

Salvation's 33 Blessings - 06

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 27 June 2023

Preacher: Marvin Wiseman

- [0 : 00] Well, let us sing, once for all, I trust you all know this. This is a good old song by P.P. Bliss. He was one of the primary song leaders, along with Ira Sankey, for D.O. Moody. Back in the late 1800s, from which Moody Bible Institute was eventually founded. And it's a great old hymn with a great message, so let's sing it together and make a joyful noise if we can.
- Okay. Free from the law, oh, happy condition. Jesus has bled and there is remission. Cursed by the law and bruised by the fall. Grace has redeemed us once for all. Now are we free, there's no condemnation. Jesus provides a perfect salvation.
- [1 : 05] Come unto me, oh, hear his sweet call. From and he saves us once for all. Children of God, oh, glorious calling. Surely his grace will keep us from falling. Passing from death to life at his call. Blessed salvation once for all. Once for all, oh, sinner, receive it. Once for all, oh, brother, believe it. Cling to the cross, the burden will fall. Christ has redeemed us once for all.
- [2 : 02] Thank you. Thank you. You're welcome. And if you will take your scripture sheet, we are going to pursue item number five. This is from the 33 blessings of salvation that has been compiled for us by Dr. Louis Barry Schaefer. I can assure you that Dr. Schaefer has, since he compiled those, has been enjoying the reality of them in a way that we cannot even imagine. But that's what is lying in store for us also, and it is all because, strictly because, only because, of what Jesus Christ accomplished on that cross about 2,000 years ago. When he who knew no sin was made to be sin for us, so that we might be made or become the very righteousness of God in him.
- [3 : 05] That is just beyond amazing. So, we are looking at item number, item number five. A believer has been forgiven all trespasses. Fellas, there is no, no single need that any human being has. No matter who they are, where they live, what their color, what their language is, they have no greater need than to enjoy the forgiveness of our God. That lack thereof is the one thing that separates man from God. And when they are brought together, a wonderful thing happens, and forgiveness takes place. It is just absolutely amazing what God has done for us in Christ. And you know, as we proclaim the gospel, and as I've been attempting to do this for the last, I don't know how many years, but a bunch, I am constantly struck by the fact that through, and I don't know what else to call it, but through ignorance or misunderstanding, people do not really grasp what it was that took place on that cross.

- [4 : 29] And there is a great human tendency to add something to it. But there is nothing that we can add to it that God can possibly accept.
- Because when Jesus said, tetelestai, on that cross, he paid the debt in full.
- Nothing left for you to pay. Nothing. Nothing. Jesus paid it all. He didn't pay most of it and leave part of it, the balance for you to pick up.
- No, no. He paid it all. And he paid it with a quality of payment that is simply beyond our ability to comprehend or produce in any way, shape, or form.
- Jesus Christ and God the Father have what you might call a coin of the realm that completely transcends any coin that we might have of the realm.
- [5 : 45] And that was the only sufficient tender that would make that payment and make it in full.
- And that's exactly what he did. And it is tragedy to realize that so many people want to add something to it. And there's nothing you can add to it.
- You can only thank God for what Jesus Christ did. And the thing that ought to simply consume us is a sense of gratitude, appreciation for who he is and what he did.
- Roger, what? And we say that the all-knowing God that died on the cross, died, forgave us of our future sins on that cross.
- When he died on that cross, all of our sins were future. And when he died on that cross, he made payment for the entire human race. And the distinction that I've tried to make in the past is, and we're not talking about universalism in that sense at all, and I deplore that idea.
- [6 : 57] But there are those today who say that by and by, however, whatever it takes, everybody's going to be saved.
- That's called universalism. And that is not true. But what is true is when Jesus Christ died on the cross and made that payment, the payment was sufficient to save, to atone for, to forgive the sins of the entire human race, to everyone who ever lived or ever would live, which is such a staggering concept.
- You realize we're talking about billions with a B? And none of us here, even though we hear terms about the national debt, billions and trillions, I can promise you none of us here have any idea what a billion really is.
- I mean, you've got to, first of all, you have to start with a million, and then you have to multiply it by a thousand. That's a billion.
- Now we're talking trillions. Well, what's next? Quadrillions and quintillions and septillions and sextillions and octillions. Good heavens, where does this stop? There.
- [8 : 13] What, Dan? What? I've gotten to the debate with Eric Adams. Eric maintains that you don't have to ask forgiveness, because much of a believer, you're forgiven.
- Therefore, you don't have to ask for forgiveness. However, I maintain you have to be humble and ask for forgiveness. So, what's your take on that? Well, that is smack dab in the middle of what we're going to be talking about from this right here.
- So, we'll cover the waterfront with that, plus a whole lot more, okay, on the whole concept of forgiveness. And it's just amazing. But the world tends to depreciate the value that Christ made.
- And, fellas, keep this in mind, if you will. For people who say, well, I don't see how one person could atone for the sins of everyone. You've got to understand who we're talking about.
- We're talking about deity in the flesh. And I don't even understand that. I don't understand how deity can occupy human flesh.

