

THE BOOK OF ROMANS

Transcribed from an audio teaching given at the Third Day Fellowship.

Chapter Six

Verse

1. *What shall we say then? Shall we continue in sin, that grace may abound?*
2. *God forbid. How shall we that are dead to sin, live any longer therein?*
3. *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*
4. *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
5. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*
6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*
7. *For he that is dead is freed from sin.*
8. *Now if we be dead with Christ, we believe that we shall also live with him:*
9. *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*
10. *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*
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.*
14. *For sin shall not have dominion over you: for ye are not under the law, but under grace.*
15. *What then? Shall we sin, because we are not under the law, but under grace? God forbid.*
16. *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?*
17. *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*
18. *Being then made free from sin, ye became the servants of righteousness.*
19. *I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*
20. *For when ye were the servants of sin, ye were free from righteousness.*
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.*

23. *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Wow, is that a mouth full! Now let's back up and look at the last verse in Romans Chapter 5: *That as sin has reigned unto death, even so may grace reign through righteousness to eternal life, or the ageless life, through Jesus Christ our Lord.* He is talking about two things here, which are one thing. Grace and Jesus Christ our Lord; He is grace. He is not the epitome of grace, He is grace; He doesn't possess grace, He is grace. He is the substance of grace. So in that context of the way that verse ended, we walk into the next chapter. This was a letter written and it wasn't broken down in chapters and verses, man has done that and it can change in context if you break it in the wrong place. And I really think that these flow right together.

Vs 1) *Well what shall we say then, if grace comes through Jesus Christ, what shall we say then? Shall we remain in sin in order that grace may abound? Does God want us to continue doing bad things so something good can come out of it? The word says, God forbid; it's a Greek word ginomai (ghin`-om-ahee 1096), which means may it never be, may it never become, may it never happen. So he is saying, grace is going to be here no matter what. Whatever happens in your life, what have you got to look forward to? Grace. Grace will cover whatever the situation is. He died for every sin of humanity, the sins of the whole world. So grace is already there. That price wasn't paid just at Calvary, that price was paid before the foundation or the conception of the Cosmos. It was paid before the foundation of the world. So before anyone was conceived, the price was paid; so what have I got to worry about? Why should I lay awake tonight if I make a mistake and say, "Oh, God, I've done such terrible things, He is going to send me to hell for sure." That is foolishness. We were already taken care of before it happened. The price was paid before we ever did anything wrong. He knew we were going to, so He went ahead and covered us anyway. He paid the down payment anyway.*

Vs 2) *God forbid.* Do you remember what grace means? The word grace is the word 'charis' (5485 khar`ece). I am not speaking of that little acrostic, **God riches at Christ's expense**, I am speaking of what the language says. Grace is a divine influence into your heart and a reflection of that back into your lifestyle. So if God is in my heart; if grace has been placed in me and that is Christ; if grace is in me then you have got to see it. It's got to be manifested or it's not grace. Grace is not

something internal that you just hold on to. Grace is something you give away; there is no end to it. If God can give grace through Christ to every human being, then what do we have to do? We have to do the same thing. We can't break the pattern. We can't break the circle it's going right on around. Continuing Vs 2) *God forbid*, or may it never be, *how shall we that are dead to sin live any longer therein?* Remember a few weeks back where I say, or the last few months, I've been saying how can you possibly go back and dig up this old heart that He took out of you. He gave you a new heart in Ezekiel, He said, I'm going to give you a new one. When He gives you that new mind, that new heart, that new thinking process, the mind of Christ, how can you go back and dig up the old one? Remember the picture I drew on the board, the circle which was our mind, and God on one side and humanity on the other side and the two arrows feeding it, there is what the problem is, we have to cut it off, like I said, Cut it off. Don't let the humanistic side feed you. Draw from the Spirit of God. Don't let that carnality and the humanistic view get into the thinking process. That is what messes us up. So he says, how can we live any longer in sin when we have this mind of Christ, this gift of grace in our life? How can I live in sin? Can you see what I'm saying? Paul is asking you a question, how can I do it? There is a question mark there. How can I do it? How can I possibly? Because the only thing I'm doing is this; you can go into Hebrews on that one; to sin again after the sacrifice, it's removing your sacrifice. You would have to crucify Him again. I'm not driving any nails the second time; I already did once. I'm not doing it again. I can't do that.

