesh*” is from (:8), — and that is said there the way it’s said so that you make the proper connection back to 7:5—and you know precisely what that preposition “*in*” is referring to—it’s referring to being in the capacity of whatever the noun is (either the *flesh* and it’s capacity or the *Spirit* and His capacity)! [No guess work—you don’t have to guess about it!]

- As long as everything is being handled exactly as the effectual working of the first 4 verses of chapter 8 are designed to effectually work within you, there’s a shift in terminology that takes place in connection with the Spirit—moving from talking about *walking after the Spirit* to talking about being *in the Spirit*— and then talking about the Spirit *dwelling in you*—all that just naturally follows suit in view of everything that is being said. In other words, there’s a real reason, based upon what is being said for why, eventually, when you get down to verse 8 and ff, Paul no longer is talking about *walking after the Spirit* and *walking after the flesh*, but he’s talking about being *in the flesh* or being *in the Spirit*. And that shift took place because of the effectual working of the information contained in the previous verses!

- And what I’m saying in that is that it’s not a brand-new issue! It’s not a new aspect of the Holy Spirit—it’s not a new ministry of the Holy Spirit now brought up out of the blue—it’s nothing therefore that would cause you to go into a pneumatology type study or exposition.

- It’s the issue of now recognizing that all that information that you have just gone over, that has graphically described for you what *walking after the Spirit* is all about, can now be encapsulated by the expression of being “*in the Spirit*.”

- Just like all the information that graphically describes what *walking after the flesh* was all about can now be all condensed down and put into the concept of being “*in the flesh*.”

- And those are now summary expressions of all that information given beforehand—and now instead of repeating all that information over again, Paul can just use this simple expression of being “*in*” it to refer to it all.

- And that’s all that’s going on—if only people were familiar with how English prepositions work, they’d realize that’s exactly what’s going on! (The doctrine of *walking after the Spirit* goes through a progress—a progress that comes down to being able to state it just this way: “*ye are in the Spirit*”).

- There is NO WAY you can just come along and jump into (:9) and know what being “*in the Spirit*” is without the information from (:1) and ff to bring you to that phrase! (Because that’s what each one of the components and packets of doctrine **brings you to!**)
 - And God is not just having Paul use terms and shift terms just for fun—or just for synonyms’ sake—no—there’s a designed, effectual working that would have you come to an intelligent understanding and appreciation of what each of these terms and phrases means within this particular context.
 - And you should have enough perception by now to know why it not only **can** be said this way, but why it **needs** to be said this way—it shouldn’t be a head-scratcher at all!
 - And it all comes down to having a very detailed understanding and appreciation for what God, by His Spirit has made you to be in Christ, and **that** being the life of your mind so that you walk and make successful progress consistent with that in all the details of your life!
 - Ok, so we now have to have this final confidence-building issue installed in our thinking, unshakable, and beyond a shadow of a doubt—and it has to be said because we have to have the specific confidence that our position in Christ gets ACTIVATED and put into active practice in our bodies even when we can’t detect it in any physical, or emotional way.
 - And the big issue now is that once we’ve got the issue of what goes on in our mind (and that’s all taken care of by our *minding the things of the Spirit*) - now the final big issue now is what is going on in our bodies—our *mortal bodies*.
 - And by this time you’re not *walking after the flesh* under the law where you *cannot please God*—but you’re *walking after the Spirit under grace*.
 - And that means, just what (:9) starts off with:
 - Q: (You want to confidently know that your position in Christ is activated in your *mortal body* so you can produce *fruit unto holiness*?)
 - ok, then, let’s see what you’ve got to do just that...
- 9 But ye are not in the flesh, (You’re not in the flesh capacity, right? Right.) - ok, let’s go on*

9 ... *but in the Spirit*, (You're in the Spirit's capacity by having those things that the Spirit of God has made you to be in Christ being the life of your mind—Right? Yes, Right.)

- Q: Are you sure? Did I hear a “no” in that “yes”?

- Well, if there is any doubt about it, let's make sure all doubt is gone—let's make sure that you really do know (without question) that your *walking after the Spirit* really is **active** and you **do** have functional life.

- So now we go to another confidence-building issue. And it might be said that it is an obvious thing—maybe even a little silly to even bring it up this way—rather elementary—NO—I'd say it's more along the lines of something very needful and fundamental!

9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you*.

- “*if so be*” (ei;per) (What a wonderful way to say it in the English!)
= a 1st Class Conditional phrase = if, and it's true!

- [eiper] = if indeed; if after all; if so be

- You get 3 small, but very powerful English words that just kind of come along and underscore, or hammer home the issue in your thinking—an obvious issue, granted, but a very important one when it comes to the way confidence get properly developed in the mind!

- ***if*** (and it's true)

- ***so*** (it's so—it's the reality of the situation)

- ***be*** (it's the reality of my being—there's no 'seeming' or 'seems to be that way' about it at all!)

- It's TRUE that it's **SO**; it's TRUE that it **BE**!

- It's like, bang, bang, bang! “*If—so—be*”

- And this is not just some kind of silly, elementary issue—this is a huge issue, (fundament, yes, but huge) - and it is so huge and so important to say (to bring to your attention) and to make use of as a confidence building issue, because the Holy Spirit dwelling in you is the ONLY means for your mortal body to get activated as you *walk after the Spirit under grace!*

- And you've got to hear this—and you've got to know this beyond a shadow of a doubt!

- Without the Spirit of God dwelling in you, as the active Member of the Godhead in charge of sanctification, — without Him, you don't stand a snowball's chance on an August day in North Carolina of ever having the capacity to do anything about your mortal body's predicament it finds itself in, even though you **have** been justified unto eternal life!

- You still have to have the Jehovahness of God being put into effect to do for you (even in sanctification) what you cannot do for yourself—and then to give it to you by grace through faith!

- And that's what is now being solidified in your thinking!

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. ...

- “*dwelt*” (oivke,w = to dwell in; 9x; dwell 9)

- There's no mystery or secret, deep meaning that we're after here at all. (sorry) - The issue of the Holy Spirit indwelling you in this context is a straight-forward, fundamental issue. It's not that the HS is dwelling is some specialized way or some deeply theological conceptualized way at all.

- My understanding is that you are getting some very basic, fundamental, even obvious—but profound and powerful appreciation of, and confidence that you really do have all the necessary ‘tools’ you need in order for the reality that your mortal body is going to be dealt with by God's J-ness & grace so that it can and will be functionally alive unto God!

- My understanding is that *dwelt* is to be taken in its primary, fundamental sense = to abide or live in a state or condition. And sanctification-wise, that's the state or condition you're in—you've got the Holy Spirit *dwelling* or living in you.

- There is, however, something in the shade of meaning of the word *dwell* that is significant to this context of building confidence in the activation of my mortal body in regard to my sanctified position in Christ being put into practice.

- The word *dwell* went through some pretty serious changes as it was brought into the English language—and over the course of Old English and Middle English, so that by the time it was being used in Modern English (at the time the KJ translators were working), the word *dwell* implied something not only staying, but **staying perpetually**—that is *dwell* indicates that what ever is dwelling is dwelling permanently! It's not only taking up residence, but it's taking up permanent residence!

- And it's that shade of meaning of being **permanent** that so well fits the context here of confidence-building.

- That is, the Holy Spirit *dwells* in you—He indwells you; and by nature of *dwelling*, you know that it is a permanent arrangement—He will never leave you—you're never going to find yourself in a predicament where you are without Him; and if you've got Him *dwelling* in you, that means everything when it comes to putting your position in Christ into practice and when it comes to what goes on in your mind sanctification-wise and what goes on with your mortal body sanctification-wise!

- Therefore God's J-ness & grace isn't just working for you, it's working **IN** you—it's going to do something to your mortal body, that, if it didn't, you'd never be able to function properly, with functional life unto God!

- One other thing—you should have noticed that this isn't the first time you've been confronted with something dwelling in you—in fact we've just recently been told about something dwelling in us.

- Romans 7:15-20 (:17, 18, 20)

- You know that sin dwells in your members—but that's not all that permanently dwells in you—you weren't told about it there, but you're being told about it now—and it's the Spirit's job to do something about the members of your mortal body.

- And you should be able to now see how the greater power and greater capacity of the Spirit of God, not just offsets sin that dwells in you, but He can restrain it, squelch it, and do it without your aiding Him, or your adding to His work in any way at all!
- Again, the idea here is fundamental, yet profound:
THE HOLY SPIRIT PERMANENTLY RESIDES IN YOU!
- Let's go through the checklist so far:
9 But ye are not in the flesh, (you're not walking after the flesh, so you're not walking in the capacity of your flesh at all—Right? Right.) but in the Spirit, (you're in the Spirit's capacity by having the things He has made you to be in Christ the very life of your mind—Right? Yes, Right.) (And if there is any doubt at all about that, let's get rid of it—and even if there's no doubt, let's say it anyway just to drive home that reality so it can never be doubted) if so be (and it is so) that the Spirit of God dwell (has taken up permanent residence) in you (and He does).
- Now that's the first sentence of (:9) - and you should pause long enough to allow that to effectually work within you—and if it does, then we move on.
- Now you would think that would be enough conviction and confidence, but due to the fact that you don't have any perceptible indicator telling you this is true and that He's there and **active** in connection with your mortal body, your gracious, ever-thoughtful Heavenly Father has given you an additional sentence to see to it that you have no doubt whatsoever that you do, indeed, have the Spirit of God dwelling in you.
- 9 *Now if any man have not the Spirit of Christ, he is none of his.*
 - This is not God being redundant or ridiculously simplistic!
 - Remember that the issue here is to build confidence in the activation of your functional life—**in mind and in body** as you *walk after the Spirit under grace*.
 - And there are times in an argument that is designed to provide conviction of a thing and confidence in something when it is natural and needful and appropriate to point out to a person something very obvious (especially when the circumstances he's going to be in are going to do everything possible to convince him otherwise and shake his confidence) where you've got to bring that very obvious

thing or obvious issue to the person's attention—just to firmly set his mind on it and settle his mind confidently on that issue.

- It's simple, it's obvious, and it's genius—because by doing that it 'snaps' your mind to attention (so to speak) - it makes what is being driven home just 'click' in your thinking all the more! IT BUILD CONFIDENCE!

- *“Now if any man have not the Spirit of Christ* (if you don't have the Spirit of Christ dwelling in you, as was just said to you), *then he* (that man) *is none of his* (ουκ αυτου, j = he is not his = he is not Christ's

=

he's not a justified man = he's not saved in the first place!)

- And that's one reason for why the terminology changes from *“Spirit of God”* to *“Spirit of Christ”* - because the emphasis in the 2nd sentence is being placed on the issue of a person being a believer in Christ (in the gospel of Christ) and saved from the debt & penalty of his sins!

- This also just kills the corrupt, false doctrine of the charismatic, pentecostal, apostolic crowd that teach that you first of all get saved, and then at some other time you get the 'Second Blessing' — that is, you get the Holy Ghost sometime after you're saved!

- That can't happen. That is impossible!

- You see what that does? That makes it so that there is a possibility that there is a period of time, as a Christian, whereby your position in Christ CANNOT be put into practice! (That's the very thing Satan wants you to believe!!!) And that's the very thing God takes great pains to make sure you DON'T ever believe!

- That corrupt doctrine is opposed to the word of God, and to God, Himself!!!

- Now let's go back to that detail of Paul talking about the *Spirit of God* in the 1st sentence of (:9), and then the *Spirit of Christ* in the 2nd sentence of (:9) — my understanding is that these 2 expressions are talking about the exact same Person: The Holy Spirit, the 3rd

- One reason for that shift from *Spirit of God* to *Spirit of Christ* has to do with the context you're in—because by saying it as the *Spirit of Christ*, God is saying that if you don't have the Holy Spirit AND all that He has made you to be in Christ (by baptizing you into Jesus Christ and fully identifying you with Christ and you possessing all that He has made you to be in Christ), then you are not Christ's at all!

- In other words, you don't get the Holy Spirit in **piecemeal** fashion—or by small amounts or in increments or in stages! (And the same goes for all those things He made you to be in Christ, sanctification-wise!!!)

- You've either got it and got it all—or you've got none of it at all!

- As a believer in Christ (JUEL), you've got the *Spirit of God* (the Holy Spirit) dwelling in you, AND you've got all that He has made you to be in Christ in you—you've got nothing missing, nothing left out, nothing to wait on, nothing to have to add to it, or wait until it grows up, or anything along those lines!

- You see, Paul is now making the final preparations for tying everything back to your position in Christ (and the details of it) back in chapter 6—the reason why the Holy Spirit is called the “*Spirit of Christ*” is because He's the One that put you INTO Christ! And He's the one, therefore, that, by that position in Christ, has designed it and made it **for Christ to live in you!**

- You've got to remember, that's what your position in Christ is FOR back there—that's what that identity (which is the **exact identity** of Christ Himself) is for—it's to make it so that Christ can and really does indeed live in you!

- And when you get to the opening of (:10) where Paul says, “*And if Christ be in you*” — that's not some surprise—and yet at the exact same time that's not something you were ever told (at least in those exact words) up to this point—this is the first time you're being told this (that Christ is in you) - but that's not a new thing, nor is it something that's a head-scratcher or anything along those lines.

- In fact, you're supposed to understand and appreciate already, from back in those first 13 verses of chapter 6 (especially the first 11 vs.), that when you were made to be *dead to sin, and alive unto God* in righteousness in Christ Jesus, that the purpose of that is so that

... **He can live in you!**

- You see, when your members of your mortal body become *instruments of righteousness unto God*, it's the issue of God, Himself, utilizing your members!

- It's not the issue of you **offering Him** the product of or the production of your own members unto Him!

- That's why you "**yield**" - you let Him use you!

- And so the *Spirit of God* **is** the *Spirit of Christ* (you're not talking about 2 Spirits or anything along those lines) - but that shift in the terminology changes from *Spirit of God* to *Spirit of Christ* because as the *Spirit of God dwells in you*, He dwells in you for the purpose **of letting Christ live in you!**

- It's really rather simple—but you can confuse it by getting into some kind of systematic, categorical analysis of how and why the members of the Godhead dwell in you—God the Father dwells in you for this and that reason; God the Son dwells in you for this or that reason; and God the Holy Ghost dwells in you for this or that reason.

- And it's not that all that is wrong because we do come across those expressions and concepts later.

- But if one member of the Godhead dwells in you, you know that **all** the members of the Godhead dwell in you—that's not a "breakthrough" doctrine or anything like that.

- In fact, one of the unique capacities that the *Spirit of God* has, being the SPIRIT of God, is that **He can fully represent and fully identify Himself with the other members of the Godhead.**

- And that's what He's supposed to be able to do. He's the member of the Godhead that does not localize Himself like the Father and the Son do.

- And one of the particular reasons why that is so is because of the purpose that God had in connection with the creature-man He was going to create.

- Because He designed man to be a godly creature in whom He, Himself, would dwell!

- Ok, just one more check.

9 But ye are not in the flesh, (you're not walking after the flesh, so you're not walking in your flesh's capacity at all—Right? Right.) **but in the Spirit,** (you're in the Spirit's capacity by having the things He has made you to be in Christ the very life of your mind—Right? Yes, Right.) (And if there is any doubt at all about that, let's get rid of it—and even if there's no doubt, let's say it anyway just to drive home that reality so it can never be doubted) **if so be** (and it is so) **that the Spirit of God dwell** (has taken up permanent residence) **in you** (and He does). (You know, even though you don't feel it or sense it, that this has to be the way it is, Right? That the Spirit of God does, indeed, dwell in you, Right? - well... let's make sure of it) - (And since we're going to need that issue of the Spirit of God dwelling in you and you being “in the Spirit” in order to deal with your mortal body in sanctification—and since this doctrine will come under singular attack, we need to say this one other thing about it in order to make your confidence permanently settled on the matter.) **Now if any man have not the Spirit of Christ** (if you don't have the Spirit of Christ dwelling in you, as was just said to you), **then he** (that man) **is none of his** (he is not Christ's = he's not a justified man = he's not saved in the first place!)