- [9 : 18] I don't understand how Jesus Christ could be God and be man at the same time. I don't understand that. But thank God I don't have to. I just have to believe it. God has put something together that simply transcends our ability to comprehend.
- And, fellas, be reminded that the deity dwells and functions on a plane that transcends anything that we mere mortals can grasp or understand.
- And God has given us information on a level that we can at least grasp and grasp enough to act upon it in the Word.
- But to fully comprehend, oh, yes, sure, I fully understand and comprehend redemption. Baloney. None of us do. But we can still be partakers of it.
- And this is where the faith thing comes in. Because what God has made available to us, he has been so gracious and so kind as to bring the essence of it down to a level where we can grasp it to the extent that we can respond to it positively.
- [10 : 40] And that's all he asks. And as I've told you before, this book called the Bible does not begin to exhaust all of the nature and character and being that God is.
- What this book contains is the information he deems sufficient for us to have to be able to respond to it.
- But God is, he is incomprehensible. Incomprehensible. He is simply beyond our ability to grasp it all.
- And what he wants us to know and what he's provided for us that we can grasp, he's put into this book called the Bible. But he is even greater than that in his being and character.
- In other words, don't think for a moment that once you read the Bible through, you can say, Now, I've read everything that God consists of and this is it.
- [11 : 46] And no, no. He is the incomparable, incomparable being. Well, let us get into this. We talked about the forgiveness of sins and what God has done for us and in them.
- And by item number five says, A believer has been forgiven all trespasses. Ephesians 1.7.
- And there's so many things, excuse me, that God has done and ways he has expressed in the Old Testament and the New. The reality of what happens for an individual and to an individual when we come into a right relationship with God.
- And it's just stunning beyond belief. And to just give you an idea of a few of these. In Jeremiah 50, we are told that Jeremiah says, Regarding the people of God that our sins are sought for and not found.
- Isn't that nice? They are sought for but not found. Why? Because they are removed. They are hidden from God's eyes so that he does not see them.
- [13 : 06] Our sins are sought for and not found. And Isaiah 38 says that all my sins are cast behind his back.
- What does that mean? It means they're out of God's sight. It's as though they don't even exist. When you take something and you cast it behind your back, you can't see it.
- That's the whole point. Our sins are cast behind God's back. They're out of sight. He can't see them. And they don't register against us.
- And Psalm 103 says, this is beautiful. As far as far as the east is from the west.
- So far hath he cast our sins. Separated our sins. As far removed as the east is from the west.
- [14 : 04] And I really appreciate that. Because it doesn't say from the north to the south. And there's a good reason.
- You know you can measure the distance from the north pole to the south pole. And that means that there'd be a limit to it.

But so far as the east is from the west. So far has he removed our sins from us. How do you measure the distance from east to west? You can't.

Because there's no starting point and there's no ending point. That's a beautiful expression. And the psalmist knew exactly what he was saying. Because he didn't say north and south.

He said east from west. Beautiful expression. And God for Christ's sake has forgiven you. We'll look at that in Ephesians 4. And Micah 7 and verse 19 says, What hath God done with our sins?

[15 : 10] They are buried in the depths of the deepest sea. Think of that. That's what God has done with our sins. Why? How can he do that?

Because Christ paid for them. Christ canceled them. The sin debts paid for them. In full. So it's a precious expression that is given here. And all of this belongs to the believer.

Someone has said, Yeah, our sins are buried in the depths of the deepest sea. And then it's just as if God then hung out a sign over it and said, No fishing.

No fishing. No fishing. That's how far removed from us are our sins. All because of what happened on that cross.

When Jesus said, It is finished. You better believe it. It is finished. It's over and done with. Do you know what is left now for you to do with that salvation?

[16 : 14] Enjoy it. Be grateful for it. And share it. Tell it. Because we've got a message to give to the nations.

Let's look at this text, if we may, please. It's in Ephesians 1.7. Ephesians 1.7.

In Him. In Him. That is in Christ. We have redemption.

Through His blood. And the expression that is used of His blood. The blood is a metaphor that indicates and expresses the fact that life has been surrendered.

Life has been given up. And when the Bible talks about the blood of Christ, it is a metaphor way of speaking of the reality of His death.