Vs 3) *Know you not* (these words should be: Don't you understand?) *Don't you understand that as many* or 'all' the word for 'so many as' is 'all' *don't you understand because all were baptized* (or immersed) *into Jesus Christ.* How many of us were? ALL. You can go to I Corinthians Chapter 10, it says 'All our fathers were baptized into Moses in the cloud and the sea. Who did that leave out? Nobody. You see we were all baptized, we didn't ask for it. It wasn't me going to God and begging Him to baptize me into something. He did it because He wanted to; it was His purpose. We were all baptized into Jesus Christ and we were baptized how? If we baptized into Him, we were immersed into Him, into His death. And when you're immersed; there is something about this. There was a change. It's like a cucumber going into a pickle. Once it's changed, you can't take a cucumber and put it in that solution (like the language says) and make it a pickle and go back to be a cucumber again. You can't make the pickle turn back into a cucumber can you? Once it's there, it's a permanent change. Once I've been baptized into Christ, is there any way to go back? It says you are baptized into His death. When He died, guess what? The Book tells me something really good. He's alive forevermore. Guess what? I'm alive forevermore; I can't die. I'm not

talking about flesh; this stuff is just temporary, it's passing away. I'm saying I can't die anymore because I am part of Him. He can't die. But see, we were baptized into His death. And that is a permanent change; you can't back up and do it again.

Vs 4) *Therefore we are buried with Him through baptism into death in order that like as Christ was raised from the dead through the glory of the Father, even in this way we also should walk in resurrection life.* (Literally the language says, not newness of life, but renewed life) What is that? It is resurrection, renewed; re- do it again. Resurrection starts with what? Re.

Vs 5) *Because if we have been planted (united) together.* If we have been united with Him, guess what we are? We're **one** with Him. Jesus' prayer was this in John 17: (and that was still under the law) *Father, make them one with me, as I am one with you.* Guess what? That means we're all one with the Father. We're ALL one with the Father. There's the thing, if we understand this, if we have been planted together in His likeness of His death, we shall also be in resurrection. If I was made in His likeness in death, the same pattern He resurrected, then when He resurrected guess what happened to you? Your life was restored in you. And do you know what that was? At the same time He resurrected, He restored Adam; it was a reconciliation of all. He restored everything through Christ, the whole world, not part of them, all of them. It doesn't make any differences whether people like Him or dislike it. There are a lot of religious folk that get mad because you tell them the truth, that's okay. It is because God loves them and He reconciled them at the same time. It is All humanity; the word is anthropos, all humanity back to Himself. We can't get away from it.

Vs 6) *Knowing this, knowing what? That we are already resurrected in Him.* That's what the context is; I am speaking about the resurrection in Him. Well then if I'm resurrected in Him: He said, *Knowing this, that our old humanity, or our old mindset, is crucified.* When we talk about Adam being crucified, we are not talking about the literal flesh are we? We're talking about the way we thought under the law, under the bondages of flesh, or the fleshly thinking. So he said, *Knowing that our old man is crucified,* what does that word 'crucified' mean? Let me read you an understanding of this in the Greek language in Thayer's: **This crucified speaks of the death of Christ on the cross that has performed (past tense) the extinction of our former corruption by the death of Christ upon the cross, I have become utterly dead to my former habit and feelings and actions.** By understanding this 'I have become utterly dead to my former habit of feelings and emotions'. Tell me the word. Emotions, emotions; my emotions are dead to

