

# Romans Theology

by Colin Peckham

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*Colin Peckham's sermon on Romans emphasizes the profound themes of justification by faith and the necessity of recognizing our sinful state before God.*

**Duration:** 1:00:03

**Scripture:** Romans 1:17, Romans 3:21

**Topics:** "Theology"

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## Description

In this sermon, the preacher emphasizes the importance of how we live our lives and interact with others. He highlights the significance of our actions, words, and thoughts, as they reflect our commitment to God. The preacher also discusses the concept of God's wrath, explaining that it is a retribution against ungodliness and unrighteousness. He references biblical passages that list sins and warns against turning away from God. The sermon concludes with a prayer for God's guidance and a call to worship.

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## Transcript

Friends, last night I spoke in Afrikaans, and tonight I will speak in English. Last night we spoke about the great illustration in the Old Testament. Tonight we will speak about the theology of the New Testament.

And we will go to this great chapter that has just been read. It will be good if you keep the Bible open in the Romans, because we will look at it. And we pray that the Lord will be with us tonight.

Let us bow our heads in prayer. Our Father, we thank you that we can bow our hearts to the God who reigns. The pilgrims have now sung of it.

Jehovah reigns. Oh, come reign in every heart tonight. Come to us and pray.

Be with us in everything. We will open our hearts and pray for you. Come Holy Spirit.

In Jesus' name. Amen. You will see this.

In the first verse of the book, Paul says, He was separated unto the gospel. Undeserved in grace. Unparalleled in glory.

Separated unto the gospel. Verse 9. God is my witness, whom I serve with my spirit in the gospel of his Son. So I'm not only separated unto the gospel, I'm serving God in the gospel.

Not necessarily a council or a church or a Sunday school board. I'm serving God with my spirit. Not doing dutifully the things that I have to do.

But doing from my heart the things that I want to do. Serving God with my spirit. A word for every Sunday school teacher and every person involved in the work of God.

Serving God with my spirit in the gospel. And then in verse 18, He's experiencing the power of the gospel unto salvation. And then he says in verse 16, Sorry, that was verse 16.

And then also in verse 16, I am not ashamed of the gospel. And then in verse 15, I am ready to preach the gospel. So there's Paul's relationship to the gospel.

Verhouding tegenwoordig die evangelie in die eerste zestiende verse van die boek. Dan begin ik met die tekst van die evangelie. Verse 17.

The just shall live by faith. Hierachter, ik zal jullie geloof leiden. The just shall live by faith.

And that's the text of the book. The just shall live by faith. And then he starts.

Telling of the wonderful gospel of Jesus Christ. Because gospel means glad news, good tidings. And he begins.

And this is how he begins. Verse 18. See it? Some way to talk about the gospel.

Some way to talk about good news. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness. The wrath of God.

It's royal wrath. The wrath of God is revealed. It's revealed wrath.

And it's the wrath of God and revealed wrath. And it's the wrath of retribution from heaven against all ungodliness and unrighteousness of men. So here the wrath of God is revealed.

And then he says. He tells them all these terrible things in the heart. That here he first knew.

The terrible amount of sin that he committed. And he said there in Ephesians 1. God also gave them up. And he says in Ephesians 1. God gave them up.

And the 28th verse. God gave them over. See there's a list of sins in Matthew 15.

There's a list of sins in Mark chapter 7. There's a list of sins in Galatians chapter 5. But there's nothing like this. There's an open barring of the sins of the people of the heart. And God gave them up.

And the wrath of God. Then it goes on to chapter 2. Notice what he says. You don't do the same things.

You advise the man to do all these terrible things. That's what the list says. And I say.

Chapter 2 verse 2. What a terrible statement. You're going to be judged according to your deeds. Verse 6. Verse 11.

You're going to be judged irrespective of who you are. It's no respect to the person. You're going to be judged according to performance.

Verse 13. And not according to knowledge. Verse 15.

You're going to be judged according to your conscience. There's verse 16. You're going to be judged according to the secrets of your heart.

Saldar. The word of God is upon you. The word of God is upon you.

He went and said. Who is he? You are the same and you're under the wrath of God. Good news.

Chapter 3. What advantage does it have the Jew? Or what profit is there of circumcision? Much every way. Chiefly because to them who committed the oracles of God. The word of God is upon them two times.

He's the God's own command. It's the reckless man. And the second chapter is the self-righteous man.

And the third chapter is the religious man. As it is written. Verse 10.

There is none righteous. No not one. There is none that seeketh after God.

There is none that seeketh. They are all gone out of the way. They are together become unprofitable.

There is none that doeth good. No not one. Verse 19.

Halfway through the verse. Get out of what I say. And every mouth may be stopped.

And all the world become guilty before God. What a terrible situation. Wrath.

Wrath. Wrath. Turn from God over all the mankind.

No escape. No escape. You're in a terrible dungeon.

And may I say to you friend. If you are outside of Christ tonight. This is your condition.

You, this night. You, Pete, Sonny. Whoever you are.

If you're outside of Christ. If you're not saved. You are under the wrath.

The terrible wrath of almighty God. There's no hope for you. You're doomed and you're damned.