[17 : 20] Because when His blood was shed, the end result was His death. Jesus didn't merely bleed for our sins.

He died for our sins. Through the shedding of blood. And the text says we have redemption. Through His blood. The forgiveness of our trespasses.

According to the riches of His grace. Well, how rich is that? It's unlimited. It says it. In the death of Christ.

Making salvation. Available. To the entirety of the human race. For everyone who ever lived or ever would live. And all that needs to be done.

On their part. Is the appropriation of the payment that was made. And this is why Paul says. In 2nd Corinthians 5. He talks about God being in Christ.

[18 : 27] Reconciling the world unto Himself. The world. The whole world. Yep. The whole thing. Past, present, future. The whole world.

Reconciled unto Him. And then in the very next verse. He says. We pray you. And Christ said. Be ye reconciled to God.

But He just said we were. And now He's issuing a plea in the very next verse. That says. Be ye reconciled to God. What He's saying is.

On the basis of the reconciliation. That God has made available. For the whole human race. Appropriate it. Take it to yourself. Believe on it.

Buy in it. Because it was provided for you. All you need to do is. Accept it. Believe it. And trust yourself to Christ.

[19 : 22] Who made that payment for you. It is just the most beautiful thing. Oh my. Well. Let us look at this again. If we may. Redemption through His blood.

The forgiveness of our trespasses. According to the riches of His grace. Which. He. Lavished upon us. Listen.

Jesus. Didn't. Lavish this upon us. Jesus. Didn't. Issue this from a squirt gun. He issued it from a fire hose.

He lavished it upon us. He spread it abundantly. He didn't dole it out. Little by little. But He provided. All that was needed.

And more. Lavished upon us. In all wisdom and insight. He made known to us. The mystery of His will. According to His kind intention.

[20 : 21] Which He purposed in Him. Oh my. This is just. And then in verse 13. He talks about being sealed in Him. With the Holy Spirit of promise.

Well I must hasten longer. We'll never get through these 33 things. Let's. Let's take another. Let's look at. Well in connection with what Dan was saying.

Let's go to Colossians 2. And it's a little bit piggybacking on what Paul said when he wrote to the Ephesians. Because. These are all Gentiles.

Gotta remember guys. Paul was raised up to be the apostle to the Gentiles. And when he went out and preached this gospel of the grace of God to Gentiles.

He was addressing people who were total heathen. These were not Jews. These were far removed from the God of Israel and Judaism.

[21 : 16] These were pagans. Idolaters. All kinds of evil that you can imagine. And he addresses it in a number of places in the epistles that he writes. Especially to the Corinthians.

But these people were coming out of a completely pagan background. Worshipping demons and all kinds of garbage. And he writes his wonderful things to them.

And here he says in Colossians chapter 2. Let's look at it if we may. Well this. Boy. These.

These are hard to know where to begin. And where to quit. Because every verse is just so rich. Verse 11. Let's start with verse 11. Just got to jump in somewhere. And in him.

You. And when you look at that word you. You've got to remember. Like I said. To whom is this addressed? And when you open Paul's letter to the Colossians.

[22 : 12] You will see that it is to Gentile believers in Christ. And he is writing to assure them. And to build them up. And he says in him. You.

You were also circumcised. What's he talking about here? Gentiles weren't circumcised. That was a Jewish thing. Gentiles didn't undergo it.

And by the way. What was the whole point about that anyway? Why did God require Abraham. The first one. Why did he require him to be circumcised? And what's that all about?

And it's simply the removal of the foreskin. Of the male organ. For the rest of that person's life.

And by the way. If it was done properly. It was begun at the age of eight days. Eight days old. When that baby boy was circumcised. And for the rest of his life.

[23 : 09] Every time he would. Relieve himself. He's reminded. Who he belongs to. That's what that removal of that foreskin was all about.

And it was strictly a Jewish thing. And it wasn't required at all of Gentiles. And by the way. That became a big argument. When Paul began preaching his gospel.

Because he was preaching to Gentiles. And he was telling them. That they could come to God. Solely on the basis of faith. Holy on. Based on. The finished work that Jesus Christ accomplished on that cross.

And as Gentiles. You don't have to observe the Sabbath. You don't have to be circumcised. You don't have to. All of these things. And the Jews. Just about went apoplectic.

Many of them. Because they said. Hey we've been doing that. Now these guys have believed in Jesus. As the Jewish Messiah. And they believed in Jesus as their Savior. They've got to be circumcised too. Paul says. No they don't.

[24 : 12] No. He's saying. This is a whole new order. God's doing an entirely new. Different thing. That was. Completely foreign. To Israel.

And the law. And the covenants. And all of the rest of it. This is a brand new thing. And it is called. The gospel of the grace of God. Christ. And in Christ.