me. Does that mean that I don't feel anything? Does that mean I don't have tears of joy or pain? No. What does that tell me? They are not driving; they are a passenger in this vehicle; that is the best they can be. My emotions cannot tell me what to do. If my emotions tell me, then I am an unstable person. Because emotions go with the wind; Up, down, sideways; emotions have to be cast away and say, 'Hey look, you're not driving this thing, my man is driving it; Christ is driving it. I can't let my woman drive the vehicle; she (my soul) can't guide me, I've got to let the Christ guide me.' (Cont. Vs 6) *Knowing this that our old man* (or mindset) *is crucified with Him, in order that the body of sin* (now there is a word there 'might' and you can put a line through it because it's an added word; that word 'might' is not in the language. Now do you think He went to the cross and died hoping that maybe,(that's what might means isn't it?) Maybe sin would be dealt with? He knew before He ever went to that cross; He did it before the foundation of the world according to this scripture. He already paid for it. So He knew when He went to that cross that that was the final stroke. It was finished when He died on that cross on Calvary. And what does it mean 'Calvary'? Golgotha? Place of the Skull. What do you think He was dealing with? He died on a place called 'The Skull'; He died to a place called Skull, it is your brain, your natural man. *That the body of sin be destroyed*; and he is not speaking of this flesh, he is speaking of the thinking in our mind. *That henceforth we should not serve sin*; Now this language says, *be a slave to sin, whether voluntary or involuntary*. And when we get these addictions, do you know what we tell ourselves? It's not my fault; I can't help it. Well guess what? He said I am going to cover you anyway, whether it's voluntary or involuntary; what difference does it make, He covered all of it. Don't try to justify and live with the problem; identify it, throw it in the middle of the floor, stomp on it and walk away from it. Because He already took care of it, we don't have to carry this thing. He can't put a burden on you that you can't bear can He? According to His word, He can't do it. But He will give you a way of escape out of all of it; He already has. He paid the price long before we ever came into existence.

Vs 7) *Because the one that is dead is free* (what does 'free' mean?) It means this; **rendered innocent or just**. If I am dead to sin, then what am I? I am not speaking of my physical body, because my physical body will scream and yell and holler just like yours will. But in my thinking process, when I am dead to sin, my mind tells me that I am innocent. What does your mind tell you? Mine says, 'Not Guilty, Holy, Innocent, Not Accountable, Not Guilty for anything. Why? It is because of what He did. It is not what I did, it's what He did, and I believe what He did took care of it. If I believe that what He did took care of it, then I will believe what He says. I'm free. I'm Holy, I'm righteous, and I'm un-blamable;

I'm not guilty. That is what your mind should be telling you. Anything other than that, guess where it is coming from? Is it from the side of God or from the side of humanity? It's from the side of humanity kick it off it's not true. I don't care what you see in the natural; the Book says, what you see is temporal, what you don't see is eternal. Well you know I'm not worried about a temporal fix for this thing. I want it fixed forever; and the only way it's going to be is to believe what He said. Didn't He say this: *I'm not after sacrifice, I want your obedience; and He says to believe Him.* Believe Him. I'm not talking about a blind faith here. I'm not telling you to walk in some blind faith like a lot of religion does and says you just believe it because I told you that. No, the reason you believe it is because God can prove it to you through His scripture and through your life. Through your circumstances God will show you that it is true. Don't believe in blind faith; the Bible never tells you to walk in blind faith. It tells you to walk in the light, as He is in the light. If you do that, how can you be in blind faith? If you're walking in perfect daylight, how can you be in blind faith? That is just ignorance.

Vs 7) (I love this verse). *Because he that is dead is regarded as just or innocent concerning sin.* No matter what I do, God looks at me, and at you, and says what? 'Not Guilty, Innocent'. It's because of what He did. It's because of His death, burial and resurrection God looks at us and says, 'There it is, my Son took care of it, now you're a Son, destined to reign'. When you can clear your own mind of the guilt and the condemnation that has been put upon you, you will truly know your identity. Until that point you don't know your identity because you still have the humanity side feeding in and the God side once in a while. Someone said here earlier that it is like an interruption coming in. When you come to a place where you no longer doubt your identity guess what? You're free. YOU ARE FREE. Man, it's a wonderful place to walk. You don't have to worry about what people think about you, say about you, do to you; you don't even have to worry about what your self tells you. Because yourself is not important; it's about what God says about you and only what God says about you. That is the only truth there is. Do you know what? There are two kinds of truth and I need to expose them. I can say this, and someone can say well that's true; but it's temporal. We're all sitting in this room, but we are not all going to be sitting here for eternity are we? Two truths: temporal, eternal; which one are you going to listen to? Eternal truth is the only one that makes any difference. Temporary doesn't make any difference; so you have to know the difference. There are two different truths. Because if I said everybody is sitting in this room, in a few hours from now it will be a lie. *Because he that is dead is free* (or regarded as just and innocent). The only place it counts, and where is the only place it counts, what is being said? It is internally in you. I can bounce these words off of your ears from now until the moon turns into blue