- Look at how this builds the confidence that your sanctified life is being activated properly: (backing up through the verse)

- Are you a Christian? Are you a believer in Christ? Are you justified unto eternal life—saved from the debt & penalty of your sins? (Yes.)

- Ok, then, since you are a believer in Christ, then the Spirit of God (God the Holy Spirit, the 3rd Member of the Godhead) has taken up permanent residence in you—He dwells in you.

- And because the Spirit of God dwells in you, that makes it possible for you to be in His capacity and not in your own flesh's capacity—it makes it possible for you to be in His capacity by having the all those things He has made you to be in Christ the very life of your mind—so, since you are a believer in Christ, which means that the Spirit of God dwells in you; and since you are “in the Spirit” by minding the things of the Spirit and walking after the Spirit—then you are **under grace**—and being **under grace**, God has provided and planned to take care of this final big issue of your mortal body as well!

- And now we can go on to talk about what goes on in your *mortal body* in godly sanctification.

- You see, the superior, unmatched, abounding power of **grace** to restrain sin and produce good is so superior and unmatched and abounding because it puts God's Jehovahness into effect in both the way you think, and in your mortal body as well!

- Now with the effectual working of (:9) - which does what it does, and builds a specific kind of confidence—a confidence that you know that you're "*in the Spirit*" and you know why you're "*in the Spirit*" - you've first got to confront **that** issue and get that fully settled in your thinking because it's going to be precisely by and because of that Spirit of God dwelling in you that this issue of how God can utilize your mortal body with sin still in its members, and put your position in Christ into practice in totality (both in mind and in your mortal body) - it's by and because of that Spirit of God dwelling in you and you being "*in the Spirit*" that the Spirit of God can now do something by His Jehovahness being put into effect for you that does something unique to your mortal body.

- THE STRUCTURE OF VERSES 9, 10, AND 11: (slide #36)

- So (:9) really sets the stage for (:10 & 11) - it sets the stage so that you can then go on and deal with this issue of how you're going to handle *the body being dead because of sin*, even though Christ is in you.

- And the first part (or 1st Clause) of (:10) states the problem—it states the dilemma you are facing, and that you're sitting there still saying in your head, "This just won't work because I've still got this body of corruption with sin still in its members—how in the world can I produce *fruit unto holiness* in this thing?"

- And it **is** a dilemma [a dismal deal-breaker] (dilemma = a situation or predicament that seems to defy a satisfactory solution; a mutually exclusive predicament) — and it's a dilemma because it requires a choice to be made on your part — you can choose to *walk after the flesh* under the law in order to put your position in Christ into practice (and you already know that is doomed to fail); or you can choose to *walk after the Spirit* under grace, but that, too, seems doomed to failure because you know that you're supposed to be able to produce *fruit unto holiness*, but you've still got this body of corruption with sin still in its members—and this is the FINAL dilemma—if this gets resolved, grace really **is** the ONLY way to put your position in Christ into practice successfully!

- And my understanding is that it is going to take **2 Parts** to entirely and confidently resolve the dilemma.

- But look at (:10) carefully:

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

- Notice that it is broken into 2 clauses at the semicolon.

- And it's that 2nd Clause (*but the Spirit is life because of righteousness*) that clearly and simply states the **1st Part** of resolving the dilemma—and that is to state for you and give you (based upon all that you have now come to understand and appreciate about all that is involved in *walking after the Spirit* and being *in the Spirit*) the 2nd Clause of (:10) is tells you about the **CAPACITY** of God to resolve the dilemma of how you're going to be able to *live unto God*, even in your mortal body of corruption!

- Now you should be able to see why we had to spend so much time going over the issue of what it means to God to be either *in the flesh* or *in the Spirit*—it's a CAPACITY issue!

- And then (:11) comes along (and we should be expecting something BIG—and it should come as no surprise to find that it is a pretty long statement or sentence—and it is [37 words]) - and it comes along and gives you the details of what that 1st Part (*the Spirit is life because of righteousness*) is all about.

- In other words, (:11) provides the 2nd Part that is needed to resolve the dilemma concerning your mortal body and sin in its members—and that provision is **the detailed mechanical means** by which God has resolved the dilemma of you being still in your mortal body with sin in its members.

- And by addressing that issue, it makes it so that you not only know precisely and exactly how and **why** sin gets dealt with in your members—but at the exact same time it dispels any lingering question or doubt about it—it therefore gives you absolute unshakable confidence of what is going on in your body when you *walk after the Spirit*—but it also **proves** to you the thing we've been driving at all along—**grace** really does **abound** in your sanctified life to the power of actually restraining sin and producing good—**godliness**!

- Ok, now with all the proper connections being made back to chapter 6, and with all the proper understanding and appreciation of all these terms and phrases **within this context** (and this context only) being properly defined—in other words being now intelligized so that you intelligently have an understanding of what *walking after the Spirit* means; of what *minding the things of the Spirit* means; of what *spiritually minded* means; and especially of what being *in the Spirit* means—now, with that understood and appreciated, we can move on to (:10) and begin to resolve this final lingering issue that would cause you to still have a lack of confidence that your position in Christ is being activated and put into practice successfully and in totality.

- And the 1st Clause of (:10) can say what it does because of how (:9) set the stage in your thinking for this next thing to be brought up and to be said.

- But don't forget that what (:10) says in that 1st Clause is also going back to what you were told in Ch. 6, and it draws upon your previous understanding of all that that you were told about your position in Christ and what goes on in the members of your mortal body.

- And the work that (:9) did in the slight shift in the terminology, (from “*Spirit of God*” to “*Spirit of Christ*”) has ‘**set the stage**’ (so to speak) so that you can now be told something you have never been told before, but even though you haven't been to it before, it IS something you do know about!

10 ***And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.***

- “*And if* (1st Class Condition—if, and it's true) *Christ be in you, ...*”

- You know by now that the very purpose of the Spirit of God doing what he did at the moment you put your faith and trust in Christ as your all-sufficient Savior—when the Spirit of God baptized you into Jesus Christ and fully identified you with Him and His redemption—you know that the very purpose of that was so that Christ, Himself, can live in you!

- And that shift of terminology back in (:9) — from *Spirit of God* to *Spirit of Christ*—makes this an easy transition; it makes it understood, and it makes it so there is no shock when it gets stated, there's no mystery in it at all, there's no puzzlement about it whatsoever—in fact, you should be anticipating this would be brought up somewhere here!

- And right at this point I just want to once again underscore the fact that what you're getting here is a very powerful **punch** that should just overwhelm you in confidence that what you're still sitting there thinking is an impossible or absurd predicament **is** going to get confronted and dealt with by grace!

- And like I've said before, in order to do that it takes going over some very basic concepts and running through them like a check-list of parts or a weapons-check.

- And sometimes when you do something like that, you go down through the 'parts list' and check them off as you lay them out.

- And sometimes you know you've got a part—you can see it—and you may even know what the part is—but sometimes you just can't see **why** you need that or **how** that part fits in to putting the whole thing together—and that's kind of like what's going on here.

- Like someone saying, "Ok, you've got this? Right. You've got that? Right. — (but hey, what's that for?) — don't worry about that now, we're just going over the list—You got this? Yes. Ok, good, you're going to need it. And you got that? Good, 'cause you're going to need that, too. I'll show you in a moment how they all go together.

- And verse 9 and the 1st half of verse 10 go through the parts-list with you, and then the second half of verse 10 and all of verse 11 come along and show you how those parts all go together to get you out of the dilemma you face—out of the predicament you're in! (And you do it by God's Jehovahness and grace!)

- So we have, "*And if Christ be in you, ...*" (and He is)

- And **where** were you told that? (:9—the *Spirit of God* dwells in me, (permanently resides in my), and He has made it (6:1-13) so that Christ can live in me—therefore I **do** have the *Spirit of Christ* dwelling in me which means Christ, Himself lives in me!

- See, the confidence issue and the issue of the correct doctrinal understanding that there's no 'second blessing,' no getting slain in the Spirit; no getting saved first and getting the Holy Ghost sometime after salvation—those aren't the only reasons for that last sentence in (:9) - but that last sentence makes it possible (or sets the stage) to say what the opening phrase of (:10) says!

- And now you're going to have that final lingering question, or issue, of how your mortal body could ever be utilized by God to produce fruit unto holiness while sin is still in your members: that final 'Yeah, but ...' confronted, attacked (so to speak), and forever dismissed from your thinking.

- And at the same time, while dismissing that final issue, replacing it with the unshakable confidence that your position in Christ **does** get activated and put into practice, even in your mortal body!

- And you've got to be able to make the connections—

- You've got to see how this *instruction in righteousness* has taken the doctrine of putting your sanctified position in Christ into practice from *walking after the Spirit* down to being *in the Spirit*—and then talking about that *Spirit of God dwelling in you* and that the *Spirit of God* is also the *Spirit of Christ*.

- And now in (:10) you've got that in your thinking, and so you can now tackle (with proper intelligence) the big issue: "How can God use this mortal body with sin in its members? What exactly happens to my mortal body when I *yield myself unto God* and *yield my members as instruments of righteousness*? How do I know for sure (with confidence) that all works?"

- And because (:9) has done its job—and you understand & appreciate that terminology shift (from *Spirit of God* to *Spirit of Christ*) — now, as you look at (:10), some things should catch your eye (so to speak) - should pop out at you.

- Do you see the *Spirit of Christ* in (:10)?

And if **Christ** be in you, but **the Spirit** is life...

- Everything you've been told is now going to be brought together here—and you're on the verge of fully realizing why the *Spirit of God* did what He did in baptizing you into Christ; and furthermore, why He did it the way He did—so every problem you face; every possible handicap you may think you have; even down to the dilemma of how you are going to functionally *live unto God* in a mortal body with sin still in its members—is dealt with by God's Jehovahhness and grace—you're getting ready for a powerful punch!

- “*And if Christ be in you, ...*” = The Spirit of God has made it so that Christ, Himself lives in you—and he indeed does live in you.

- I do have the *Spirit of Christ!* And I’m going to need it in order to deal with my mortal body.

- Next we have the dilemma stated:

10 *And if Christ be in you, **the body is dead (functionally) because of sin;** ...*

- This is something you already know—and there is a reason for Paul to bring up something you already know—because he’s going to make sure that this dilemma you face—this predicament you’re still in gets stated and formed in your thinking properly—and then he’s going to give the final knockout blow to that flesh of yours!

- “*the body is dead because of sin*” — that’s your dilemma; that’s your ‘Catch-22’ - your impossible or absurd predicament—it’s that issue of there still being a ‘catch’ to putting your sanctified position in Christ into practice—and you seem to still be at a disadvantage (handicapped).

- And that’s just how it needs to be so that even in sanctification, God still has to put His Jehovahness into effect to do for you something you cannot do for yourself—and then He has to give it to you by His grace! (daily & in the details of your life!)

- Remember that if you think about it, back in chapter 6 & 7, basically outside of 6:12-13, everything you’ve been told about your mortal body is that it is useless & unable to have anything to do with living out your sanctified position in Christ.

- Your members do get mentioned in 6:15-23, but that’s in connection with you being justified unto eternal life and therefore, in sanctification, you do have the hopeful prospect of producing *fruit unto holiness*—but you get (0) ZERO information on the mechanics of how that gets done!

- What I’m after is that you haven’t as of yet **nailed down** how your mortal body is going to properly function and be utilized to put your position in Christ into practice!

- And you know you’re in trouble in this area because you’ve been told that your body has sin in its members—**it’s functionally dead!**

- And that's exactly what "*dead*" is talking about here—your mortal body is **functionally dead** because sin is still in its members.

- Your body being *dead because of sin* is exactly what you were told about back in that long section of reproof and corrective doctrine concerning you going under the law in order to put your position in Christ into practice.

- Notice how it caused you to think about your *members*...

- 7:14

- 7:21-24 (:23)

- 8:3

- This is getting back to something we talked about at the very beginning of all of the corrective doctrine at 6:14 when you were told that "*sin shall not have dominion over you: for ye are not under the law, but under grace.*" — and that is that you are functionally dead BY NATURE to ever produce fruit unto holiness!

- And "*the body is dead because of sin*" describes what you still are by nature!

- And by nature, under that law or not, you still have sin in the members of your mortal body; you still are functionally dead by nature; and there's nothing YOU can do about it!

- **oh, but God can!** And He **has** done something about it!

10 And if Christ be in you (and He is), the body is (functionally) dead because of sin (sin still being in its members);

- And there is a semicolon—stop and allow this first clause to effectually work; to make the proper impact it's designed to make before going on

.... but the Spirit is life because of righteousness. (What in the world does that mean???)

- This is the 1st of 2 Parts that are going to be needed to resolve the issue of the mechanical means by which even your mortal body is going to be utilized by God in producing *fruit unto holiness* as you put your sanctified position in Christ into practice by *walking after the Spirit under grace* and not *after the flesh under the law*.

- And just as in the Gospel of Christ where in Ch. 3 you were brought to that hopeless and helpless predicament that you were in by nature; and trying to produce justification yourself by using the law to do it,

- 3:19-20—there you stood in the darkest, most dismal predicament you could ever be in ... and just as all hope was gone ... there was a “**but now**” in the very next verse ...

- 3:21-26—God put His Jehovahness into effect to give you righteousness—to give you His very own righteousness—to put you in a position of **complete agreeability and acceptableness** in His sight through the Redeemer and His redemption!

- And that’s exactly what is going to have to happen again in sanctification! And that’s exactly what you’ve got!

- “*but*” = the sweetest word your human spirit could ever hear at this moment in the mechanics of your sanctification!!!
(These last 8 words of (:10) should cause you to shout!)

- “*the Spirit*” = the Spirit of Christ—the 3rd Member of the Godhead who makes it so that Christ Himself lives in you as you walk after all that the Spirit of God has made you to be in Christ.

- “*is life*” = **functional life**—and this is critical—because you still can’t produce functional life on your own—you don’t have functional life by nature, not even a ‘spark’ of it—and the law won’t give it to you, it will only make sure you will **never** have functional life—no—God’s J-ness has to give you functional life, and He does it by the Spirit of God who makes it so Christ Himself lives in you!

- But the real issue is (the issue that will firmly settle your mind for good in an unshakable confidence that your position in Christ **can** be put into practice in totality [in your mind and in your mortal body]) the real issue is WHY? ... why do I have functional life, even in the members of my mortal body by the Spirit of God?—HOW can that happen?—How does it mechanically work???

- Well, the answer is in those last 3 words of (:10)

- And notice the excellency of the way it gets said to you and taught to you: ***because ... of ...??what?? ... RIGHTEOUSNESS!***

- “*righteousness*” (dikaiosunh) - That’s the key! That’s got to be stated first (before going in to the actual mechanics of :11), because that’s the very provision of God’s J-ness that is provided for you and given to you!

- That’s the CAPACITY—*the Spirit of God is functional life*, that is, if He’s dwelling in you (and He is), then He can do something about the condition of your mortal body—and His capacity to do it is *because of righteousness!*

- And that’s the reason why you had to go through all that building on what it means to *walk after the Spirit* and to be *in the Spirit (capacity)*—for you see, having the *Spirit of Christ* dwelling in you is no mere thing—its not just a basic requirement—it’s no small thing at all—it’s huge!

- But you’ve got to understand and appreciate what this *righteousness* is—that is, just why is that brought up here? And where is it pointing you to?

- Because my understanding is that this is being said to you in order for you to get a full grip on exactly what it is that is going to save you—that is going to save you from a mortal body of corruption with sin in its members, totally useless and worthless and hopeless of ever producing *fruit unto holiness* by those members and being functionally *alive unto God*.

- And what you’re being told here in the last 8 words of (:10) is, “Look, you’re not hopeless and helpless—you’re not left in a dismal disadvantage—your mortal body is not a handicap—and there’s no catch to this!”