A Gentile. Is. Circumcised. Spiritually. What does that mean? Means he.

Enjoys. The same. Benefits. And more. Without. Having to undergo. The physical aspect. And guys. That's exactly.

What he's talking about here. He said. Look. Let's read this. If we may. In him. You were also. Circumcised. With. A circumcision. Made. Without.

[25 : 07] Hands. Why. How can you do that? You can't do that. Physically. Every Jewish community. Every Jewish community.

Had. At least. One. Individual. Male. Who was. Charged. With the responsibility. Of circumcising. Newborn babies.

Boys. Born. In that community. And. He kept. A. Sharpened. Flint. Stone. For that purpose. It wasn't even a knife. It wasn't even a.

Surgical knife. Or a scalpel. It was a sharpened. Flint. Stone. Stone. And. When that baby boy. Reached. Eight days of age.

Family would get together. All the family. Relatives. Everybody come together. Going to have a big party. They're going to circumcise this. Helpless. Defenseless. Little. Eight day old baby boy.

[26 : 03] When. And I told you about the prothrombin. And how it reaches the peak. On the eighth day. And they're going to circumcise this little boy. And he's going to scream bloody murder. For just about thirty seconds.

While this specially designated man. Takes this. Flint. Edged. Stone. And slices off the foreskin. Of that little boy.

And it is just one of the most remarkable things. And. You can be sure. It took hands. Took two hands. To do it. And. He is.

Caring for that little boy. And he's doing a very physical thing. And here he's saying. It is a circumcision. Made. Without hands. That means. It is a spiritual circumcision.

It is not a physical thing. And fellas. One of the greatest things. That characterizes. That. That makes the distinction. Between. The Old Testament. And the New.

[26 : 59] And Israel. And the church. Is that. So much. So much. Of what involved Israel. Was physical. Material.

Intentionally. Something you can see. And handle. And feel. And touch. Everything was physical. Everything was physical. Including. The water. The baptism.

And all the rest of it. And the circumcision. It's all physical. Animal sacrifices. As physical as you can get. When you come to the new. And justification. By faith.

On the basis of grace. What's the emphasis? It's not on the physical. Something has happened. What's the switch? It's the spiritual.

Blessed be the God and Father of our Lord Jesus Christ. Who hath blessed us with all spiritual blessings. In heavenly places. In Christ. Spiritual.

[27 : 56] What's that mean? It means. They are not physical. But they are just as real. As the physical. We tend to think.

That. If you can't see it. Touch it. Feel it. Handle it. It doesn't exist. That's nonsense. Fellas. The most important thing. About you.

Is immaterial. That is spiritual. And it even. It deals with your inner person. Which is spiritual. And when you receive Jesus Christ.

As your savior. You didn't do that physically. You did it spiritually. And your body wasn't changed at all. But your spirit. Was changed. The immaterial part of you.

Will never be the same. And the time is coming. When you're going to have a body. That will match it. But now you don't. Now you've got a spirit.

[28 : 53] That is accepted. And in Christ. And viewed as already seated with him. In the heavenlies. But you've got a body of this flesh. That really needs.

Redemption. And the redemptive Christ. The redemptive price. That Jesus Christ paid. Has not yet been applied. To your body. Thank God.

It has been applied. To your spirit. And this is what Paul's talking about. In Romans chapter 8. When he says. That. This body. Will be. Will.

Will. Will. Match the spirit. That is in us. And. That is what we are longing for. That's the redemption of the body. Romans chapter 8. Well let's get back to this. If we may.

We're in Colossians 2. And he says. You have been made complete. In him. Verse 10. That means there's nothing lacking. And he is the head.

[29 : 50] Over all rule and authority. And in him. You were circumcised. With the circumcision. Made without hands. And by the way. Let me just inject this here. There is a baptism.

That is without water too. And most. Most people cannot think of baptism. Apart from water. But water baptism.

Doesn't save anybody. Water baptism. Doesn't regenerate you. Water baptism. Doesn't make you a new person.

In Christ. It is. Baptism. Of the Holy Spirit. When you believe in Christ. He comes into your life. And he. Baptizes you.

Which literally means. He identifies you. That's the whole meaning of baptism. It means to be identified with. Another. And we are identified with Jesus Christ.

[30 : 47] Through. Water. Through spirit baptism. And. What was it with the Jew? There again. It's physical. It's material. It was.

It was. It was. What? Water. It was. Believe. And. Be baptized. And that was.

The formula. And it was. Repent. And be baptized. John. Baptist. Preached that. And by the way. That is a gospel. That is. No longer in vogue.