cheese and do you know what? You aren't going to change one bit until you let these words into your heart and you believe what God has said. These aren't my words; these are His words: You are free from your sin. There is no more guilt, no more condemnation for those that be in Christ Jesus. He died to sin once, okay I'm dead to sin, gone, I'm resurrected, and sin has no more dominion over me. Does that mean I'll never make mistakes? No, I'm not talking about that, but my mind has to clear it. Remember those slates you used to draw pictures on they were called an etch-a sketch? It's like that. Turn it up and shake that sucker. Have an earthquake. Then look at it and it's blank. No charge. That is your charge sheet; you bring it before Him and you say, my slate is clean. Do you know why? It is because He said so. He picked it up and shook it for you because usually we won't shake it. He shook it for you and now it is clean. You want to save it; in your mind, let it go. Wipe it; hit that delete key.

Vs 8) *Now if we be dead with Christ, we believe that we also live with Him.* (Take the word 'shall' out of there; that is misleading; that is King James language and it is not in the language 'shall' that means maybe we will be, no, I am dead with Christ, I am also alive with Christ.) I died with Him, I resurrected with Him. So take the words shall, maybe and might out of there. That is not true.

Vs 9) *Knowing that Christ being raised from the dead dies no more.* If He is in you, guess what? He can't die. He is alive forevermore. *Death has no more dominion over Him.* The carnal mind has no dominion over Him; your carnal mind has no dominion over you unless you choose to do this: "I've had it so long, I mean, I've had it so long, I've had it since I was born; that's mine." I ran into a gentleman one time in town and people were making fun of me about casting out devils, and they were mocking me, and I just let them mock, and this gentleman walked into the room and he was saying 'rah, roe rah, ruhhhh, and he was cussing and swearing, and I said, 'Hey you', and I pointed my finger right at him and he says, 'huh?' I said, "When God tells me, I'm going to take your devils." He said, "You ain't taking my devils!" and he ran out the door. And that is the way we are, we can laugh about it but we are the same way. Whenever they get the light of the finger of God put upon them, they say "oh no, no, no, I've had that too long, you don't understand, this has sentimental value, he's been with me all my life." You are afraid of losing something; and you aren't losing anything; you're gaining, freedom. There's the lie, you're not losing, you are gaining. And we want to hang on to this thing called our mind. And some say, "But you don't understand, my Mom and Dad have been like that for ever. Its a generational curse.' Well do you know what? **He reversed the curse on the cross;** the Book says so. I'm not under

any curse. You aren't under any curse except in your mind, and it's because we want to believe what religion tells us. That's all it is.

Vs 10) *Because the one that died, died to sin once, and the one that lives, lives to God.* That is not just Him that is you and I. If I died to sin when He died, it's over with. Hello! Sin doesn't have any dominion over me; the carnal mind is dead. Isn't that what the Book says? Now, how does that carnal mind get killed? Now you know the experiential side of this thing; it's not just saying, "Okay it's finished". We have to experience something don't we? The Old Testament tells you how to do it; I can't pull up the scripture in my mind right now, but I know it. You can hunt it up later. King David was a type of Christ. When he was a young boy, a shepherd, he had to slay a lion and a bear. And that is symbols of what? The world, and the Lion (the carnal mind) or we can say the devil is what people want to say; 'the devil' you can call him whatever you want to. But there was a third thing he had to slay. It was a giant; and this giant was in the land of Israel the Promised Land (the mind of Christ). He was in this Garden of Eden, and he came out there and watched all of the religious folk, under the law, do all their things and shake their swords at each other and everybody was afraid to get near that old giant. And David was just a little seventeen year old, skinny boy, but he was God's man. He comes out there and says, "I'll take him on." Don't you think he got mocked? Here stands a giant that weighs four or five hundred pounds; I don't know how big he was but wasn't he nine feet tall; a big burly thing, and this little seventeen year old kid that probably weighed one hundred twenty pounds soaking wet with all the rocks he picked up and put in his pocket. He said, "I'll take him on." And the first thing that happened, religion jumps up and Saul says, 'Here, put my armor on.' David put it on and it didn't fit. So he dropped it off, and said, "I'll walk out there and take care of it. I'm not going to let an uncircumcised Philistine mock the God of Israel." And do you know what he did? He went into the creek and he picked up five smooth stones. This is not speaking of grace here; it is speaking of death because five speaks of grace or death, life or death. Do you know what he did? He picked up five stones, who is the stone? Who is the rock? Christ. And he slung it at him and sank it right between his eyes. It sunk in; that is the word of God and the only thing that is going to kill that big brain up there, that monster, that giant, that we see in the land, guess what? It is the word of God that will slay it. Why did he have five stones? Goliath had four brothers. He said to every one of them things that comes up in your senses: taste, touch, smell, hearing, seeing. I can kill every one of them with the word of God. Emotions, isn't that where it comes from? It is in all of our senses? It's all the emotions and he has a stone for every one, he has a word for every one of them to slay and destroy every-

thing that comes up in your emotional side; that is the humanistic side. That is not by coincidence is it?