- (And when you hear those words: “*but the Spirit is life because of righteousness*” your heart should just leap for joy! Especially at those last 3 words: *because of righteousness!*)

- But it won’t be leaping and you won’t be rejoicing if you are puzzled at this—if you can’t make the proper connection God intends for you to make—that is, if you don’t know what this issue of *righteousness* is being brought up for here.

- There is a very specific place that this takes you to—that just makes the whole thing “click” in your thinking—and that’s exactly what we’re looking for—the thing that makes it all “click” in your thinking.

- So “*the Spirit is (functional) life because of righteousness*” - where does that take you back to—where does that harken back to? especially that last phrase, “*because of righteousness*” - where were you just told something about righteousness???

- Before we go there, why or what is it that you are to understand and appreciate by “*the Spirit*”?

- Remember how that all along the idea in the careful use of all the terms *walk after the Spirit, minding the things of the Spirit*, being *spiritually minded*, and being ***in the Spirit***—they all call upon you to appreciate the issue of CAPACITY—being in the capacity of the Spirit of God by means of all He’s made you to be in Christ.

- CAPACITY—God’s capacity—His Jehovahness—that’s what is going to have to go into effect for you.

- And you having the Spirit of Christ permanently resident and dwelling in you means **that capacity is there**—it’s there to deal with your mortal body!

- But so that you know without a shadow of a doubt **why** that can do what God says it can, God tells you that *the Spirit is life because of righteousness*.

- Now where were you just told something about *righteousness*?
- Romans 8:1-4 (:4)!

- God has provided the capacity through the Cross-work of the Redeemer and your identity with Him so that the *Spirit of Christ* dwells permanently in you.

- Wherefore when you *walk* after all the Spirit has made you to be in Christ, just as a law of nature or a law of science, the Spirit provides functional life to you and frees you from the law of sin and death.

- Your mortal body still has sin in its members—it’s carnal and weak, and there on that cross, God’s Son bore the condemnation of sin in the flesh proving its uselessness to God as it is by nature, functionally dead.

- And when you walk consistent with all that the Spirit of God has

... made you to be in Christ, **THE RIGHTEOUSNESS OF THE LAW IS FULFILLED IN YOU!**

- “*righteousness*” = in it’s fundamental, radical root element is that which is totally agreeable to God—the issue is one of agreeability, of accepting your walk, what you do with your mortal body—that it is consistent with, acceptable to, and agreeable to His character and essence! (You do ***please God!***)

- You see, in sanctification, just as in justification, you have to have the righteousness of God operating in you.

- God imputed it directly to and in you for justification to take place, but in sanctification, since you still are left with your mortal body and not given an immortal, glorified body, and since sin is still in the members of your body, God provided the **capacity** for His own righteousness to be generated in you for you to be able to put your sanctified position in Christ into practice.

- And He did that by the Spirit of God baptizing you and fully identifying you with Christ’s death, burial, and resurrection in regard to how that deals with sanctification—in ***walking in newness of life.***

- And the very works and deeds of **righteousness**—works and deeds that happen in your mortal body—works and deeds that if you were to keep the law perfectly would amount to being acceptable and agreeable and pleasing to your Heavenly Father—the very ***righteousness of the law*** itself is what you get when you do ***walk after the Spirit*** under grace.

- Sin gets restrained in your life—and you are functionally alive unto God under grace!

- And the 2nd half of (:10), in just 8 simple words, draws all that together:

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

- The stage is set (:9), the dilemma is stated (:10a), and the capacity to resolve it is understood and appreciated (:10b). All that’s left is to give you some further mechanics of how that is accomplished and then conclude it.

- You see, in order for you to be pleasing to God—to be consistent with, acceptable to, and agreeable to God’s character and essence, God is going to have to put His J-ness into effect and do it all for you—and that’s **grace!**

- And He is going to have to deal with the issue of sin.

- **Plus** He’s going to have to give you His very own righteousness so that **as** you *become servants to God* and *have your fruit unto holiness*, all that you **do** produce in your life will be acceptable and agreeable and pleasing in His sight.

- In both justification and in sanctification, God has to 1) deal with sin; and 2) give you His righteousness in order for you to be acceptable, agreeable, and pleasing to Him.

- In Justification God dealt with sin by having laid upon Christ Jesus all your sins, and then God pouring out His wrath upon His own Son until His justice was satisfied.

- And when He did that, and I believed it, **I was free** from the debt & penalty of my sins!

- (Redemption—a Redeemer came to my rescue!)

- So what about Sanctification—where, in sanctification, does sin in your mortal body get dealt with? A: Romans 8:2

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. 8:2

- And when the Spirit of God gave me functional life in Christ Jesus (by that baptism of Ch.6) - and I believe it by *walking after the Spirit*, **I am free** from that sin in my members and functional death!

- (Again, a Redeemer & His redemption came to my rescue!)

- In Justification God dealt with the issue of you being agreeable and acceptable to His own character and essence by imputing His own righteousness to you—by direct imputation.

- (And you couldn’t be declared to be justified until your sins were forgiven, AND you were imputed with the righteousness of God.)

- When sin got dealt with and you got established in His righteousness, then you became acceptable and agreeable to God with no compromise of His essence & character.

- (You were justified unto eternal life.)

- In Justification you couldn't produce eternal life; and in Sanctification, you are unable to produce functional life; you are functionally dead by nature—and in order to *live unto God* and be pleasing in His sight, your functional life is going to have to function on the basis of His own righteousness so that the production of your life is compatible with, acceptable to, and agreeable to His character and essence.

- And in each case (in Justification, and in Sanctification) it can be said that when it comes to righteousness, what you need is the righteousness of the law—because the righteousness of the law IS God's very own righteousness!

- In sanctification we are now talking about you DOING something—PRODUCING something—producing FRUIT unto holiness—that is, your conduct and your behavior in your mortal body, you being functionally alive—able to function and live to God's pleasure—being *alive unto God*; that's the big issue in your godly sanctification.

- And the Law is all about you DOING something!

- And in Justification you couldn't keep the law perfectly, so God had to impute His righteousness to you—and in Sanctification you not only couldn't keep the law, the law actually worked against you— it made you sin more than ever before—that law only made sin *appear* and made sin *exceeding sinful*—but He has also provided a way for you to be able to have His righteousness operational in you for the purpose of living unto Him.

- So what about Sanctification—where, in sanctification, does God's J-ness provide His own righteousness so that when I *yield my members* to Him, His righteousness countermands sin in my members? Where do I get (sanctification-wise) the righteousness of the law? A: Romans 3:4

*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
Romans 3:4*

- When I *walk after the Spirit* I know with unshakable confidence that I am *free from sin and functional death* (sin does get restrained in my life), and when I *walk after the Spirit* I also know, with just as much unshakable confidence that God's very own righteousness is being produced in my *members* so that what goes on in and with my mortal body is acceptable, agreeable, and pleasing unto my Heavenly Father!
- And so when it comes to installing that in your thinking, and building the confidence you have to have in order to put your position in Christ into practice confidently *under grace*—when it comes to giving you the confidence concerning your *mortal body* and the sin that is still in its members—based upon the effectual working of Romans 6:1-8:11, all the apostle Paul has to say is:

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. (Romans 8:10)

- So verse 10a states the dilemma of this final unresolved issue: what about my mortal body with sin still in its members? ... and verse 10b gives you, and states for you the CAPACITY to resolve it—and now we go on to verse 11 where all that's left is to give you some further details of the mechanics of how that is accomplished.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

- “**But**” - Notice that as we began this final 3-verse section, we had that English word of logic, “But” (:9) where it was needed to begin a section that is adverse to or opposed to being *in the flesh*.
 - But we have it again here, and at the outset it just looks as if it shouldn't be here—or at least that it is used here in a different way than it was used in (:9).
 - And in a sense it is being used in a different way—and I say in a sense, because you've got something going on here that is just something that we can do in English, and most people do it all the time, but when they do it, they really don't think about what they're doing. That is, it's just so commonplace.
- Whenever you're dealing with something that you are saying, either in contrast to something that has just been said, or in juxtaposition to something that has just been said, or whatever kind of adverse position

what you're dealing with takes to what has just been said—if you need to deal with more than one component about it or more than one section to it (or something like that), then it's appropriate to use a series of “buts”.

- You're not coming along and making each succeeding “but” a further statement of adversity or anything like that—you're simply carrying the thought over—you're simply just carrying the concept over.

- At the end of (:10) you're not done stating the adverse or opposing issue yet—you're not done yet with the issue of how you're going to handle the *body being dead because of sin*, even though *Christ is in us*.

- You've got the CAPACITY in the last part of (:10) [*...but the Spirit is life because of righteousness.*] - but you also need the MECHANICS.

- And so (:11) just continues on with the succeeding “***But***” and introduces the mechanics.

- That's more common in older English than it is presently, simply because in older English (and not just in the older English written language, but also because the thought processes seem to function differently in older English people), there was a greater capacity to keep or to collect a series of thoughts without having to pause and do sub-totals all the time!

- The way people's minds think today, if they can put 2 sentences together before they do a sub-total—that's almost a miracle!

- Most people can't handle more than 2 or 3 separate statements before they have to take a pause and collect their thoughts and make sure they've got it before going on. (And that's a problem of our age—and part of the degeneration of our language and the way we're taught to think—we're not taught to think as clearly and as insightfully and with perception and with as much emphasis on logic and everything like that, like we used to be!) Therefore, basic syllogism trips most people up today.

- And that's also why you will often see in your Bible verses stacked together that begin with the word “*For*” - and each one of them isn't necessarily a further explanation—it's like having a main statement & a bunch of sub-statements.

- And you need to deal with them as individual sub-statements—and then when you get to the end of them there’s a collective “wherefore,” usually—and that’s going to lead you into your main concluding “therefore.”

- (That’s just a typical example of what goes on.)

- Well, you can also do that same kind of thing with “*But*” - and granted, more times than not, when you either negate something or you state a clear contrast, you don’t necessarily have a lot of other information that needs to be added on—but there are other occasions (like the one we’ve got here) when it comes to dealing with the total adverse situation that is being described, you’ve got to state one aspect of it first—followed by the next aspect.

- And that’s what you got here—when you’ve got verses 10 and 11 going together, as they do, and you’ve got the premise being set forth at the beginning of (:10), the answer to it has 2 parts to it—the capacity for it to be resolved (:10b) and the mechanical means by which the problem is going to be resolved (:11).

11 But if (1st Class Condition) the Spirit of him that raised up Jesus from the dead dwell in you (and He does),

- Notice that when you’re being given the mechanical means by which your mortal body is going to get dealt with in sanctification, you are taken back to the Redeemer and His redemption—you’re taken back to the cross-work—to the death burial and resurrection of the Lord Jesus Christ!

- And without having to review everything in chapter 6, you should have all that information clicking and snapping and firing in your inner man by now!

- The Spirit of God in sanctification did something to the mortal body of Christ—and since we’ve been fully identified with Him by baptism, (and since that same Spirit of God dwells in us), then we also have that operation of the Spirit available to us as well!

- Notice you’ve got 2 phrases in (:11) - divided by one comma.

- And you’ve got this issue of the Spirit being involved in the resurrection of the Lord from the dead—and as that gets said, you’ve got “*Jesus*” in the first phrase, and “*Christ*” in the 2nd phrase—and I’m going to let you have the fun of figuring out why!

- But what I want to address is the use of the 3 personal pronouns in (:11) - “**him**” — “**he**” — and “**his**”.

*- 11 But if the Spirit of **him** that raised up Jesus from the dead dwell in you, **he** that raised up Christ from the dead shall also quicken your mortal bodies by **his** Spirit that dwelleth in you.*

- “*But if the Spirit of **him** that raised up Jesus from the dead ...*”
My understanding is that this can’t be the “*Spirit of Christ*” Himself raising up *Jesus* from the dead because *Jesus* and *Christ* are the same person!

- So it has to be the Spirit of God, Himself—that is, the Spirit of God the Father—the Spirit here is referring to the Spirit of the Father (the 1st Member of the Godhead).

- The “*Spirit of **him***” is the Spirit of God the Father.

- And when you come to the 2nd phrase of (:11) - “*he that raised up Christ from the dead ...*” - the “**he**” there is also God the Father—and when it says, “*shall also quicken your mortal bodies by his Spirit that dwelleth in you*” — the “**his**” is God the Father’s Spirit, too.

- So the “**him**” the “**he**” and the “**his**” are all talking about God the Father.

- We know the “**him**” and the “**he**” cannot refer to the Holy Spirit Himself because in the case of “**him**” we have the word “*of*” — that is, it’s the Spirit is *of* him — so you’re left with 2 other Persons of the Godhead—which tells you it’s either the Spirit of the Father or the Spirit of Jesus, and we already noted that the “*Spirit of him*” has to be referring to someone other than Jesus in order to make sense, so it’s got to be the Spirit of the Father—and in the case of the “**he**”, the “**he**” refers right back to the “**him**” of the previous phrase, so whatever the “**him**” refers to, so does the “**he**.” = God the Father.

- The only one that could be Christ, Himself is the “**his**” because Christ has been named as a proper noun before that. So it’s possible that it could be that—but to be consistent with the 2 clauses, it’s more probable and more plausible that the “**his**” is still referring to God the Father seeing that what you’re focusing on here is the out-working of the One who PLANNED IT ALL!

- The One who planned sanctification in the first place—and that’s God the Father!

- The Lord Jesus PERFORMS all the work to produce it, and the mechanical member of the Godhead who **ACTIVATES** it is the *Spirit of God*.

- So you’ve got all 3 Members of the Godhead there in (:11) - and the issue of the “*him*” the “*he*” and the “*his*” is the outworking of the One who PLANNED the whole thing—who masterminded the whole thing! (confidence!)

- So in that first phrase of (:11) you’ve got:

11 But if the Spirit of him (the Spirit of God, viz., God the Father—the Father’s Spirit) *that raised up Jesus from the dead dwell in you,*

- And He (the Spirit of God) does dwell in you—you were just told that, and you were just given that as one of those ‘parts’ in the check list (so to speak) back there up in (:9) - so that shouldn’t be a head-scratcher or a puzzle as to what that is—the Spirit of God does dwell and permanently reside in you.

- And now you’re being told something about the mechanics of what the Spirit of God did redemption-wise—that is, what He did to the physical body of the Redeemer, the Lord Jesus Christ.

- And this specific thing that He did has to do with the physical body of Jesus Christ, especially in connection with sanctification—which is to say, specifically with His burial and resurrection — (which 2 things were of special notice and particularly brought up and dealt with sanctification-wise in chapter 6) —

- see 6:4-11

- So the first phrase of (:11) draws our attention to the mechanics of what the Spirit of God did when He *raised up Jesus from the dead*.

- “*dead*” (plural of *nekro,j*!) Ha!

- And all that power, and all of the **capacity** of the Spirit of God to do that to the physical body of Jesus permanently dwells in you for a similar operation that is He is going to do to your mortal body as you *walk after the Spirit under grace!*

- And it's there in what the Spirit of God did when He *raised up Jesus from the dead* that you will find the very mechanic of **why** you can have unshakable confidence that when you *walk after the Spirit by minding the things* the Spirit of God has made you to be in Christ that your position in Christ gets put into practice, not just in your mind, but in your mortal body as well! (even though sin is still in your members!)

- So the final phrase goes on to say:

*11 ... he (the Spirit of God) that raised up Christ from the dead shall also **quicken** your mortal bodies by his Spirit that dwelleth in you.*

- And you should be drawn to this one, most important detail in the mechanics of how your mortal body gets dealt with in sanctification: the issue of the Spirit of God '**quicken**' it, just as He did the physical body of Christ on the day of His resurrection.

- Again, "*quicken*" is thought to be old, archaic, and out of date by all the modern translations—they all have: 'shall give life' or 'will give life' - treating zw|opoie,w as meaning 'life.'