But you can't. You can't prove that to most of the. You can't prove it at all to the Catholics. And you certainly can't prove it to most Protestants. Because they still see it. As. A necessity.

And what it is. It's an unnecessary. Carryover. And. Water baptism. Has given way. To spirit baptism. And that is that. Which identifies you.

[31 : 41] With Christ. So. Let us go on. You were dead. In your transgressions. And the uncircumcision. Of your flesh. He made you alive. Together with him. Having forgiven us.

All. Our. Transgressions. Not most of them. Not some of them. Not just the big ones. But all our transgressions. We are free. And when Paul said.

Writing to the Romans. It was for freedom. That Christ made us free. And Jesus said. If the son sets you free. You shall be free indeed.

And how. Terrible it is. For people to. To. Entangle themselves. With the yoke of bondage. And they place themselves.

Under all kinds of commands. And demands. That God. Does not require. In fact. They were all. Done away with. On the cross. And.

[32 : 36] He nailed. All of the ordinances. That were against us. Jesus. Nailed them to the cross. And that was part of the. Telelestai. That was finished. Having forgiven us.

All our transgressions. Having canceled out. The certificate of death. Consisting of decrees against us. It's just like. You've got a. You've got a. A list of items.

That you owe here. And. And it's your sin debt. And all of your sins. Are listed there. And my. Some of us have multiple pages. I mean.

There's a whole bunch of them. And. And. Jesus comes along. If you will. With. Just as if. He's got a big. Rubber stamp.

And he comes to your list. And he. Wham. Brings that stamp down. And it's stamped. Paid in full. Wow. Wow. If the son.

[33 : 32] Sets you free. You shall be free indeed. And that little word. Indeed. Is found there. I think it's in John 8. You shall be free indeed. It. It means. Literally. Literally. It means. Really.

Really. Free. Think of it. My. Oh my. Having forgiven us. All transgressions. Canceled out. The certificate of debt.

Consisting of decrees. Against us. And which was. Hostile to us. He has. Taken it. Out of the way. Having. Nailed it. To the cross.

My. Oh my. When he disarmed. The rulers. And authorities. He made a public display. Of them. Having triumphed. Over them. Through him. That is just. Absolutely.

Spellbinding stuff. I tell you. Let. Let us. Let us move on. We've got a. I could park here. The rest of the day. Okay. Let's take a look at Romans 6.

[34 : 29] If we may. A believer. Is vitally. Conjoined to Christ. For the judgment. Of the old man. Unto a new walk. Romans 6. 1 through 10.

He is brought. Into a union. With Christ. Let's look at that passage. Because it's so key. Romans chapter 6. What shall we say then?

Are we to continue. And. Here's another. Boy. I hate to gripe about these. All the time. But it just. Really irks me. Got another. Terrible chapter. Division here.

And it's just. Shameful. The way these are broken up. But then. You know. I. I say. Well Marv. If you were doing. These chapter divisions. You probably wouldn't have done.

As good a job as they did. So quit your belly aching. Okay. Well let's. Let's. Anyway. Anyway. He says. Verse 21. Of the preceding chapter. That has sinned. Well let's read.

[35 : 30] Well let's. Let's read. Let's go back to 19. Okay. 519. For as through. One man's disobedience. Adam. The many.

Everybody. Were made sinners. Even so. Through the obedience. Of the one. Christ. The many. That's the same many. As the first many.

The many. Will be made. Righteous. Why? Because of the death. That Christ. Died. And the efficacious. Nature of it. Only because.

He was who he was. That he could make that payment. And the law came in. That the transgression. Might increase. But where sin increased.

Grace abounded. All the more. I just. Boy. I love that. That means. Ha. That means.

[36 : 25] No matter. How black. How deep. How big. How awful. How heinous. A man's sin is. Grace. It is no match.

For the grace of God. Oh. Are you kidding me? No matter. The vilest offender. Who truly believes. That moment from Jesus.

A pardon receives. That is. Amazing grace. I tell you. I don't ever expect to get over it. Don't want to. Grace abounded.

All the more. That as sin. Reigned in death. Even so. Might. Great. Even so. Grace might reign. Through righteousness.

To eternal life. Through. Jesus. Christ. Our. Lord. What shall we say then? Are we to continue in sin?

[37 : 22] That grace might increase? Well. If that's the way this thing works. Let's sin as much as we can. Because the more we sin. The more grace there will be. You know.

Some actually charge Paul. With teaching that. That Paul is teaching a. Loose living here. There's nothing of the sort. All you have to do is read what he said.

Are we to continue in sin? That grace might increase? May it never be. How shall we who died to sin? Still live in it?