Vs 11) *Likewise reckon (or consider) you also yourselves to be dead to sin.* What did he say? **Reckon yourself to be dead to sin.** He didn't say Jesus was free of sin. That is not what he said is it? *Reckon you, yourselves to be free of sin. Be dead to sin, but alive to God **in*** (not through, it is the Greek word 'en') *Jesus Christ our Lord.* I'm dead to sin because of one thing; **I am in Christ.** It is not Christ in me, but me in Him. That means He is the one they see first. I'm not important in this am I? It's about Him.

Vs 12) *Let not sin therefore* (now if you understand this he said don't let sin reign in your body, don't let it control you; don't let your emotions control you.) *through your mortal body* (he is speaking about your fleshly actual physical live flesh here). Don't let this stuff in the flesh, the taste, and touch, hear, smell and feel, determine what you do. Those things are dead. He picked up the stone and killed the one; but guess what? There were four more, and we have to walk that out to get the completeness out of it. It is something we have to experience. Let me say this again, *Let not sin therefore reign in your mortal body, that you should obey **it*** (that is the mortal body) *in it's lusts.* So don't let all those emotions, feelings, taste, touch, smelling and hearing rule your body; let the word of God rule your body.

Vs 13) *Neither yield or exhibit your member or your body parts as instruments (or tools) of unrighteousness.* So guess what? Something in my mind tells me to do something to yield my body parts as tools of unrighteousness such as ('go get a gun and shoot somebody). Who was that? Was it God or was it my humanistic side?). My human side said that, because God wouldn't tell you to do that. So that is where we have to know the difference. *But yield yourself or exhibit yourselves to God as those that are alive from the dead and your body parts as tools of righteousness to God.* Just flip that around. Don't do the unrighteous things do the righteous things. And the only way you can do that is because of your thinking process: '*as a man thinks in his heart, so is he*'. I can't be evil in my heart and do good things. I don't care how hard I try, sooner or later that thing is going to get out; that puppy is going to come out and bite somebody. Somebody is going to back you up in the corner and stomp on your toe; you are going to bite them; that is what a snake does. It bites; but if we are a worm like we are supposed to be; that crimson maggot that they called Christ, they called Him the maggot, the crimson maggot, guess what? They don't have teeth. If you step on a worm what will it do? Squish. It has the same pain that the serpent felt, but there is no retaliation in there. None whatsoever; like a mute lamb going to slaughter.

Vs 14) *Because sin shall not have dominion over you.* Hello! He didn't say, 'well maybe', he said, **'sin shall not have dominion or control over you'**. It shall not happen. Do you believe that sin shall not have dominion over you? Man, when I first saw that. Wow! *Because you are not under the law, but you are under grace.* That ought to make you plumb happy. Sin can't control me because I am under grace; it doesn't give me a license. Too many people have taken this to be a license; I can do anything I want and God is going to cover me; well He is going to cover you, but what is your reward? Proverbs 17:2 *A wise servant shall have rule over the sons that cause shame, and they will have an inheritance among the brethren.* If you think you can have a license go ahead, but guess what you don't have? An inheritance. Well you know I don't want to walk in the Kingdom without an inheritance. He said to seek the best gifts and that's what I want. I want all of them. And see the thing is I can have them all and so can you. That is the good thing about it. That is one thing that we can really have a desire for. He said seek them all and I want them all. But if I get them all it doesn't do away with them because He has enough for everyone. They're all in Him. It's something our natural mind cannot comprehend. I want them all but I want you to have them all too.

Vs 15) *What then? Shall we sin, because we are not under the law, but under grace? May it never be* (it doesn't say, God forbid). God forbid; may it never be; it's a Greek word 'ginomai' (ghin-om-ahee).