- But *quick* and *life* don't mean the same thing! And the context demands something **more** than merely *life*—even if it's taken to mean *functional life*, that's not exactly the shade of meaning this context is driving at in (:11)!

- "*quicken*" (Fut.Act.Ind. zw|opoie,w = to produce alive; to bear living young; to give life to)

- Granted, the issue of being alive or having *life* has the idea of being in a state where the 'organs' are performing their functions, and the bodily fluids are moving—being in a state of action—hence, the idea is that the mortal body merely has life to it—but we already know that—and that really doesn't get us anywhere in this particular context.

- And in fact, in this sense, translating this to say, 'will also give life to your mortal bodies' really **takes you away** from the context of sanctification and into this idea that what is being said here has to do with what happens to you when you die physically—that is, the Spirit who raised up Christ from the dead will give eternal life to your mortal bodies when you are raised up in the resurrection of your body after you die! And that is NOT what this is talking about at all!!!

- Once again, the modern translations can be applauded for their consistency in confusing and corrupting a Biblical doctrine—they don't make a better translation, they make a worse one!

- And not only don't *life* and *quick* mean the same thing, but *quick* actually carries a shade of meaning that *life* does not—it carries a meaning that is critically important to this context!

- Far from being old, archaic, and out of date, *quicken* is actually the more excellent term to use for what this context is driving at—and the KJ translators knew it (they had *life* readily available to them)!

- *Quicken* or *quick* not only embraces all that the word *life* does; not only does quicken involve the idea of being alive or having life, but quicken also carries a shade of meaning that has to do with manifesting the ability to respond **without delay** or **hesitation**!

- For instance, you can imagine something having life to it, like a plant, but that doesn't necessarily mean that it is actively responding without delay or hesitation to a situation.

- You might even know of some people who would fit that description!

- *Quicken* stresses the instancy of response to such an extent that it usually indicates inherent rather than acquired power.

- Something or someone that is quickened doesn't merely have life, but MOVEMENT—they have direction, and are able to reach their objective without delay.

- And the critical shade of meaning *quicken* carries that life doesn't is the issue of animated action—of rousing into **FULLNESS OF ACTIVITY**!

- And that's what the Spirit of God does—by all that He has made you to be in Christ, and by you walking after that, and having your mind full of that—He then causes your mortal body to be *quicken*ed—to be (sanctification-wise) in a fullness of activity (activated in a way) that is acceptable to and agreeable to and pleasing to your Heavenly Father—in all that you say and think and do—in all of the details of your life—and the word *quicken* gets down into all those details!

- When the Spirit of God *quickens* your mortal body it's immediate, and its FULLY ACTIVE—and since God Himself does it, you can have confidence it gets done!

- And the real confidence-builder is in the fact that this has already happened once before—with the physical body of Christ! And because of your identity with Him, if the Spirit of God *quickened* the physical body of Christ, then He has to also *quicken your mortal body* as well—and the reason for that lies in the closeness (or better) the exactness or Biblically, the “likeness” of your identity with Christ that you got when the Spirit of God baptized you into Jesus Christ.

- So we've got in that 2nd phrase:

11 ... he (the Spirit of God—of God the Father) **that raised up Christ from the dead** (a specific operation of God upon the physical body of Christ that provided for His physical body to be changed and put back into active, functional life [or active service, active duty]—and in a sense that's true—because previous to this His body had laid on it the sins of all mankind—but in resurrection it's brought back with life in it (immortal) and with sin put off it (glorified) - and now with you being fully identified with that operation of God, and with you being a full beneficiary of the Redeemer's redemption) [he] **shall also quicken** (rouse into full, active, functional life) **your mortal** (qnhto,j = liable to death) **bodies by his Spirit that dwelleth in you.**

- And as we noted before, all 3 Members of the Godhead are brought up here.

- And we could go into a lot of study on the resurrection of Christ and what all 3 members were up to and what they did, but I don't think that would be very profitable right at this point.

- All we really need to understand and appreciate is that you've got all 3 members of the Godhead involved in this particular operation of God (as in any operation of God, all 3 members are involved). And because of whatever is being stressed within the context as that operation is being spoken about, there can be either the need or the simple declaration that: certain things are attributed to one particular member of the Godhead, and certain other things are attributed to one of the other members of the Godhead, etc., etc.

- And here in Romans 8:11, the particular issue you're after is the final detail (so to speak) to be dealt with in our minds to give us that full conviction and total conviction of the fact that when we are *walking after the Spirit*, and our position in Christ is being put into practice, the reality of what we were told back in chapter 6 concerning our *members* being made *instruments of*

righteousness unto God—that that mechanically does take place!

- **And it mechanically does take place by the mastermind of the Father who planned it all—through the mechanical means of securing the ability for that to take place by Jesus Christ Himself—and by the very member of the Godhead who, in a sense we could come along and say, “specializes” in providing a body to be able to have functional life to it—He *quickens* our *mortal bodies* and provides that functional life so that your bodies are, therefore, those *members of righteousness unto God!***

- And that’s why it’s said there and stressed there in (:11)

- It’s not supposed to be an analysis of the technicalities of the resurrection!

- It’s the issue of focusing our attention upon a particular aspect of the resurrection—and the particular member of the Godhead who, in connection with the resurrection, has the responsibility (you might say) or is in charge of making it so that the functional life of the Lord’s body in His own resurrection was intact — and if He (the Spirit of God), if He’s got that capacity, therefore, when He dwells in us, He’s got the capacity to turn our mortal bodies into functionally living, quickened bodies!

- And that’s the issue!

- **The Spirit has the capacity to give functional life to a body!** And He’s dwelling in you, so He can and He will do that to your mortal body when you *walk after the Spirit* and put your position in Christ into practice by doing that; and that’s the PUNCH to the whole thing!!!

- So you have:

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

- And all you’ve got to do now is conclude the whole matter.

- And that’s what (:12-13) go on to do:

*12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
13 For if ye live after the flesh, he shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

- And now we come to the final conclusion of the matter of our general education and edification into our godly sanctification—into how God expects us to put the position He gave us in Christ into effect—and that way is now, and will be forever more: UNDER GRACE! AND NOT UNDER THE LAW!

- The conclusion is that only under grace is there capacity to restrain sin and do good—only under grace do you have functional life—you don't have functional life by nature, God has to provide it and provide its capacity for you, and then He has to give it to you by grace whereby you can only respond to it one (and only one) way: **by faith!**

- And by doing so, not only is justification produced by grace through faith, but also sanctification (putting your position in Christ into practice) is accomplished by grace through faith!

- And by what you've been given from chapter 6:1 all the way down through chapter 8:11—there's no fuzziness in it, there's no vagueness to it, it's not a theory, there's no guessing as to what it is or how it functions, and most importantly, there's no room for your imagination or interpretation or opinion or “Well, that's just the way you see it!” kind of garbage, or anything along those lines!

- And so Paul concludes it:

12 Therefore (just what you'd expect to find—a concluding *therefore* in the 1st word position of the sentence), **brethren** (*avdelfo,j* = a brother—brothers; a term of affection that describes other believers in Christ as fellows together; that is, a fellow Christian—ex., 'Band of Brothers' - brothers in arms—Paul is addressing all those fellow believers in Christ in Rome, specifically, and all members of the church, the body of Christ generally), **we are debtors** (*ovfeile,thj* = one who owes another; a debtor), **not to the flesh, to live after the flesh.**

- Note that expression: “**debtors**” - *we are debtors, not to the flesh, to live after the flesh.*

- “*debtors*” - The excellency of this term is that it is really a concept that can be utilized in the English language in different cultures—and what I mean by that is that the way it's being used here is really as a figure of speech.

- And as you know, a *debtor* is one who owes or is indebted to another (money or otherwise); one who owes an obligation or duty—and that's the general, basic concept.

- That term *debtor* is a classic way (and it doesn't always have to be that *debtor* concept—it can use other like expressions) - but it's a classic way to express a very powerful concept when it is utilized like it is here.

- It is a word that, when it is utilized, you more often use to emphasize a positive—but you're going to use it **to emphasize a negative!**

- And you're going to do that for the purpose of underscoring the absolute finality (so to speak) of whatever it is you're dealing with.

- (I realize this is all extremely general, but that's how you begin to deal with a concept like this—and it's not only a concept in English, it's a concept in all sorts of languages.)

- And it falls into that category of a 'figure of speech' by which you would draw attention to something for the purpose of emphasizing it and getting your point across—and, of course, there's a whole bunch of figures of speech by which you can do that—ex., you can do it with exaggeration, you can do it with understatement, you can do it with irony, or sarcasm, you can be facetious, and so forth and so on.

- Well, you've got a similar concept like that going on here—because when you think of being a *debtor*, generally you think of something in a positive sense—and what I mean by positive, I don't necessarily mean positive in the sense that something is good, or negative in the sense that something is bad—but I mean positive in the sense that you are putting an OBLIGATION on someone; a positive obligation on them and you want to make sure that they understand that.

- So therefore you give them a moniker that matches their obligation; you call them a *debtor*—when banks come along and say that you owe them money when you've borrowed it, they call you a *debtor*—and therefore you go to your financial analyst and he tries to figure out your financial situation and whether you're a good risk to borrow money or to lend you money (or something along those lines), and they find that you already are up to your eyeballs in outstanding loans and you are therefore a *debtor*—and you have too many obligations right now, and they're not going to give you any more.

- Well, the **obligation concept**, of course, is exactly what's being emphasized here—but it's done in a way in which: the concept is presented—and then it's presented in the NEGATIVE!

- That's why it says, "*Therefore, brethren, we are debtors, NOT TO THE FLESH, to live after the flesh.*"

- In other words, if you've understood and appreciated everything that I've talked about and set before you from chapter 6 and verse 1 up until this point—and that's all effectually worked within you as God designed it to do—if you do, then you recognize that you have absolutely **NO OBLIGATION** whatsoever to *the flesh!*

- **YOU OWE IT NOTHING!**

- YOU DON'T OWE IT EVEN AN EXPERIENTIAL TRY to see whether you could do anything with it!!!

- You don't even owe it the time of day!

- When it makes an appeal to you, you don't even have to listen to it; you don't even have to acknowledge its presence, its existence—that's how much of a debtor you are **NOT** to it!

- And that's what's going on here—that's that emphatic underscoring of a reality by declaring the negative of it so that the positive reality of what you possess is the only thing you are going to possess!

- In other words, you're not going to entertain any thought to the contrary!

- And it's got to be stated that way because that's how God wants it ended—because the issue is that you're going to be tempted (not only from within, but from without) to do it differently!

- And if you don't get yourself settled: YOU'RE GOING TO BE A **GALATIAN!!!**

- And the opposition is powerful—and it's got *enticing words of man's wisdom* to move you, unless you are in an immovable position!

- And the conclusion of this puts you in an immovable position!

(If everything has been effectually working within you as it is supposed to!)

12 *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

- And it's all capped off by (:13) - which gives you even a further amplification of that issue:

13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

- "*if ye live after the flesh*" (in that flesh's capacity, minding the things of the flesh, walking after the flesh under that law)

- "*ye shall die*" (functional death—you will die functionally!)

- And you've got a colon there to indicate you need to stop and pause and allow that powerful, final statement to just sink in—it's air-tight; there's no squeezing through; there's no 'loophole'; no wiggle room; no room for appeal to some extraordinary extenuating circumstance; no if's and's or but's—if you *live after the flesh ye shall functionally die!* (even as a justified Christian!)

- But the concluding statement on the matter of how you are to put your position in Christ into practice fully and successfully under grace is what the final clause of the conclusion deals with.

13 ... *but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

- "*but if ye through the Spirit*" - You should know exactly what that means—that if you through the capacity of the Spirit of God and all that He has made you to be in Christ—it's not vague and open-ended to any screwball interpretation—it's not a garbage can that you can just throw any goofy idea into when you imagine God "spoke" to you—no— it's **exact**—it's been defined and identified exactly what that means! And it's through the Spirit of God's capacity by means of all He did when He baptized you into Jesus Christ and all the ramifications that comes from being fully identified with Christ your Redeemer — *if ye through the Spirit ...*

- "... *do mortify the deeds of the body,*"

- "**mortify**" (qanato,w Pres. Act. Ind. = to put to death) - and while there isn't a great deal of difference between *mortify* and *put to death*—the reason the word *mortify* is used here is because it's the word that comes to us from the Latin that takes the word death and it especially is used to emphasize the FINALITY of it!

- That's why the undertaker is called a mortician.

- He's not just dealing with death—he's the one who is the **final** individual that anybody that dies, deals with!
(He finalizes the whole thing—because he signs the death papers; files them with the government; and takes the body and puts it in the ground!)

- And when you're talking about something being not simply dead, but *mortified*—you're talking about death in its absolute finality—it's put in the ground—and all you have to do is walk away from it! (pun intended!)

“... *but if ye through the Spirit do mortify the deeds of the body, ...”*

- “*the deeds of the body*” (deeds = pra/xij = a doing, a mode of acting,
doings, deeds)

- The *deeds of the body* are not only the deeds of the body when you are *walking after the flesh*—but *the deeds of the body* are deeds of the body in connection with sin trying to use your body and the members of your body as those instruments of unrighteousness unto itself!

- And if you *walk after the flesh*, sin is going to succeed!

- But if you *walk after the Spirit*, sin is **not** going to succeed because you are going to mortify the deeds of the body.

- And that means then that the final 3 words are going to be true of you...

“... *ye shall live.*” — You will **functionally live unto God** instead of being functionally dead unto Him!

- Therefore you are functionally *alive unto God*, you are *dead to sin*, when you *walk after the Spirit under grace*—no doubt about it—you are ‘in fellowship’ with God—sin is restrained; *fruit unto holiness* is being produced by your *members*—the law never enters the picture; and it's all done **by grace and under grace**.

- Grace now is **abounding** in your functional, sanctified life—and nothing (not the power of sin in your flesh, not the world's wisdom,



- SONSHIP—Romans 8:14-15

- (slide #43)

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

- (slide #31)

- Ultra-simplistic Outline of Romans 6, 7, and 8.

- 4) Romans 8:14-39—The ‘capstone’ of our sanctification: SONSHIP—(8:14-39) begins our sonship education/edification in earnest.

- This is a doctrine or Biblical issue or Biblical concept that most, who have made any kind of a serious study of the Bible, **are** somewhat familiar with.

- That is, it’s no shock to most Christians who have put some effort in the study of God’s word, to hear that they are “*sons*” of God—or that they are “*adopted*” - the doctrine of being a son of God—even the doctrine of adoption is something that many Christians have either heard about or even studied about in the scriptures.

- But what may come as a shock is the deepness or the significance of that *adoption* and that *sonship* as it pertains to the entire Christian way of life.

- Especially shocking is that the **way** you’re to be educated as a son isn’t something God left to men to figure out—what is shocking is that God wrote a curriculum to the education—He figured out its order, its arrangement, its course of study, the subjects to be studied— and more than that, He figured out the very **sequence** of subjects to be studied!

- My understanding (and it just may be “my understanding”) is that there is a great deal of confusion in the minds of most Christians when it comes to the issue of just exactly how do we live the “Christian way of life.”???

- And because of that confusion, there is a great deal of frustration, dissatisfaction, delusion, disappointment, and discouragement that results from a plethora of ‘suggested’ ways to do it by the Christian ‘stable of stars’ of pastors, Bible teachers, authors, scholars, etc., well-meaning though they be.

- You ask the question, “Ok, I know I am justified unto eternal life; I know that I’m saved from my sins and saved from God’s wrath; and I even know that I’m sanctified unto functional life—but now what? What do I do from here? How am I supposed to live out this Christian life that I’ve been given by grace? What’s next?”

- You ask questions like that and you’re going to get a myriad of answers—and the answers will be quick in coming—and many of those answers are going to cost you some bucks!

- Many men who are known or renown in Christian circles have made their trade on this very issue—how to live the Christian way of life.