How can you do something if you're dead? That's what he's saying. And by the way guys. We're talking about. Your position in Christ. Not your practice.

Paul is talking about our position. And our position is so perfect. Nothing can be added to it. And nothing needs to be added to it. Because.

[38 : 20] It is predicated. Upon what Jesus did. What are you going to add to that? Nothing. That's your position. Your practice. Oh my. Do we ever have room.

For improvement. For growth. For development. In our practice. And that's the distinction. That Paul is making here. How shall we who died to sin.

Still live in it? Or do you not know. That all of us. Who have been baptized. Into Christ Jesus. Have been baptized. Into his death. And once again guys. This is completely.

Waterless. There's no water in this baptism. It is a spirit baptism. And it is just. Sad.

That some people think. That there's some kind of. Magical. Mysterious chemical. In water. That when it is applied. To a human being.

[39 : 19] It washes away. All their sins. Well. It just doesn't work that way. And. And. And you. You can forget about. Trying to convince.

Our Roman Catholic friends of this. Because. They believe that. When a baby. Is baptized. When a baby is born. It's born in. Original sin. Well. We don't have any difficulty.

Believing that. Because. It is just. Parent to child. You know. It's. It's systemic. To the human race. But that. When the baby is. Baptized.

That. Washes away. All. Of the original sin. With which they were born. And. That's one of the basic tenets. Of Roman Catholic theology. Bless their heart.

I. I know they believe it. And take it in good faith. But. It just isn't so. It. It. Here's. Here's a distinction guys. It doesn't. Pass the test. Of scripture.

[40 : 12] But it does pass the test. Of tradition. And when. Roman Catholics. Have a. Two-fold basis. For authority.

One. Is the scriptures. And the other is tradition. What they can't cover under one. They can cover under the other. And that's precisely what they do. And I'm somewhat familiar with this. Because. My first wife.

To whom I was married for almost 50 years. Born and reared in a good Italian. Roman Catholic family. And she was very familiar with all this. Until she came to know the Lord. As a little girl.

Well let's go on here. We're in chapter six. Therefore. We have been buried with him. Through baptism. Into death. And guys.

Again. Please understand. The language that is being used here. And as you. As you read this. It looks almost. Well that can't be. What's it talking about?

[41 : 08] Death. I'm. I'm very much alive. I haven't. No. Listen guys. The position. That you enjoy. By being in Christ. Is viewed here.

From God's viewpoint. Not just from our viewpoint. From God's viewpoint. From God's viewpoint. We are crucified with Christ. We are buried with Christ.

We are raised with Christ. Paul says. In. In Colossians three. If you then. Or since you then. Be risen with Christ. What is that all about?

What's that talking? Risen with. What was it? Risen with Christ. Yes you were. From God's point of view. You. Were crucified with him. Buried with him. Raised with him.

Seated with him. In the heavenlies. That's God's perspective. And that's what he's looking at. That's your exalted position in him. Meanwhile. We have to.

[42 : 09] Live out. This physical. Material life. That we have here on this earth. Until that reality. Comes into being. But. God is speaking here. From his point of view. So. Let us go on.

She says. Verse five. If we. Have been united with him. This. This if. This if. Isn't a. Maybe you have. And maybe you haven't. Nonsense. This is a since. It's.

Since you be risen with Christ. The first class conditional clause. That states the reality. If. If. Or since we have become united with him. In the likeness of his death.

Certainly. We shall be also. In the likeness of his resurrection. Knowing this. Not suspecting. Or hoping.

Or wishing. Knowing. Knowing. Guys. This is the basis for stability. It's based on what we know to be true. Not what we think or hope might possibly be true.

[43 : 05] No. It's a slam dunk. Knowing this. That our old self was crucified with him. That our body of sin might be done away with.

That we should no longer be slaves to sin. Beautiful thing. Beautiful thing. What this means is. Because. We are in Christ.

It does not mean. Because we are in Christ. We still have the flesh. You know what the flesh wants to do? The flesh wants to rule the roost. The flesh.

Puts up a fight. Against the spirit. Before Jesus Christ came into your life. The flesh. Had its way. You.

In the flesh. Were ruling the roost. With no competition. But when Jesus Christ came in. The flesh is awakened. What? Who's this? What's this? What right do you have to be here?