Vs 16) *Know ye not, that to whom ye yield yourselves as slaves* (and you see that is what we become under the carnal mind, it makes us a slave.). Because if you've done something once, think about it: say you never drank before in your life, you have always not drank because someone told you it's bad; and religion is good about telling you that it's bad. I'm not promoting drinking; I'm just using this as an example. And you go out and you get drunk once, how easy is it to do it again? What about the third time and the next time? How about the hundredth time? You don't even think about it anymore do you? You become dead to it; you become anesthetized where your feelings and emotions are concerned; that thing just takes you over. That is how people become addicted; they do things and it gets easier. Because your rational mind, your spirit gets overrode by all these emotions and feelings in our intellect. *If we submit to this we become the slave to whomever we obey. Whether sin unto death or obedience unto righteousness.* Now which one makes sense? I obey God to righteousness, obedience to God in righteousness, or obey my own desires to death. Well I've got news for you, everybody is going to die in the flesh, and I am not speaking about that. I'm not going to have that

intimate relationship with my Father, there is going to be a separation there. And believe me; if you can ever get a hold of the Father, you will never turn Him lose. It is just like Jacob said, 'I'm not going to let you go until you bless me.' He wrestled with Him in his ignorance, but when he found out who he was, when that Day Star arose in him and he saw Him, the light came on; he didn't turn Him lose did he? And that is the way we will be with God when we really get a hold of Him; you are not going to turn Him lose. It's kind of like an electrician; you reach down and grab a hold of a wire. Did you ever get shocked? You know when you get shocked; you can't let go of that thing. If people would get a hold of an electrical wire and could get lose of it, it wouldn't hurt you so bad; but people get electrocuted because it just holds them; you're hand is locked on it and you can't get it off. Somebody would have to knock you off of it to keep from electrocuting you. You stay there long enough and it is going to kill you. And it's the same think with sin. It's like a shock and it locks you up on there and you can't get off of it until God knocks you off of it and then you're free. He already did that, but in our minds we don't believe it. So we hold on.

Vs 17) *But God be thanked* (that's not what it says; the Greek word 'thanked' is charis (khar`-ece-). So it should read, *But for God's grace, that you were the servants of sin.* If it weren't for God's grace we would still be under sin because we could not deliver ourselves. Humanity could not deliver itself; God had to come and deliver us. So if it weren't for God's grace, we would still be the servants of sin. *But you have obeyed from the heart* (the innermost part of your being, your spirit). *You have obeyed from your heart that form of doctrine* (or teaching or instruction) *that was delivered to you.* Now, when God delivers a doctrine or a teaching to you, you have two choices, obey or not obey; that's it. If you obey it you are going to be set free. He said they were set free because they obeyed the doctrine that was delivered to them. Then how did they get free? They obeyed the doctrine that God gave them. It's in the writing; it's right here. I'm not talking about the King James language, I'm talking about what God said. I have to have mercy and grace for all; that's part of it; that's part of the doctrine. Love, mercy, grace, longsuffering, temperance, meekness, all of those things; and there is no law against them. But do you know what? You will be persecuted more than any law you ever violate when you have it. Isn't that amazing. Oh, you feel it; you feel it, you just don't care. You don't care. Jesus felt all the accusations and everything; the apostles felt it all; even the Apostle Paul, he felt all the pain, but guess what? He never let his emotions; his feelings of pain and suffering ever override his goal of where he had to go.

Vs 18) *Being then made free from sin, you become servants of righteousness.* (Literally the word servant is the same word douloo (doo-lo`-o). Literally you became enslaved to righteousness or innocence. He said you are going to serve one or the other; you are going to serve righteousness or you are going to serve humanity. You will serve God or humanity. So if I have been enslaved under humanity guess what? God sets me free, so where could I possibly be going? Is this multiple choice? Come on, well do I say, ‘which solar system do I want to go to’? That is not even in the question. Are you going to serve God or are you going to serve man? If He frees you from man, whom else could you be serving? **God.** There is no place else, serve righteousness; there is no other option is there? It’s not a multiple-choice thing here; it’s very simple. If you aren’t serving man, you are serving God. It is as simple as that.