- And by the wisdom of men who traffic in at least using the Bible with a verse here and a verse there—just to give their own ideas some kind of a ‘God-houskeeping seal of approval’ - they will offer up ways and paths and ‘steps’ and doctrines and breakthroughs and books and programs and courses and studies and all kinds of things along those lines—that are supposed to be the ‘end-all’ when it comes to how this sanctified life we have is supposed to be lived successfully. (“success” being determined by the author!)

- Even the highest Christian seats of learning give tremendous amounts of time and effort in this area—which spawns all kinds of Christian counseling courses; Christian psychology courses; systematic theology courses; shepherding courses; discipleship courses; evangelism courses; worship courses; family living courses; and on and on.

- Many of them are very clever—most, today, are very entertaining!

- Accompanied by books and charts and tapes and graphs of all sorts—circles and gates and spheres and all kinds of really ingenious stuff—(only problem is, it’s all figured out by the men who came up with it all).

- Even the issue of having a “Basics Course” is fraught with these same kinds of problems—the major problem being, that a MAN and his human wisdom figures out what is “basic” and what is not—and then he figures out what order those basic things are taught in—as if God never did give this any thought of His own and just left it up to “great men of God” to figure all this out!

- And that very issue is the one thing that never seems to dawn on all these Bible teachers and writers—what if God didn't leave it up to them? what if God never did expect men (even if they are pastors and Bible teachers and Biblical scholars and seminary professors) what if God never did expect men to figure out a course of study or curriculum for living the Christian way of life?

- And I'm tired of—and I have tried all my life to get away from having to come up with a curriculum on my own—I don't want it to be a 'Well, that's just the way you see it' -or- 'Well, that's just your opinion' type thing! (I'm just not that smart!)

- Because if that's all it is—just my opinion or just my theory or my breakthrough or whatever—then it should be dismissed—no matter how smart I (or any other man) is—or how many degrees he's got - or how many times he's visited the 'holy land' - or whatever!

- And I can almost guarantee you that in the vast majority of the cases, the goal of these man-made courses and studies and books and curriculums and basics, etc., will have something to do with you being 'Kingdom ready' or 'bringing in the Kingdom' or preparing for the Kingdom—or something to do with the Kingdom of Heaven on this earth!

- Wrongly dividing and dishonestly handling God's word!

- The vast diversity of opinion on this matter really stems from a very low regard of the Bible, itself!

- But sonship education and sonship edification is vastly different from all of that—especially in regard to what the Father's business is with the church, the body of Christ!



- Sonship is a curriculum devised by God and set down in writing—in His word—in the order in which He wants it to be learned—whereby He is going to impart and instill and install His very own character in His son or daughter—so that His son will think the way He Himself thinks; and so that His son will live the way He Himself lives; and so that His son will then enter into laboring with His Father in all that His Father is doing (in all His Father's business).

- It's in the Bible itself—you don't have to go outside of it—(and here's the 'kicker') — it's all in the exact order and steps and levels and categories and so forth already! You don't have to get a verse here and a verse there and assemble the whole thing yourself!

- And one of the by-products of sonship education is that the pastor gets relieved from ever having to come up with the curriculum for godly education or godly edification—he doesn't have to figure out a chart or a system or what all the categories are and what order they are supposed to be in—because the truth of the matter is, every pastor that has done that has JUST GUESSED at it—he's just guessing—and he's guessed wrong—every categorical, systematic approach to edification has been a dismal failure in God's sight because it has not followed God's already-established, already-written out curriculum for sonship edification!

- (Which is why you will find so-called 'doctrinal' believers still asking the same old questions that any other Christian is baffled at!)

- Systematic, categorical edification is NOT sonship edification!

- Sonship edification is a grand honor and privilege of God's grace in this dispensation of gentile grace in which we live—**and you need to recognize it as the grand privilege that it is!**

- And only a handful of believers are ever going to hear what you are about to hear—and fewer still are going to be educated properly and edified the way you are about to be!

- And if the Adversary fights to keep the *mystery* a mystery (and he does) - and if he fights hard to keep saints from '*rightly dividing the word of truth*' (and he does) - and if he fights even harder to keep saints from recognizing the Bible's final authority and its sense & sequence (and he does) - he will fight his darndest [his most intense fight] to keep saints from ever being properly educated and edified as *sons of God!*

- Needful Basic Background to Sonship:

- The apostle Paul now in Romans 8 brings up for the very first time the issue of us being "*the sons of God.*"

- And I just want to get this out of the way before we go any further:

- From now on we're going to be talking a lot about being **sons** of God—but I want to just say something in connection with that phraseology—and that is this—when God refers to us being *sons of God*, and when I refer to being sons of God, I want you to know that that phrase **includes the ladies**—that is, even though you ladies are properly referred to as 'daughters,' when you take the concept of both

men **and** women and you want to talk about them as one group of individuals in regard to them being sons and daughters, in order for you to not have to say ‘sons and daughters’ all the time, you can refer to the whole category as simply “*sons*.”

- It’s much like the generic use of the word “men” or “man” or all men, or all mankind (which includes both men and women).

- And I use the “ship” suffix simply because it is the English suffix that denotes the existing state or condition of whatever is expressed by the noun in which it is attached: son-ship.

- And I want to clear this up now, because I don’t want to have to stop every time I say “sons” or “sonship” and explain that I mean all you ladies as ‘daughters’, too!

- To be sure, you ladies are included as “*daughters*” - let’s look at II Corinthians 6:18!

- Next, I want you to notice something very special about that term “*son*” or the phrase “*sons of God*”—because the truth of the matter is, Paul is not talking about us being *sons of God* in any old way—no—he’s talking about it in a very specialized way.

- First of all, when we think about being sons of God, most folks commonly don’t think about it the way Paul is using that expression in Romans 8:14.

- And the truth of the matter is, the Bible uses the word “*Son*” in many different ways—and not every time the word *son* being used in the Bible is it being used to talk about the same thing!

- For example:

- 1) Paternal/Genetic Son—Gen. 4:17 (1st use); II Sam. 19:4; Acts 16:1
- 2) The 2nd Member of the Godhead—The Lord Jesus Christ Himself—Mat. 11:27; 16:16; Luke 19:10
- 3) A son in the faith—(Timothy & Titus) I Tim. 1:2; Titus 1:4



- But most Christian folks, when it ever comes up in their thinking that they are “*sons*” of God—most saints only have an understanding of being called or referred to as ‘a son **to** God’ or ‘a son **of** God’ in connection with something that was said in the Bible—a passage that they most often times and most commonly go to when they think of themselves as God’s ‘sons.’

- John 1:11-13

- And because of this passage, most Christians only think of themselves as God’s *sons* in the sense of, or in connection with belonging to the FAMILY OF GOD.

- Because what this passage is referring to is to those members of the remnant who respond positively to the ministry of the Christ, and the kingdom gospel He presented to them—and they became believers in Christ and got justified unto eternal life.

- It’s a passage that has the basic issue of REGENERATION in view!

- And now these people (the remnant of Israel) are in the family of God—they’re CHILDREN (**te,knon**) of God through regeneration.

- So:

4) A Regenerated Son—John 1:11-13

- But it’s clear that Paul is NOT using *son* that way in Romans 8!

- Romans 8:14-17 (:16)

- (:14) “*sons*” (uī`o,j)—often times used to refer to an adult son)

- (:16) “*children*” (**te,knon**)

- Paul is making a definite distinction between being a *child* of God and being a *son* of God—because as far as Paul is concerned, being a *child* and being a *son* AREN’T the same thing!

- In other words, we, in this dispensation of grace, we’re not only *children of God* (by being regenerated and members of the family of God) - but we’re something more than that: we’re *sons of God* **by means of a specialized process!**

- The way the apostle Paul uses the word *son* here in Romans 8:14 is **different** than the way you find it in most other places in the Bible.

- And unfortunately when most people read what Paul says about us being *sons of God*—either in Romans 8 or over in Galatians 4—what most often comes to their minds is that passage in John 1:12

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

- But you DO need to recognize that God does, indeed, refer to you as a “**son**” in the Bible—but there is a very special issue in connection with it that sets it apart from anything else, and every other category of *son* that exists in the Bible!

- Here in Romans 8:14, Paul now brings up the issue of us being “*the sons of God*” - but as he does it, he makes it clear that it is a very special category of *sons*—not only because he distinguishes it from being a *child* of regeneration—but also because he attaches one very specialized issue on it that sets it apart from all other aspects of being *sons* in God’s word.

- And it is a dispensational issue!



- Notice that special issue of how you got this sonship status:

- (:14-15) (:15) - “... *but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*”

- Galatians 4:1-6 (:5) “... *the adoption of sons.*”

- The sonship Paul is speaking about in Romans 8 is a sonship status we received by means of **ADOPTION**—we are **adopted** *sons* of God!

- And you need to have an understanding and appreciation for what it means to be a *son of God* **within** this present dispensation of grace.

- You need to appreciate the fantastic liberty you have from the flesh and from a system that appeals to your flesh—you need to appreciate how God deals with you and treats you as a son—an adult son—an adult adopted son, in this dispensation of Gentile grace!

- And that's the 5th way that the word "*son*" is used in the Bible:

5) **ADOPTED SONS OF GOD**—Rom. 8:14-15; Gal. 4:5

- You've got to realize and appreciate that sonship is not merely the issue of being a member of the 'family of God!'

- And you've got to appreciate that the Father has 2 ways of dealing with His heir: 1) as a child and 2) as a son—an adopted son!

- And not only does the Father deal with them differently and not only does the Father recognize this 2-fold difference in His heirs; but Paul also makes a distinction between "*children*" and "*sons*."

- Children have RESTRICTIONS placed on them—sons have LIBERTY!

- And when your Heavenly Father deals with you today as "sons" - He is dealing with you and treating you as an ADULT son, not as a child any longer!

- And when the Father treated His heirs as children, He did so under the law—under the tutor & governor system of the law.

- And that means that God has 2 basic systems of operation in dealing with His heirs:

1) Children—in "time past" under the law with its system of tutors and governors.

2) Adult ADOPTED Sons—in this "but now" dispensation of grace in which we live—with freedom and liberty through the ministry of the Holy Spirit (i.e., by means of walking after the Spirit, minding the things of the Spirit, being in the capacity of the Spirit, and all that you've learned so far in the doctrine of your godly sanctified position in Christ!)

- I just want to take a few minutes and make sure that we really do have an appreciation for and an understanding of this specialized and unique method of God our Heavenly Father that He utilizes in order to make us sons in His sight—and that highly specialized issue is this issue of **adoption**.

- Romans 8:14-15 (:15); Gal. 4:1-5 (:5)

- Far from being a term we use today to merely indicate taking a child that is born to someone else, and for whatever reason that child is given up by the birth-parents (either by choice or by force or by some other cause such as the death of the parents) - and then the child is brought into another family through the court system and adopted as that family's own child—*adoption* as it is used in the Bible is far different from that.

- For example, in our western, 21st Century frame of reference, we think of adopting a child out of pity and love for that orphaned child.

- Therefore, a lot of adoption of children today has to do with emotion—(certainly not all, but a lot of it is).

- And that's not to say that's wrong or that there is no emotion or sentiment involved in *adoption* Bible-style (so to speak).

- Truth of the matter is, there **is** sentiment involved in our *adoption*—but that sentiment is **godly sentiment**, not human.

- But my point is that the reason for adopting a child today is rarely the same—or rarely with the same point of view as it was in the ancient world—both Greek and Jewish!

- When the apostle Paul says that we are adopted sons in Romans and in Galatians—

- Romans 8:15—“... *but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*”

- Galatians 4:5—“... *that we might receive the adoption of sons.*”



fix,

- “*adoption*” (ui`oqesi,a = from [huios], “a son” + [ti,qhmi] = to

or place or set—hence it is a t.t. [legal term] used to indicate the legal standing as a son)

- And perhaps the most astounding or shocking aspect of ancient adoption is the fact that adoption didn't just pertain to sons that were outside the family and brought in from some other family—no—ancient adoption included the family's own genetic sons by blood!

- Instead of operating from a basis of emotion or sentiment—well-meaning though it may be, and very well thought out though it may be — in the ancient world, adoption of a son quite often had in mind the affairs or the purposes or the welfare—or we might say, the welfare of the family’s name and the family’s business in mind.

- And [huiiothesia] (*adoption*) as it was practiced by the Greeks and Romans was a legal procedure that put a man in every respect in the position of a son by birth to him that had adopted him, so that the adopted son possessed the same rights and privileges and liberties as the father’s natural son.

- But often times this was done for the sake of the father’s name, and/or the father’s business. (not so much for pity or sentiment)

- The father would want a very strong son—and most of all, he would want a son that would possess the wisdom and the thinking of his father.

- And the father would also want a son who would be able to take his business and carry on that business, not just any old way—but to carry it on exactly as the father, himself would!

- And so the father would look over his sons, and if he found one that was willing and able to be educated as his son, in his father’s business—then the father would adopt that son and begin personally teaching all about his business, along with the way he (the father) thought, and pass on all his wisdom and experience to his son—so that his son would take on his father’s thinking, and living, and then **as** he labored in his father’s business, all of his dealings were as if it were the father, himself who was engaged in the business.

- It would really be, “Like father, like son!”

- But sometimes the father would look over his own, natural born sons, and still not be able to find one with the will, the drive, and the ability to be educated properly as his son—and in that case the father could look **outside** the family and find a child that would fit the bill (so to speak), and he would then adopt that unnatural born son as his adopted son, and then educate him to enter into laboring with the father in all the father’s business.

- And this was done so that the integrity and the success and the character of the father and the father's business could be successfully passed on from generation to generation—and it was a way to not only keep the integrity of the father's name and the father's business strong, but to insure that it would continue getting even stronger and more powerful as time went on—in other words is was a way to insure the father's business against corruption and weakness and attack and ultimately, failure!

- In the Greco-Roman world an unadopted child differed very little, oftentimes, from a slave.

- But when *adoption* took place, the change was dramatic!

- The adoption procedure was usually a pretty formal affair with a lot of symbolic tradition contained in it.

- It usually involved the child exchanging his clothing—the toga of his youth was taken off and he had put on him the toga virilis—the toga of his adulthood.

- The adopted son would receive his father's ring—which gave him the same authority over his father's business and holdings and money—and it gave him the same powerful stature as his father in the eyes of his country.

- (remember this had to be done, even with a natural-born son!)

- And the result of all this ceremony of *adoption* was that the son would now enjoy all the rights and honor and privileges and liberty as that of the father.

- But perhaps one of the most striking aspect of being an adopted son in the ancient world had to do with the position that the son had only through being adopted—that is, (and this is critical), an adopted son **had a far stronger position** than a natural-born child—he had a permanently fixed, powerfully strong legal standing that was greater than any naturally-born son or heir that hadn't been adopted!

- And that was a huge deal in connection with estates and wills and contracts and all the legal issues surrounding the father's holdings and the father's estate!

- In fact, an ancient Roman-Syrian lawbook lays down the principle that a father can never put away an adopted son, and he cannot put away a real (natural-born) son without good legal grounds.

- And the remarkable fact is that the adopted son held a stronger position than the son by birth!

- In fact, this Roman-Syrian lawbook actually gives an account of a natural-born son who had been put away by his father, and then restored to favor with his father—but then he did something to get himself put away a second time!

- And in this account the natural-born son complains that this second rejection by his father is illegal—inasmuch as his restoration to favor put him on a level with an **adopted son** who cannot be turned away in that fashion!

- And these are just some of the issues concerning the particular frame of mind behind the concept of *adoption* as it was used in the ancient world—and as it is being used by Paul in Romans 8.

- But perhaps the most critical thing of all to keep in mind in dealing with being an adopted son of your Heavenly Father is that when a child gets adopted as a son—he's considered by the Father to be an **ADULT SON!** And therefore he now has greater privilege and greater advantages, and most of all he now has the **freedom and liberty** that goes along with being an adult son!

- And that means that the Father is going to treat his adopted son DIFFERENT than He would treat his unadopted child!