- [44 : 05] I'm the boss of this body. And the spirit says. No you're not. Now you've got a competitor. Now you've got somebody to check you. Now you've got somebody. Who can actually overpower you.
- That's the new man. That's the spirit that dwells within us. That didn't exist. Until you came to faith in Jesus Christ. And when that happened.
- You automatically developed a whole new standard. For living. For righteousness. For everything. You became a new person. Because if anyone is in Christ.
- He's a new creation. Old things have passed away. Everything's become new. It's a whole new ball game. Now. That guy that ruled the roost. That was the king of the block before. Has got a competitor.
- Now there's a struggle that takes place. Between the flesh and the spirit. Back and forth. And like someone said. Years ago. That. That there is a struggle.
- [45 : 02] Between the new man. And the old man. Which one wins. And the old Indian chieftain says. The one. The one. The one to whom you say.
- Sick him. That's the one that wins. So there's a contest. Between the flesh. And the spirit. And the flesh still wants to have its own way. And guys.
- That's going to be with us. Until. Until. The regeneration. Principle. Is applied. Not only to our spirit.
- But to our body. As well. And then. We will become. Full. And complete. And it's a beautiful thing. So. Our old self.
- Was crucified with him. That our body of sin. Might be done away with. That we should no longer. Be slaves to sin. I think it was. Dr. Tozer. A.W. Tozer. That pointed out.
- [45 : 58] In his book. That. That. The thing that characterizes. The believer in Christ. Is. Not that he. Cannot sin.
- But that he. Need not sin. You get the difference. In other words. You do have. A lawful. Real choice.
- As an unbeliever. You are sold. Under sin. And you. Will. Do. The dictates. Of the old man. And. That's the one.
- That rules the roost. But when the new man. Comes in. Then. It's a whole. New ball game. And now. You've got. Victory. On your side.
- But. It has to be applied. He who has died. Is freed. From sin. And that's the point. That's making here. He's talking about. Using an analogy. Here. He's saying.
- [46 : 54] All right. Let's just. Suppose. Suppose. You go to the funeral home. And there is a corpse laid out. In the casket. And he's gone on. To meet his maker. That corpse.
- Is dead. To sin. Can't do anything. Just lies there. Can't even breathe. Just lies there. That's. That's what dead. Really is. And that's exactly.
- What Paul is saying. Is that. Spiritually. We. Died. To sin. Sin. So that. You no longer. Are forced.
- Because you have no choice. But to yield the sin. Yes you do. You do have a choice now. Yield yourselves. As instruments. Of righteousness. To God. Who does the yielding.
- You do. You do. Well let's go on. Let's. Let's. Let Paul say it himself. Now if we have died with Christ. We believe that we shall also live with him.
- [47 : 54] Knowing that Christ having been raised from the dead is never to die again. Death. No longer is master over him. Talking about physical death of course. For the death that he died.

He died to sin. Once for all. But the life that he lives. He lives to God. Even so. Consider yourselves. Mark it down as a fact.

To be dead to sin. But alive. To God. In Christ Jesus. Therefore. Here's the conclusion. Therefore.

Do not. Let sin. Reign in your mortal body. That you should obey. Its lust. But I can't help it. I'm so weak.

Baloney. Baloney. You can too help it. Because you've got. The principle one. To aid you. And what you need to do. Is submit your will. To that one.

[48 : 51] Who has the power. To do what you don't. And he will see you through. But do you know. From whom the submission comes. You. You.

I do not. I do not. I do not. Have to sin. But I may. I may succumb.

I may weaken. And if I do. Guess whose fault it is. I can't blame it. I can't blame it on this. Or that. Or something else.

It's. Not my brother. Not my sister. But it's me. Oh Lord. Standing in the need of prayer. This guy. Brings. Into.

Sharp focus. The reality. Of our volition. We are. Responsible. For. The decisions. That we make. And that's exactly.

[49 : 47] What he's saying. Do not let sin reign. In your mortal body. That you should obey. It's lust. And do not go on. Presenting the members. Of your body. To sin. As instruments.

Of unrighteousness. But. Present yourselves. To God. As those alive. From the dead. And your members. As instruments. Of righteousness.

To God. For sin. Shall not. Be master. Over you. For you are not. Under law. But under grace. What then? Shall we sin. Because we're not.

Under law. But under grace. Make an oitō. May it never be. Do you not know. That when you. Present yourselves. To someone. As slaves.

For obedience. You are slaves. Of the one. Whom you obey. Either of sin. Resulting in death. Or of obedience. Resulting in righteousness.

[50 : 39] But. Thanks be to God. That though you were. Slaves of sin. That is. You were forced. To do its bidding. Because it dominated.

And controlled you. And you were helpless. You became obedient. From the heart. To that form of teaching. To which you were committed. And having been freed. From sin.

You became slaves. Of righteousness. Wow. This is really something. Hey guys. This is living. The Christian life. And you know.

We all have. A tendency. To have. Pockets. Of weakness. Pockets. Of unyieldedness. To the Lord.