Vs 19) *I speak after the manner of men* (I speak in human terms) *because of the infirmity;* No, because of the weakness of your flesh. He said I have to speak in human terms because I’m talking to what? Human people. I’m talking to people whose minds are still weak; they don’t understand what God is saying just yet. This isn’t a knock Paul is just telling you the truth. Paul was a very highly spiritual man; he knew what was going on with God and he said, I can’t talk theses deep heavy truths while you are yet carnal. I have to talk to you in the level you are in, so you can understand. We don’t take a baby and feed him a T-bone steak. We feed him some milk, the sincere milk of the word and we keep going with it, we don’t tell him half a truth, we tell him the whole truth; we don’t make an issue about it. The T-bone is still laying there and that baby can see it laying on the table, and eventually he is going to come to a place where that milk will not satisfy him and he is going to say, “What are you eating? That looks better than what I’m chewing on, this old rubber nipple over here, I want that thing.” And that is the way we present the Gospel to them; we never hide it from them, we always keep it in plain view, but you give them the truth in the sincere milk of the word, but you always keep the truth laying right there in the form of that T-bone or that Filet Mignon, that they’ll say, “you’re eating something different than I am, and I want some of that.” And what kid when they see mom and dad eating like that, and they’re a little kid, don’t want what they are eating? You eat it and guess what your kids will do? They are going to eat it too. It is as simple as that. You eat it and your kids will eat it too. They’ll watch mom and dad.

Vs 20) *Because when you were.* Oh I like that word ‘were’. What tense is it? Past tense, that means you ain’t. If you were that means you ain’t. If I were a servant to that that means I ain’t **now** and I can say ain’t because I’m hillbilly. We can say that. If I ‘were’ a slave, that means I ain’t no more. Right? I love these words:

You were the slaves of sin, and he says, you were free from righteousness. When I was a slave to sin, I was free from righteousness. I didn't have to keep anything righteous did I? I wasn't accountable for anything I was doing; I didn't have to be righteous because I didn't know anything about it, because I was serving this other guy over here; self, ego. But now guess what? See the next verse.

Vs 21) *What fruit had you in those things whereof you are now ashamed? What fruit did you have in your life? Nothing you want to brag about is there? Because the end of those things is carnality and death.*

Vs 22) *But now being made free* (and that's not the right words). The words '*being made free*' is this 'exempt or liberated' *Being liberated from sin* (that means free; it can mean free; the word literally says, liberated; I'm liberated from sin, now what am I? Free. But what am I free to now?) *Being free from sin, I become a slave to whom? God.* Hallelujah. I want that. I don't have a problem being slave to my Father. You can say the fancy word 'servant' all you want the word is 'doulos'; it says 'slave'. I don't have a problem being called a slave of my Father. It is a joy to me to do what He wants me to do. It's not something I am being forced into. There is a difference between being a slave that was bought and owned and it does say He did that, but you know what? There is a bond slave, a love slave. And that is what I want to be. I want to be His love slave; I just want to do what He wants me to do; that is more important than anything in the world to me. I want to do just what He wants me to do, and I'm doing it because I love Him. He isn't making me; He is not making me do what I do, I'm doing it because I love doing what I'm doing. The other day, one in our fellowship said they love their new job, I bet you don't love it half as much as I love mine. And that is not knocking your job, I love what God has me doing. I know what I am doing is what He wants me to do. I couldn't be happier in any other thing in the world that I could be doing. There is nothing that can satisfy my life like what I am doing. He is the husband and I am the wife. Wives, when you satisfy your husband, how is life? How is it? It's good. That's the way you want it. When the wife satisfies the husband, things just go good. And when you want to satisfy your husband, it's even more of a pleasure. It's not a labor it's a pleasure, we have to get our thinking right.

Vs 22) *Now being exempt or liberated from the sin, I become the slave of God, and you have your fruit to holiness and the end of that is what?* The ageless life the life. It is the aionias Zoë, the ageless life. Now if I am serving sin I have death; and I've got ageless life guess what? Is there really an option in this thing? Is there really a choice to be made? I mean that is so obvious, I wouldn't even have to think about it should I?

Vs 23) *Because the wages of sin is death; but the gift of God is the ageless life in Jesus Christ our Lord.* There's the ageless life; it's the gift of life in Him. Not of Him being in me, but of me being in Him. That's a gift. It's not something you can earn; it's something God wants to give you. If He didn't like people like the church says and wants to burn everybody in hell, then why in God's name doesn't He just say, Be Gone! And they would be vaporized into a bunch of vapor and be gone? Why did He even create them if He didn't want them?