- And when we're talking about this Biblically, that difference has to do with how the child (during childhood) was being raised—and that was under the system of tutors and governors—and all that was how a child was raised under the law!

- That's why this issue of sonship education is a dispensational issue—because a child who was under the system of tutors and governors could NEVER be properly raised or properly educated as a “son”!

- And if you are *under the law*, you're finished from here on!



- Adoption—to adopt = to take a child into one’s family through legal means and raise as one’s own child.

- But the twist on adoption from how we think of it now as to how it was thought about and utilized in the ancient world—in both the Greek and Hebrew world at the time the Bible was written—is that you not only could adopt a child that was outside of your family to begin with, but you also had to adopt your own natural-born children as well!

- And it’s **critical**—absolutely critical that, before you ever begin your sonship education, that you firmly understand and appreciate **why** a father had to adopt his son in the first place—in other words what in the world is the **purpose** of adoption?

- And the answer to that is that a father adopted his son in order to install and instill his wisdom into his son for the purpose of the son to labor with the father in all the father’s business.

- And you need to realize that this isn’t a “take it or leave it” issue without consequences—in fact the consequences are going to be **serious**—and they are going to be **ETERNAL!**

- I sometimes get the impression from some folks—when it comes to their sonship education—that they have this idea that it really doesn’t matter all that much—that the really big thing is to make sure they are saved and justified and going to heaven when they die.

- And that the judgment seat of Christ really isn’t all that big of a deal—and that it really only will deal with how much sinning I did vs. how many good works I did—and somehow they’ve got this false impression about the judgment seat of Christ.

- And along with that is this idea that, “Well, hey, after all, we’re all going to the same place anyway, and we’re all in the same body of Christ—and doesn’t the Bible say something like “*then I shall know even as also I am known*”? I’ll just do what I want to do now and I’ll get all the education I need when I check out of this life and meet the ‘Big Man upstairs’! I don’t need to worry about any of that now!”

- Well, if that’s your attitude then you’re deceived, duped, subverted, and most of all—**STUPID**—and I Cor. 13:12 isn’t talking about what you think it is at all!!!

- If you think of that passage in connection with this issue, then you don't know what you're talking about because that it totally irrelevant to this.

- But the truth of the matter is, if you don't get the education—and get the education now—**you can't labor with your Father in what He's going to be doing throughout eternity!** You'll be there—but you won't be fully engaged and laboring with your Father in His business for all eternity!

- And those who say or think they can just 'leave it' when it comes to sonship really don't have a clue as to what adoption is for in the first place—because you could never say that if you knew what adoption was for!

- The whole reason why a father adopts his child and makes him his son is so that he can participate with his father in his business—he's going to get his vocational education and training—because the Father has a vocation—He has a business, and His children are naturally supposed to be desirous of participating in His business and have a vocation in it.

- And any child can opt out of it if he wants to—he'll still be a child—he can come along and say, "Dad, I don't want the education" — and he'll still live with his Father forever—and that doesn't mean that he will be sitting in a corner with a dunce cap on doing nothing or anything along those lines—but the issue is that he won't be in a position whereby he is expressing and exercising the authority and the knowledge and all of the vocational training that his Father had for him to become a 'mover and a shaker' (so to speak) in his Father's business.

- AND THAT'S FOREVER!!!!

- And that understanding really comes from understanding the issue of adoption as it exists all throughout the Bible—in both programs—in God's program with Israel and with His program with us, the members of the church the body of Christ.

- And there are things sitting in God's word—all throughout God's word—that describes why a Father adopts his children—and why God, therefore, looks forward to the time of adopting His children in His program with Israel, and why in His program with us, He's given us *the adoptions of sons*.

- It all has to do with the fact that He has a business He's running—and you've got to understand what that business is in both programs—and the details of His business in both programs, because it's a business that comes

along and defines the fact that there is a vocation for the children to have in the business—and the definition behind the business makes it so that, in order to occupy positions within that business in order to carry it out, **an education is needed!** (You don't have it by nature!)

- And that's what adoption is all about in the first place!

- That's what a child is looking forward to all the time he is going through childhood—he recognizes that there's a door out there (so to speak) that he's waiting to be able to go through—and he's getting closer and closer to it every moment of his childhood [and this is only an illustration, the Greek never used it and neither did the Jews ever use it—I'm just describing it that way] — but it's like that door out there, and he sees it and knows it's there and as soon as his Father comes along and tells him that the appointed time has arrived—he's going to be able to open that door and walk through it—and when he does that, everything he's been looking forward to as far as the joy and the grandeur of participating in his Father's business is now going to begin to unfold.

- And it's got stages and levels to it that the curriculum follows, but the main thing right now is the fact that all the time that a child is a child, he's looking forward to getting out of childhood—not just for the liberties and freedoms issue or even to get out from under the *tutors and governors* (because he recognizes that the *tutors and governors* have a job to do and he recognizes what their job is, and he's supposed to benefit from their job all the time he's under childhood) — but he recognizes that this is all preparatory—it's all preliminary training (so to speak) in order for me to be put into a position whereby my Father is now going to tell me about His business—I'm not just going to know he's a lawyer or a doctor or a blacksmith—but He's going to now begin to train me and educate me **to do the exact same thing He's doing!**

- That's going to be my vocation; that's going to be my profession!

- And that's why the child, when he receives *the adoption of sons*, cries "***Abba, Father!***"

- The whole thing comes down to the purpose behind adoption—and if Christians don't know the purpose behind adoption, they might as well not be taught anything about it! Because it's going to be meaningless to them!

- And even though I have said that sonship is a dispensational issue—the fact of the matter is, it's dispensational only in the sense of understanding and appreciating what the Father's business is in both programs, and that we now have already received *the adoption of sons* and Israel won't until their program gets resumed and fulfilled. (The Father isn't treating us as children, but as sons!)

- And even though the word *adoption* only occurs in Paul's epistles, that doesn't mean that the issue of *the adoption of sons* **wasn't** something that was supposed to take place in God's program with Israel—in fact, you can actually go back and find places that tell you and teach you what adoption as sons is all about **in** Israel's Scriptures!

- Remember that you don't have to find the exact word for God to be able to instruct you on what it means!

- The word *adoption* is actually a word that encompasses the entire issue and all the matters that pertain to the time in which a Father takes His child unto Himself to begin his vocational education and training, and to carry it out—and *adoption* encompasses all of that.

- You don't have to have the word *adoption* being used in a context for the issue to be addressed or spoken about or for that issue to be taught.

- see Romans 9:1-5 (:4)

- see also the time in which after God had dealt with Abraham and developed the nation of His own creation—the nation Israel—and after God had brought to pass all that He spoke to Abraham about as the nation was to go down into the horror of great darkness—and after the 400 years was over with and then the nation has developed and God tells Moses to go back in



- see Exo. 4—(after Ch. 3 and God dealing with Moses according to His Jehovah name and all that) — and then in Ch. 4 after God straightens Moses out in connection with all his objections and misgivings about being God's deliverer before Moses even appears for the first time before Pharaoh, notice something often overlooked by most folks when they read what God says to Moses

- Ex. 4:19-23!

- Israel is now in a position whereby God has provided for them to begin to be educated by Him in His business!

- They're in a position where He's ready to adopt them! And to begin their sonship education!

- And you don't have the word *adoption* being used there, but you do have all the issues involved in adoption going on!

- And the most fundamental aspect to determine their readiness for all that and everything, was their education in God's Jehovahness and grace!

- And that's why that commences here and gets underway and all takes place from the time God sends Moses back in to Egypt until they get to Mt. Sinai.

- And that occurs in those 2 Phases that we've gone over before.

- And that's what's going on—in fact that's one of the things they're singing about in that song they sing after they once go over the Red Sea in Ch. 15—that song is sung in preparation and readiness to go into that land—and to go into the Sanctuary that God has set up by His hand (see :13-18 [:17])

- And then they begin to function in accordance with God's business in the repossession of the earth—and they're supposed to do that as sons!

- So you need to realize that you can just drop out of the education as sons; but be advised: you do it at your own peril—and there will be an eternal, never to be undone, unchangable consequence!

- The law is actually a system of dealing with people, not as adults, but as **children**—it is a “*tutor and governor*” system—which is how you deal with little children—how you deal with immature, irresponsible children that you’ve got to put a check & balance system over just to keep them in line and to chasten them and discipline them and in many way restrict their fellowship with the parent in many of the activities of adults.

- And that’s how God dealt with his people, Israel, under the law in “time past.”



- So let’s look at that ‘*tutor and governor*’ aspect of the law over in Galatians.
- Galatians 4:1-6

- The *tutor and governor* system is actually another function or another aspect of the law—(as we have seen several functions and purposes of the law so far in the book of Romans).

- And this is another one of those functions—not just that the law manifests sin, or that the law makes sin known, or that the law makes sin exceeding sinful—but here the law is a *tutor and governor* over the child under that law in which certain restrictions are placed upon the child who is under that law and the child doesn’t have the opportunity to enjoy certain liberties.

- And one of the great privileges you have as an adopted son is the privilege of making decisions on your own!
(And we’ll see more of that as we go on.)

- And you need to recognize that the father doesn’t deal with his son in childhood as he does when his son is an adult.

- And just as (:2) says, there is an **appointed time** when the father begins dealing with his son as an adult—and he doesn’t employ the same tactics and the same methods that he used with his son in childhood when he was bringing him up and dealing with him in an immature, irresponsible state—in other words when the child was a “minor.”

- And a minor has a lot of restrictions put on him—and justly and rightly so. He doesn’t get the liberty and responsibility to do things on his own.

- Children have to be watched constantly and told what to do!
(and that’s exactly what being under the law is like!)

- Well, one of the ways that the child (the minor) was dealt with by the father when he was still in childhood was to place him under a “tutor.”

- And this is a term we are all familiar with to some degree.

- You most commonly think of a tutor as someone who gives you some kind of private instruction or private lessons in math or English or history or chemistry or music or some other subject.

- But as it was used in the ancient world, and as it is being used by the apostle Paul here in Galatians, the *tutor* is a person who has been entrusted by a father to bring up his child in the basic, elementary education that that child needs; **and** the *tutor* has also been entrusted to employ a measure of discipline and chastening on that child in connection with especially teaching him **RIGHT FROM WRONG!**

- And you can see that the way we commonly think of a *tutor* does have some of these characteristics, but we have kind of taken a lot of things **out** of that word *tutor* that were originally part & parcel of the tutor’s job!

- A *tutor* was far more than just someone who helps another person out in a given subject in school!
(That’s a very **limited** use of that word!)

- In fact, even when Shakespeare wrote during the time of the KJ translators, and you find the word *tutor* being employed, it had a far greater and far larger scope to it than being just someone who comes along and helps you out in a subject at school.

- That *tutor* was a person (actually persons) who were in charge of providing you with a basic education, **PLUS** they also had the ‘**strap**’ on his belt (because he’s also teaching you right from wrong) - and if you stepped out of line, he’s entrusted to chasten you (with the strap or ruler or whatever.)

- And you came to **FEAR** the tutor—children were afraid of him and were in fear of him—(see **Rom. 8:15a**)!!!

- The *tutor* was the individual who put the **fear** and the **motivation** of the father in the child.

- And under the law, that's how you operated and were dealt with—because if you didn't perform, not only would you lose the blessing, but at the same time you'd also get all the curses!

- And you need to really appreciate that the basic understanding of the *tutor* is that the *tutor* is entrusted with giving you a basic education in knowing right from wrong, **AND** he's in charge of disciplining you when you don't do what's right and you do what's wrong—or he can withhold from you something that you want, if you don't do what's right.

- “governors” - the governor.

- A *governor* is a little bit different. When you think about a *governor* (not as a person, but as a thing) - like a governor on an engine, it's a kind of gizmo that is used to regulate the gas or steam or water or whatever, to ensure an even and regular motion.

- And when you bring that over into talking about a person called a *governor*—he's the one who governs what you do and where you go and when you go—much like a pilot or steersman of a ship.
(see James 3:1-4 (:4))

- The *governor* comes along and tells you what you can do in certain situations—and actually what we're after in the concept of a *governor* is that the main issue involved in a *governor* is the issue that the *governor* is the one who comes along and **MAKES DECISIONS FOR YOU!**

- In the childhood situation with the father, the *tutor* was entrusted with the basic education and discipline of the child for a given amount of time during the day (say from 9:00am until 3:00pm) - but the *governor*—he lived right in the house—he was there all the time!

- And the *governor* was the one who was entrusted with the overall supervision of the child 24 hrs. a day!

- And the *governor* determined how the child would be entertained; determined what sports the child would play; the *governor* determined where the child could go, etc.—that is, **the governor made all the decisions** of that child—and in order to do anything, that child had to come along and **ASK** the governor if he could do it or not—not so much on the basis of whether it was right or wrong, but the *governor* made the decision—the child didn't have any liberty at all!

- In essence, the governor oversaw the child's overall **WELFARE**, and made decisions for the child with respect to what was to the benefit of the child.

- Now, that's the situation in connection with a father treating his heir as a child—and that's why Paul comes along and says,

“... *as long as he is a child, (he) differeth nothing from a servant, ...*” Galatians 4:1

- A servant is TOLD what to do; what not to do; given orders; etc., and Paul is saying that's how a father treats his child, even though that child, being the heir, is lord of all. *But is under tutors and governors until the time appointed of the father.* (:2)

- Notice it's in the plural (*tutors and governors*) - and that's because the *tutor* and *governor* principle stays with him as he grows through childhood and adolescence.

- And I've got the age of 22 on the chart because that's the age that or the line of demarcation that the Greeks were using in Paul's day.

- They said that the span of the age of childhood was from 0—22. And even our system of education today still operates on that principle—22 is about the age you get out of university. (Even though no child from about the age of 12 on wants to think of himself as a child—he's an adolescent.)

- By the way, even our laws and system of governing today recognizes the age of about 18-21 as the line of demarcation whereby one becomes treated as an adult, (no longer a minor).

- And one other very important thing to recognize about this issue of being a child with *tutors and governors* over you—and that is that in all of the issues that surround childhood, all those things actually **RESTRICTS the child's FELLOWSHIP with the father!**

- The *tutors and governors* come between the child and the father—the child actually sees more of the *tutors and governors* than he sees or spends time with the father.

- But that all changes when the father no longer is treating his son as a child, but begins treating his child **as an adult son!**

- And you need to see that, just as Paul lays it out in detail in Galatians 4, that the one issue in the father dealing with his heirs as children was that time in “*time past*” under the law system when, because of the law, the father’s fellowship was restricted by the *tutors and governors* system of that law.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

- Under the law, the fellowship with the father was restricted to only learning **about** the father—you had no right to make decisions on your own—and if you messed up, you’d get the rod of chastening—and you were always stuck (education-wise) with the basics, with the fundamentals—and always under the threat and **fear** of suffering the consequences and the cursings for doing something wrong.

- And that system of operation existed until a particular time—and at that time an entirely new system of operation was brought in.

- And that entirely new system could be encapsulated in that term: **LIBERTY!** It’s liberty from that law system of *tutors and governors!* (see Gal. 5:1, 13)



- And one of the most basic and fundamental issues in sonship education is the removal of that tutor and governor system and the father then dealing with his adopted adult son **PERSONALLY** himself, when it comes to the further education that the son needs, and allowing an intimacy of fellowship now with himself because the son is now in a position to appreciate it—and one of the grand results and privileges will be allowing the son to have great liberty when it comes to making decisions on his own in the details of his life.

- And if you think about it—an adult (like you) doesn’t always call up his Mom or Dad and ask their permission to make decisions in the details of their lives.

- If you do—then you are probably an **abnormal** son or daughter! (Like, “Hey Dad, should I buy a new couch for our living room?” Do I have your permission to do it?”) [But that’s how most Christians act!!!]