And we tend to. Excuse ourselves. For it. And we justify it. By saying. Well I am just so weak. I can't help it. Balloon. Balloon.

[51 : 33] You can too help it. You don't want to help it. You enjoy it. That's why you do it. You enjoy it. And I could name off. A whole list of things. And you could too.

But what we need to do. Is just wake up. And smell the coffee. And realize guys. Because of what. Jesus Christ. Died for us. Because of what he did for us.

Because of what he's made. Available to us. When we are tempted. And put in situations. Like this. The buck. Stops. With you. I think one of the greatest examples.

Of that. Way back in the Old Testament. Is. Joseph. Joseph. When he was.

Bedeveled by. The queen. The pharaoh's wife. To sleep with her. And Joseph. What did he say?

[52 : 33] He said. Well. Actually. I'm only human. And. Maybe God. Even provided this. Wonderful opportunity. For me. What kind of a man.

Would I be. If I didn't take advantage. Of this woman. Who had just thrown herself. At me. No. Joseph. Joseph.

Gave. An automatic order. To his feet. It went something like this. Feet. Move. And he fled.

From her presence. What did he do that with? He did it with his will. Guys. When you are in Jesus Christ. Your will.

Has. A new ability. That it didn't have before. Because all you could do. Was serve that old nature. Because that was the only nature you had. But now you've got a new man.

[53 : 29] And. When Paul says. Yield. Yourselves. As instruments of righteousness. To God. Who does the yielding? You do. You do. None of this nonsense.

About. Praying. Oh God. Please. Just. Take away. The temptation. No. You reject it.

You flee from it. You have the ability. To do that. But as long as you think. You don't. You won't.

It's a powerful concept. And that's what this chapter is all about. As a believer. Yes. As a believer. You better believe it. You're able to sin.

Absolutely. But you no longer have an excuse. You can't say. Well I just can't help it. I'm weak. The temptation just overpowered me. I was no match for it.

[54 : 27] Yeah. God has made a way. And we have to walk in it. So. The buck stops with who? You. And we can try to cop out.

And pass it off to God. And say well. God allowed it. God permitted it. Wasn't my fault. I couldn't help it. What was I to do? Oh yes you could. Yes you could.

But as long as we think we can't. You're automatically defeated. You just throw in the towel. Before the contest is even halfway over. And that's what we're talking about here.

It's a very practical thing. Any comments or questions about Dan? Marta I think. This being a believer. Is kind of like a tractor pulling contest. Because the more that tractor pulls.

The more that thing. That sled slides down. And pulls back at. Satan is at work. At work. He doesn't want.

[55 : 24] Oh yeah. Absolutely. And the more. You become embedded in this. Absolutely. Yeah. Good point. Good point. Pulling that sled back. Because he don't want you to do it.

Right. Satan. Satan is. I don't want you to do it. Satan is the evil. Neutralizer. He wants you out of action. He wants you impotent.

He wants you. He wants you. So enslaved. He wants you. He wants you. He wants you. So enslaved. To a particular sin. That it makes you.

Keep your mouth shut. About Jesus. And his salvation. And his power. That's the way. He neutralizes. Enemy forces. He takes you out of combat.

Takes you out of action. Because. You know. You know. That people know. Things about you. That are not Christ like.

[56 : 21] And it forces you. To keep your mouth shut. And nobody's saying. You have to be perfect. In order to be a witness. Because. None of us is that. But.

Hey. This is where the rubber meets the road guys. When it comes to the Christian life. Any other thought or comment? Yeah. Roger. Verse 19. On chapter 5. Somewhere.

I wrote this down. All Adam's sin. Was removed at the cross. We now stand on our own. What say you about that? I don't know where I got it.

Repeat that again. I'm not sure. What. Well it says. For by my one man's disobedience. Adam. We were all made sinners. So by the obedience of one.

Shall all be made righteous. And I've got all Adam's sin. Was removed at the cross. We now stand on our own. I wrote that in there. Well. I wouldn't say that Adam's.

[57 : 19] All Adam's sin. Was removed at the cross. But I would say. All of the penalty. For Adam's sin. Was removed at the cross. But. The old Adamic nature.

That still dwells in us. And will dwell in us. Until our bodies are regenerated. Like our spirit is. We have the capacity. And the ability. To sin.

That's. Fellas. It is. It is. It is our sin. That makes us responsible. It is. It's the fact that we have a volition. That makes what we do.

Makes us accountable. Because. That becomes also the basis. For our evaluation. Or judgment. Is what we do. With the volition that we have. And.

That's. That's all part of the package. Well. I'd like to continue. This is. This is really. Important stuff. But. Once again. I cannot compete.

[58 : 12] With the service. That we get here. So I just have to quit.