- Now as you go through the whole curriculum of your sonship education you are going to learn a whole bunch of things in regard to the **liberty** you have as a son—but one of the main things I want you to focus upon right now is the issue of the great liberty you now have as a son to make **decisions on your own!**

- And we, as adopted sons in this dispensation of grace, (in stark contrast to being *children* under the *tutor & governor* system of the law in Israel's program)—sonship in this dispensation of grace is the basic issue of God now giving **you** the responsibility and the liberty and the privilege of making decisions **on your own** concerning His will in the details of your life.

- And that liberty of making decisions on your own is totally compatible with sonship—with a Father and an adult son.

- And this is vastly different than under the *tutors and governors* system under that law.

- Because under the law, the children of Israel had set up for them a system of judges that would be charged with all the decision-making for the members of the nation of Israel—everything was decided FOR them—they were not left to making any decisions on their own!

- And the judges would hear the case and then make a discerning interpretation in connection with the law, and then tell that individual what God will is.

- And the way in which a member of the “*CHILDREN*” of Israel had to determine God's will in a particular matter, if it was a difficult case, it could go all the way up to the high priest—but that Israelite couldn't make that decision on his own—in fact he had a system set up within the nation of Israel that allowed for him to go to a tribal head (a prince), and if that didn't work, then he could take it to a higher set of judges, and if that didn't work, then he could take it all the way to the high priest who had the breastplate (called the *breastplate of judgment*) which contained the Urim and the Thummim (the lights and perfection) - and the high priest could cast the lot for that case and discern God's will.

- But there wasn't any freedom or liberty for an individual Israelite to make a decision on his own with respect to the will of God in all the details of his life!

- And the reason why an individual Israelite had to do that is because of this *tutors and governors* principle.

- But that's NOT the way in which a member of the church the body of Christ is supposed to operate today—because there isn't anybody around anywhere with a Urim and Thummim (no matter what they think they have in Salt Lake City)!

- In fact, a pastor of a church has NO RIGHT to tell you what the will of God is in the details of your life—and if he's doing that—and if you approve of doing that—then he is your tutor and governor, and you are resisting to act like a son and you're determined to act like a child!!!

- And when you do that, you're acting like a child—in fact, you're acting like a stupid child!

- But, sadly, that's exactly how most of the members of the church the body of Christ are acting today—and that's what many pastors think their job is!

- see I Tim. 4:1-3

- The truth of the matter is, the doctrine of sonship is one of (actually, it **is**) the most misunderstood and neglected doctrines in the entire dispensation of grace!

- All that most Christians ever get (if they ever get this) is the idea that they are sons—but they never get how they are supposed to **LIVE** as sons; how to function as sons to God's honor and glory!

- And you have it right now—you don't have to wait until this life is over and you get displayed as sons in heaven—we have the privilege of doing so right now!

- And God expects us, as sons in this dispensation of grace, to **act** like sons; to **think** like sons; to **live** like sons.

- And all throughout our epistles (from Romans—Philm.) everything the apostle Paul teaches us—every exhortation he gives us—is all in accordance with us **being** sons, and walking as sons, and living as sons.

- Therefore you are not to expect God to treat you as children—you are not to live like children—don't expect God to treat you as He did His children of Israel in "*time past*" when He had them under that *tutor & governor* principle of the law!

- Expect God to treat you as the adult sons He's made you to be!

- And there are a number (a whole bunch) of differences between what it means to be treated as an adult son verses being treated as a child.

- Many of which you will encounter as you go through the curriculum for your sonship education—but for now let's just look at a few.

- (1) Freedom from fear motivation. (Rom. 8:14-15)

- As a son, you don't have "*the spirit of bondage again to fear*" - and the *spirit of bondage* is that law system with its *tutor and governor* structure (SOP) that God utilized in "*time past*" with His nation Israel as His heirs.

- And that's called *bondage*—the law was a *yoke of bondage* (as Paul describes it in Gal. 5:1—and as you have seen it to be in Romans 7).

- The law binds you to sin's mastership.

- It binds you to only operate on the weakness of your flesh.

- But now you need to understand and appreciate that the law not only has that kind of bondage to it, but it also has bondage to the issue of a *tutor and governor* system.

- And it binds you to being treated as an immature, irresponsible child—and to be subject to extreme discipline, strict discipline for failures, etc—it binds you to a restricted relationship with God your Heavenly Father—it binds you to great limitations on what you can know, what you can learn, and it binds you to not being able to function on your own as an adult.

- The law has a great number of ways in which it can bind you— and therefore it's called a *spirit of bondage*!

- And that law—under its *tutors and governors*—also binds you to the issue of fear as the reason for why you do things!

- But under sonship, you have liberty—you are free from that being motivated to do things because of fear—and that’s a marvelous privilege of God’s grace to you!

- And for us as sons—we now have the freedom from that *tutor and governor* operation—and when it comes to learning what God wants us to learn in this dispensation of grace, He’s not dealing with us on the basis of a *tutor* that’s got a strap on his side (or a rod of discipline), and when you don’t learn what you ought to learn or you don’t conform to what you have learned, he comes along and chastens you and disciplines you and so forth—because that’s not how you deal with an adult, that’s how you deal with a child!

- And God hasn’t put a supervisor over us that tells us what we ought to do—what God’s will is in these particular matters—or who makes all our decisions for us (what we should wear, where we should go for entertainment, etc., etc.)



- We’ve been delivered from all that—we’re free from all that and we’re not bound to that childhood state—we have the liberty of adulthood!

- And you need to appreciate—really appreciate—just how **great** that is!

- You need to appreciate that living under the law system and the *tutors and governors* system—none of that was designed to be ‘wonderful’ — **SONSHIP** (with all its adult sonship liberty) **is wonderful!!!** The liberty of grace!

- And the most foolish thing any member of the church the body of Christ could ever do—is to, in view of who God has made you to be “in Christ” and given you the position in Christ He’s given you as adult sons—is to go back and live like that—under that law!

- So we have as our first major & fundamental contrast or distinction or benefit of being treated as sons in this dispensation of grace as opposed to the childhood treatment of the children of Israel under the law’s system of *tutors and governors*: 1) Freedom from fear motivation. (Rom. 8:14-15)

- And you can go back to passages in God's program with Israel—especially passages back when that law system was brought in there in Exodus and Leviticus and Numbers and Deuteronomy where God had Moses tell Israel that certain things were taking place so that the *fear of God* would be in their hearts!

- See Ex. 14:13-14 & 15:15-16
compare that with
Lev. 19:3, 14, 32; 25:17

- The way the entire law contract was set up was to effect proper behavior through the motivation of FEAR—you step out of line you get judged, cursed, punished!

- *“He that despised Moses' law died without mercy under two or three witnesses:” Hebrews 10:28*

- The truth of the matter is that in view of what God has given you by His grace in Christ Jesus, the motivation for you and I to live as sons in honor and as well-pleasing in God's sight is the issue of love, gratitude, thanksgiving, and appreciation for what God has done for you by His grace! (Titus 2:1-11 [:11])

- IF GRACE ISN'T MOTIVATING YOU, GOD ISN'T MOTIVATING YOU!!!

- Another Liberty you have as an adult son:

- (2) Freedom from the rudiments of the world.

- This issue is one that is very large and deals with a whole bunch of things—but the gist of the issue is all that involves being brought under the bondage and mastership to a strictly regulated “religious” lifestyle in which you observe days, months, times and years—and you use rituals, ceremonies and observances—like water baptism, physical circumcision, holidays (holy-days), dietary regulations and so forth and so on.

- Gal. 4:3, 9; (*elements* = **stoicei/on**)
- Col. 2:8, 20-23; (*rudiments* = also **stoicei/on**)

- These are called *elements* and *rudiments* because of the nature of how they are directly associated with childhood training and childhood teaching aids!
- They are only shadows without substance—they are signs & wonders designed to impress children!
- They are the observance of special days, special places, special buildings, and special events—used to teach special-needs children!!!
- But today, God is not treating you like a child, He's treating you like an adult—and He doesn't utilize things like that with you today—in fact if that **is** being utilized, you are to understand and appreciate that those things are NOT of God, but of men—they are counterfeits and fakes—and they are dishonoring to your Heavenly Father!
- And you can go ahead and find more out about this on your own.



- Another liberty you have as an adult, adopted son:

- (3) Freedom from governorship and limited decision-making.

- Far from being wonderful and praiseworthy, being under the system of *governors* under the law was a life of bondage to always having someone else make your decisions for you!
- And you can go back and read throughout God's program with Israel after the law was brought in on them—you can find places where the average Israelite had to go through the judges system and the Sanhedrin and the Priest and High Priest, just to ascertain what God's will was for them in a particular matter.
- And as you do you realize that the average Israelite didn't have any opportunity or privilege of operating outside of that system—a system that was a part of the childhood treatment.
- And really of all the things that sets sonship apart from childhood—this one is the one that shines the brightest, (or at least should shine brightest in your thinking!)

- (And all we're going to do here is just touch on it, because it will be one of the great issues that we will be looking at very closely as the curriculum begins to get underway in our sonship education.)

- Romans 12:1-2

(:1) - Notice right off the bat, you're not being commanded as a governor or a tutor—you're being "*beseached*" - why is that? because under the law; under the tutor and governor system you weren't beseached—you did what you did out of fear—and one thing about being beseached—LOVE beseeches!

- The law comes along and demands and threatens! (see Philm. 8-9)

- (:1) is the issue of living a Christian life that honors and pleases the Lord—which is done on the basis of properly responding to *the mercies of God*—and these mercies aren't something to be guessed at! (You should [and you will] know exactly what those mercies are by the time you get here!)

- And you are to *present your bodies a living sacrifice, holy, acceptable to God*—and how can that be done? In order to be a sacrifice you've got to be put to death, and you should know by now that God did that when He baptized you into Christ—God had to kill you first—and He did that "in Christ" — and He raised you from the dead in Christ, too.

- And your position in Christ is that you are a *living sacrifice*!

- And that issue of you being a *living sacrifice* that is *holy*, and *acceptable* or pleasing unto God is all that you've learned about in Romans 6, especially—i.e., to *yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God*.

- And notice that is your "*reasonable*" service—it's not your "COMMANDED" service! That's not your "DEMANDED" service—it's your *reasonable* service.

- It's as if God comes along and pleads with you and says, "In view of all that I've done for you by my grace; isn't it REASONABLE??? that you live unto me?"



- (:2) - **The mechanics**—and the issue of being *not conformed to this world: but being transformed by the renewing of your mind*—that's all a sonship issue of putting your sonship status into practice—you've got doctrines given to you as sons, to renew your mind with—but look at the privilege it gives you...

- "... that **YE** my prove what is that good, and acceptable, and perfect, will of God." — that's your privilege as a son!

- Notice it doesn't say, "Go to the pastor and ask him!"

- No. It says "*that ye*" (and individual member of the church, the body of Christ) might prove the will of God—you're supposed to do that!

- And do it on the level described here—not just a general level—but with a level of **expertise**—down to knowing and understanding with the wisdom of your Heavenly Father in any given detail of your life what is *good* (and all the degrees of lesser good) - what is *acceptable* or pleasing (and all the degrees of lesser acceptability) - and what is *perfect* (and all decisions that would be less than perfect!

- In other words, this is describing a son having the exact same standard of values of his Father—what God values and esteems!

- To put it even simpler—you learn what God loves! (And what He loves, becomes what you love!)

- This is describing sonship decision-making skill!

- And from Romans 12:1 ff, Paul begins to teach God's norms and standards to you so that as a son you have the privilege of proving those *good, acceptable, and perfect* norms and standards and values in the details of your life—that's your privilege as a son.

- And it's absolutely critical that as we go through this doctrine and this curriculum for our edification as sons that you never, ever take what I say as being the truth of the matter, just because I'm a pastor and just because I say it—no—that's all a thing of the past—sonship demands that each issue of it is fully established and fully and effectually working in your inner man because of the very words on the pages of God's word. And if that isn't the case with you, then you don't do a thing—you just stand where you are!

- You are a son of Jehovah-God—and in sonship it is absolutely critical and absolutely necessary that each step we take in this doctrine gets fully settled in your own mind because YOU actually see it on the page of God's word!

- Because when you get to the Judgment Seat of Christ, you are going to give an account of **yourself**—and you can not say, "I believe this because Mark Newbold told me this!" The Lord won't accept that! Because that's contrary to sonship!

- (example—Romans 14)

- Here we have the issue of the weaker brother—but even though he's a weaker brother, God is still treating him as a son—and you are to be aware of that—and when you are aware of that, it will dictate to you how you are to treat a weaker brother, too!

- He may not know everything you know—he may still be having trouble with the '*rudiments of the world*' concept—but you're being told here (as a strong one in the faith) - don't you dare come over to that weaker brother and tell him he can't do what he's doing—why? because God is treating him as a son just like you and God expects him to make his decisions based upon the amount of sound doctrine he's got operating in him in the details of his life.

- (:1-3) - God receives him—do you realize that because God is treating you as a son, He receives what you do as a son based upon the sonship principle, even though you learn 2 years later differently and don't do it? — And isn't that how a father deals with an adult?

- (:4) - The individual who is in charge of the edification process of the soul ... IS GOD! I (or any pastor) don't run the edification of your soul, and I don't achieve it for you—God does that! All I have to do is be a faithful messenger—faithful to the pattern God Himself gave for getting that accomplished!

- (:5) - The one who esteems every day alike knows there are no rudiments of the world in this dispensation of grace—the one who esteems one day above another is operating on those rudiments of the world from the tutor & governor principle of the law—he hasn't learned about all those things yet!

- But it says, "Let every man be fully persuaded in his own mind." That's acknowledging sonship—both God acknowledging sonship and telling you that you better acknowledge it too.

- God wants that weaker brother operating on that small amount of doctrine he's got, even though it's only a small amount!

- And you are warned to not put a stumbling block in that weaker brother's way—and the stumbling block is you coming along and saying, "I'll tell you what to do—I'll show you what's right and wrong—I'll be your tutor —or— I'll tell you what you should do in this situation or in that circumstance—I'll make that decision for you—I'll be your governor!"

- And all that is forbidden as a son—because as a son you are free from governorship and limited decision-making—as a son you get to make decisions on your own. Decisions that are made in light of your Heavenly Father instructing you out from the pages of His word and not from the opinion of men [wise-guys] or any other competing system of wisdom!



- These are but a few of the distinct differences between being treated like a child under tutors and governors and being treated as an adult, adopted son by your father.

- There is one other issue that I want to look at—another issue that will give you an appreciation for being treated as a son—for crying, "Abba Father!" when you have some appreciation for what it's like to be treated as a child and the anticipation you should have for being treated as a son—and to have some measure (minimal though it may be) for the sonship concept as it has been made known throughout God's program with Israel—is the issue of something God did for Israel and in Israel's program that put on display His J-ness and grace to do for them what they couldn't do for themselves.

- And these are just a couple of minimal requirements (so to speak); because YOU really need to go and study these things out on your own and pick up an understanding/appreciation for them yourself!

- As God began to get underway with repossessing the earth from the Adversary and his cohorts, one of the ways God chose to get that accomplished was through a series of covenants that He made with his nation Israel—which, among other things was a way to insure that all that God desired to get accomplished would actually get accomplished—moreover, that what would get accomplished would get done by means of His Jehovahness and grace, and not by the works of man or the wisdom of men or the energy of man's flesh.

- And there are many things we could look at—the subject of the covenants of Israel is a huge doctrine—but what I'm after is that there is something within the doctrine of the covenants of God with Israel that has a material bearing on the issue of sonship and sonship edification.

- Does anybody know what it is?

- Well, when we look at it, we can only point it out—we can only barely scratch the surface of it—but, just like the issues we have already looked at in the tutor and governor issue under the law, YOU will have to take the responsibility to educate yourself on many of the details—all we can do here is give you a very elementary understanding of it.

- But it's important because these things we are pointing out are some of the things that a person should have an understanding and appreciation for before you ever get to the book of Romans—let alone Romans 8:14!

(slide #36)

- Note that God made covenants even outside His program with Israel—there are covenants spoken about even before Israel's program began (with Noah, for example).

- And many folks (Christian folks—even saints that have an understanding and appreciation for God's word “rightly divided”) many folks, because they have a very shallow understanding of God's program with Israel, they assume that there can be no possible way for any Christian today, in this dispensation of Gentile grace in which we live, to have any benefit from any of the covenants in Israel's program—and because of this they have some erroneous thinking when it comes to the value of this issue for us today—especially in the are of our sonship edification.

- In other words, they fail to realize that it is not only possible, but it is a reality that folks can be benefited by a covenant, yet never be under that covenant in the way Israel was!

- And the real confusion arises because most folks just never understand what each covenant actually covenanted for—and that is critical and essential!!!

- Let's start out by just noticing that the covenants were a part of Israel's program—and that they are actually included in a list of things pertaining to their program—and included in that list is also the issue of their sonship education.

- Romans 9:1-4

- Ephesians 2:11-13

- Go through the covenants



- Abrahamic—Gen. 12:1-3—gets ratified in ch. 15.

- (Land, a people, a name, etc.)

- Palestinian (?) - Deut. 29:1 ff—30:10

- Davidic— II Sam. 7:12-17

- (a King, a Kingdom, a house, a throne)

- Covenant of Peace— Isa. 54:10

- (material/physical blessings and benefits)

- So what's missing??? - which covenants are missing from the list?

- Law or sometimes called the Mosaic or Old Covenant—Ex. 19:1-5, (gets ratified in ch. 24). [see also Heb. 8:13-9:1]

- Q: (slide #37) What did the Old Covenant covenant for???

- A: (1) It was a way for an Israelite to prove that they were just as Righteous as God, Himself! (Self-Righteousness!)

- Self-Justification unto eternal life.

- Deut. 6:24-25

- Lev. 18:1-5

(2) It was a way for an Israelite to prove that they were just as Holy as God, Himself! (Self-Holiness!)

- Self-Sanctification unto functional life.

- Lev. 11:44-45; 20:7-8; Deut. 28:9-10

- **Notice that the Old Covenant did NOT covenant for any land, kingdom, king, throne, etc.!!!!** (God doesn't re-covenant for things already covered in another covenant!)

- This issue of the OC being a covenant that covenanted for an Israelite to produce his own justification and his own sanctification is a critically important issue—and that is because of what is necessary for a person to have in order to be fit to be utilized by God in His business.

- And the 2 things you have to have in order to be fit for God to utilize you is: PERFECT JUSTIFICATION and
PERFECT SANCTIFICATION!



- Let's look at a passage that we will be viewing several times before we get done with this—but I just want to look at it to focus upon something Paul says about the law—about that “old covenant” and the way it actually worked—and when you see that, it puts it in the proper light for you to realize how important the New Covenant is (not just to an Israelite, but to every believer in Christ today, even in this dispensation of grace in which we live!)

- II Cor. 3: (and we're going to look at all of these first few verses, but for now let's just look at verses 6—9)

- Notice that Paul says that the law—the old covenant was a “*ministration of death*” (:7) = **no justification!**

- Also in (:9) it's a “*ministration of condemnation*” = **no sanctification!**

- And we have to now realize exactly what it is that the NEW Covenant covenants for! (see II Cor. 3:6 and Jer. 31:31-34)

- And to do that, I believe that it would be a big help to us to just get a gist appreciation of that Palestinian Covenant so that you see some of the details that God expected a properly educated Israelite (and a properly educated Christian today) to have so that it all the more enhances his understanding of being that adopted son and receiving *the adoption of sons* and being now treated as sons so that the crying of “Abba Father” has some real punch and some real zeal and some real enthusiasm that is based upon much more than the pastor trying to rev you up—but is based upon a realization that you, yourself have of the greatness of being treated as sons—that it really is GREAT to you!

- Palestinian Covenant—In making this covenant with Israel, God takes into account their absolute FAILURE to keep the Law covenant—and He takes into account that it is humanly impossible for them to make themselves fit to be the “*holy nation*” and “*kingdom of priests*” that the Abrahamic covenant calls for them to be in the land.

- And in view of their failure in the land—they will end up going out of the land and “*pine away*” in the nations (Gentile nations) - they will be “vomited” out, just like the Gentiles!)

- And they look as if they will never be what the Abrahamic covenant calls for them to be.

- And in view of that (even before they go into the land the 1st time), God enters into a covenant with them to bring them back into the land and once they are back in that land, God covenants to do for them what they couldn’t do for themselves!

- And what couldn’t they do for themselves???

A: Make themselves SPIRITUALLY FIT!

- Righteousness (Justification)

- Holiness (Sanctification)

- So what the Palestinian covenant is really doing is providing for the REPLACEMENT of the Law contract by another contract to be named later (so to speak).

- It acts to make the Law covenant “OLD” and provides for or allows for the making of a “NEW” covenant—whereby God is able to give Israel (on the basis of His Jehovahness and grace) the spiritual fitness they need to be that “holy nation” and “kingdom of priests”.

- In other words to make them fit to be utilized by God and to be fit to enter in to God’s business!

- Therefore the Palestinian covenant serves as a LEGAL NOTICE OF REPLACEMENT of the Law covenant.

- Deut. 29 - Israel is (because of their own stupidity) they are in a position of SPIRITUAL UN-FITNESS—they are:

- | | |
|--|--|
| 1) Unrighteous
(Failed to Justify themselves) | 2) Unholy
(Failed to Sanctify themselves) |
|--|--|

- In Deut. 28 God sets forth in greater detail the courses of the curses or punishments of Lev. 26.

- (Israel's historical time-schedule in advance!)

- Which was designed to teach them that the only way you will ever deal with God is on the basis of His J-ness & grace!

- Deut. 29:1— "*the covenant he made with them in Horeb*" = what took place 40 years prior to this— "Horeb" = Sinai (the Law covenant)

- Now they are in Moab—on the banks of the Jordan river, ready to go into the land.

- Notice that the Law covenant goes **INSIDE** the ark (coffin) as a dead issue between God and Israel.

- This covenant (the Palestinian) goes **outside** the ark—and **beside** that Law covenant—because it's a **LIVING** issue!

- It's to be a constant testimony of the fact that there is coming a time in God's program with Israel when He will put His J-ness and grace into effect for them.

- When Israel goes under the 5th Course of Punishment, they actually experience the **EXACT** same thing the Canaanites (Gentiles) experienced! - see Lev. 18:24-30

- Notice the issue of Israel's spiritual unfitness under the Law cov.:

- Deut. 29:21-22— "*sickness*" - cp. Exo. 15:23-26
(Jehovah-Ropheka!)



- Deut. 29:23—No one could be more spiritually UN-fit as those of Sodom & Gomorrah!

- They had actually sided with the Adversary!

- And Israel got this way under the Law contract!

- Once again, this just underscores Israel's total and complete failure under the Law covenant to ever produce their own spiritual fitness (which would also mean their own sonship status in God's eyes!)

- In this Palestinian covenant (the covenant of God's J-ness & grace), God set before the Israelites and those Gentile nations His foreknowledge of their failure under the Law covenant—and He tells them, in advance, all their history!
- Deut. 30:1-2
 - How is this going to get done? - By trying to keep and obey those commands with all their heart and might? No! Failure to do that is how they got into this mess in the first place!!!
 - (:3) - Note that expression “***And the LORD thy God will ...***” repeated over and over and over again.
 - (:4) - reversed a bit
 - (:5)
 - (:6)
 - (:7)
 - (:9)
 - Notice again (:6)- God is going to undertake **FOR** them—He’s going to do something in their ‘inner man’!
 - Preview of coming attractions—note: “*live*” = functional life = spiritual fitness! (to be that *kingdom of priests* and *holy nation* out in that kingdom!)
 - This foreshadows the coming of a “new” covenant. (Jer. 31; Joel 2; John 14)
- So at this point you should have a least a gist appreciation for the fact that God has determined to do the business He has to do on this earth—to repossess the earth from the Adversary and his cohorts—and do it through Israel as the mechanical means—and to get the job done through a series of covenants He makes with Israel. (which safeguards God to do all the work Himself!)
- And you should appreciate that in order for Israel (any Israelite) to enter into doing business with God their Father, they have to have SPIRITUAL FITNESS in order to be utilized by God in His business.
- And you should understand that Spiritual Fitness consists of 2 major things:
 - 1) Perfect Justification (+R) and 2) Perfect Sanctification (+Holy)

- And you should know that Israel rejected God's J-ness & grace to give them perfect justification/sanctification, and opted instead to produce it for themselves—and foolishly/stupidly put themselves under the Law contract, which also made it so God could never treat them as sons under the *tutors and governors* of that law contract.

- But in God's grace, He made this other covenant (the so-called Palestinian covenant) to serve as a legal notice by which He can still find a way to operate with Israel based upon His J-ness & grace—and this covenant will be the legal means by which God can make the Law covenant “Old” and establish a “New” covenant to accomplish by His J-ness what the “Old” covenant failed to do = **produce spiritual fitness!**

- So if that's understood, let's go on now and take a gist survey of that New Covenant, and just underscore to ourselves what it does covenant for.

- Jer. 31:31-34

- First and foremost, the NC does NOT covenant for any land, king, throne, kingdom, or anything along those lines at all!!!

- The ONLY thing that the New Covenant covenants for are SPIRITUAL THINGS—AND SPIRITUAL THINGS ONLY!

- The NC has 5 things to it mentioned here:

1) *“I will put my law in their inward parts, and write it in their hearts;”*

2) *“and will be their God, and they shall be my people.”*

3) *“they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them,”*

4) *“I will forgive their iniquity,”*

5) *“I will remember their sin no more.”*

(Jeremiah 31:33-34)

- You've got 5 primary things or components to the NC—and every one of them is SPIRITUAL—they're all spiritual things!!!!!!!!!!

- So what do these 4 components amount to???



- Well, if you follow the way the information is presented and the nature of how it gets presented to you—3 of them (the 1st 3) actually reflect the primary issues involved in Sanctification—and then you get the final 2 which reflect the primary issues involved in Justification!

- And so what you've got is the NC being given in 2 major parts—and the 1st Part (consisting of the first 3 components), that first part is actually predicated (or based or established) upon the 2nd Part!

- You've got 2 Parts (one of 3 components—and one of 2 components) - which forms the 2 Parts or categories of spiritual things that comprise SPIRITUAL FITNESS!
(And the 2nd part is the basis for all the issues in the 1st part).

- And a properly educated Israelite was to understand it just that way. That is, they are going to possess the 1st part (which consists of 3 spiritual things/components) because they will first of all possess this 2nd part (which consists of 2 spiritual things/components).

- And the 1st Part = Perfect Sanctification;

- And the 2nd Part = Perfect Justification.

- The Old Covenant (Law) put on display their utter failure to self-justify and self-sanctify themselves!

- And that last part (2nd part = Justification) of the NC provides for the "forgiveness of their iniquity" and "sin to be remembered no more" - and in doing that it is providing for justification to take place; because when someone is justified, that what they've got!

- Paul taught you that in the first 5 chapters of Romans!

- When God justified you by faith in Christ, God forgave you your sins—sins are no longer an issue between you and Him—and instead of remembering your sin, the righteousness of the Lord Jesus Christ is the issue now between you and Him—and that's what He's going to "*remember*" now!

- So let's go on and look at the 1st Part which sets upon this 2nd part.

- The New Covenant, on the basis of that last part (i.e., the last clause of verse 34— “*for I will forgive their iniquity, and I will remember their sin no more.*”) — [the issue of Justification unto eternal life] — the 3 preceding issues in the 1st Part (comprised of 3 components), which are cited as to what Israel will possess because they HAVE Justification, are the 3 issues that comprise their SANCTIFICATION!

- That’s what the NC covenants for—all the spiritual accouterments or equipment needed for them to be spiritually fit in God’s sight.

- The NC covenants for God, on the basis of His J-ness to give, as an absolutely free gift of His grace, the 2 things necessary for spiritual fitness: PERFECT JUSTIFICATION & PERFECT SANCTIFICATION.

- And no matter who you are—and no matter what program you live in—if you are going to be fit to be utilized by God and enter into doing business with Him—you have to have those 2 things—and that means we have to have them too!

- AND WE DO HAVE THOSE 2 THINGS THAT THE NEW COVENANT COVENANTS FOR!!!

- II Cor. 3:6! — We are direct beneficiaries of the New Covenant!

- And you need to understand (so you don’t make the same mistake most Christians and Bible teachers and pastors make) you need to understand that the NC is a **must** for spiritual fitness—it’s not an issue of some kind of a program change or indicator of a dispensational change!

- (We’ll see the components of the 2 parts of the NC for us in our epistles of our apostle Paul, but for now just notice the issue being brought up for the members of the remnant immediately upon the commencement of their program...)

- Heb. 10:1-17 - (:10) = sanctified!
 - (:15) = The Holy Ghost is the one mentioned here because the Holy Ghost is the member of the Godhead who implements the New Covenant!

- Hence the giving of the Holy Ghost in such places as in Joel 2 and John 14!!!!

- And the New Covenant is NOT the program (either Israel's or ours), **the NC is what makes it possible to properly function in either program!!!**

- At this point, let's now take a look and verify that all the components—the 2 components that make up the Justification part and the 3 components that make up the Sanctification part of the NC are all taught to us, in this dispensation of Gentile grace in which we live by our apostle Paul.

- (slide #39) — From Jer. 31:31-34, we've already seen that there are 2 major parts to the NC—and that the 1st Part deals with the issue of sanctification (and it has 3 components to it) — and then we identified that the 2nd Part deals with the issue of justification (and it has 2 components to it).

- And as Paul teaches us about our justification in the first 5 chapters of Romans, he teaches us that we've got the exact 2 components mentioned here in the NC.

- And as Paul teaches us about our sanctification, he teaches us that we've got the exact same 3 components mentioned here in the NC, too.

- Granted, the sanctification aspects are a little harder to fully understand and appreciate—for many reasons—but the main one has to do with the differences in what the Father's business is in each of the 2 programs.

- Let's take JUSTIFICATION first—(live **with** God) - [sanctification will make it so you will live **for** God].

1) NC = “*for I will forgive their iniquity*” (Jer. 31:34)

- Romans 3:21-26 (redemption/propitiation)

2) NC = “*and I will remember their sin no more.*” (Jer.31:34)

- Romans 4:6-8—sin is not remembered = sin is not imputed because something else is now being remembered (or is in the mind or mentality of God): the imputation of Christ's own Righteousness (and that is done without works!)

- Now for SANCTIFICATION—(live for God).

- 1) NC = “*I will put my law in their inward parts, and write it in their hearts;*” (Jer. 31:33)

- Note: most Bible writers and teachers really screw this all up because of that word “*law*” — this is NOT talking about taking the law of Moses (that Old Covenant law contract) and writing it in the hearts of God’s people!!!

- The Old Covenant is an “if”—“then” contract—and that is totally inconsistent with the NC—and you would know that if you properly had understood and appreciated the **Palestinian Covenant** in the first place! (The covenant for God to provide spiritual fitness by His J-ness and grace).

- The “*law*” being spoken of is a law as it was used by Paul in Romans 6-8—not the law of Moses, but the law of Righteousness—the law of Christ; the *law of the Spirit of life in Christ Jesus*—which is all so you can **think like God does!!!**

- And in both programs, all these issues get taught to the proper recipients in the proper way—Israel gets it taught to them by Christ Himself with all His corrective doctrine in the gospel accounts; the remnant get it taught to them in the books of Heb. through Rev. — and we get it taught to us in the epistles of Paul.

(Heart writing)

- II Corinthians 3:2-3—(Paul’s introductory “lead” into (:6)

- 2) NC = “*and will be their God, and they shall be my people*” (Jer. 31:33)

- II Corinthians 6:11-16—(who is the agent involved in doing all of this? A: The Holy Spirit.)

- (:16) - this was just set forth as a ‘carrot at the end of a stick’ in the OC (law) that couldn’t be obtained!