Good news? Huh? Isn't this a gospel? You see my friend. That's how Paul preached the gospel. And today we have people preaching the gospel.

And they say. Don't you want happiness? Don't you want joy? Don't you want peace? Come to Jesus. He'll give you all those things.

Of course we want those things. So we come down the aisle. Chewing our chewing gum.

We're going to do the almighty a favor. We're going to seek Jesus. We're going to accept Jesus.

And we come smilingly to the altar. And off we go. We've accepted Jesus.

Not a trace of salvation in that. They don't know that they're saved. They don't know that they're lost.

And the greatest thing today is to get people lost. You're under the wrath of God. And there's no way out except through Christ.

Now. In chapter 4. In chapter 3. We come to the 21st verse. But now.

The righteousness of God without the law is manifested. The righteousness of God is revealed. Yes.

The first verse in verse 18. The tower of God is revealed. Now.

In verse 21. Now the righteousness of God is revealed. How is it revealed? But.

You see that word but? It's a marvelous word isn't it? The pivotal word in the scriptures. But. But now.

When? When I see myself as I am. Before God. No way out.

But now. The righteousness of God without the law is manifested. Being witnessed by the law and the prophets.

Then he says verse 23. For all have sinned and come short of the glory of God. Being justified freely by His grace.

Here's the great wonderful story of justification by grace. See what he says there. Look at these ten wonderful words.

The turn has come now. See. The change.

For all have sinned and come short of the. Listen to it. Glory of God.

Being justified freely by His grace. Through the redemption that is in Christ Jesus. Whom God has set forth to be a propitiation.

Through faith in His blood. To declare His righteousness. For the remission of sins of the past.

Through the forbearance of God. Ten mighty words. The scene has changed completely.

Where I was condemned. Now. I am justified freely.

Verse 24. By His grace. Fantastic.

God has stepped down. And He's taken me out of that place. Where I was under the wrath of God.

And now we can talk about the justification by faith. And he goes on in chapter 4. Now he gives the revelation. The illustration of Abraham and David also.

Who were justified by faith. Then in chapter 5. Now he comes to. You see.

In chapter 5. Now he comes to the positive aspects of justification. I was sitting in a church once. With my wife.

And the man was speaking at the front there. And he said the gospel is only positive. Not negative at all.

And I nudged my wife and I said. No. Because the gospel is negative.

And positive. See if you just say. Talk about the positive things.

The joy, peace and everything else. Everybody will want that. Without realizing that they are condemned sinners.

So you've got to get the basis right. You've got to lay the foundation. If you don't lay the foundation.

The wall will fall down. So you've got the foundation. Now we come to the positive.

See chapter 5. Therefore being justified by faith. Chapter 3 verse 24. Being justified by grace.

Now he says being justified by faith. What happens when you're justified by faith? We have peace. With God.

Through our Lord Jesus Christ. By whom we have access. By faith.

One said. Into this grace. Wherein we stand and rejoice.

In the glory of glory of God. We need glory in this convention. Don't we? We need the glory of God.

I'm coming in sweeping through this meeting. Glory of God. And not only so.

But we glory in tribulations. And know that tribulations work with patience. And patience experience.

And experience hope. And hope make it not ashamed. Because the love of God.

Is shed abroad in our hearts. Ah! The positive aspect of the gospel. Here we come to the 9th verse.

See what it says there. Much more than being now justified by His blood. See? You're justified by blood.

That's the ground of justification. You're justified by grace. That's the spring of justification.

You're justified by faith. That's the principle of justification. Oh my word.

We're justified by Christ alone. By faith alone. By blood alone.

By grace alone. Hallelujah. What a wonderful salvation we have.

And what a wonderful savior we have. Amen. A few amens of you poor critters.

Hope you have a few more amens by the end of the day. Wonderful. For the wonderful work of God.

Who comes to us in Christ Jesus. When we were lost and under sin and condemned. Jesus saw me in my blood.

And He lifted me out. And He washed me. And He clothed me.

And He said to me. Live. And I lived.

Hallelujah. So. Now that's just the foundation.

That's just the introduction. You want some more? Alright. Chapter 5. Chapter 6. Now we come to the mighty word.

So you have introduction. Chapter 1 to verse 17. Introduction.

And then you have condemnation. Chapter 1, 18. Right through to chapter 3, 21.

And then you have justification from chapter 3, 21. Right through to chapter 5. End of 4 and 5. And then you have emancipation from sin. Chapter 6. And then you have liberation from the law.

Chapter 7. And then you have jurisdiction from God. Communion. Chapter 8. And then you have jurisdiction.

God in government. Chapters 9, 10, 11. And then you have application from 12 right through to 16.

Now, there you are. There's a Bible college for you. If you can absorb all that.

Now we come to chapter 6. Alright. I'd like to get back and give you a whole series on Romans, wouldn't I now? Alright. Now that's chapter 6, verse 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.

Now that's a wonderful text. And in the fifth chapter, see, in chapter 6 we read Christ died for the ungodly. Okay.

And verse 8 it says Christ died for us. And in chapter 6 we die with Christ. And in chapter 8 we live in Christ.

Those who are in Christ Jesus, chapter 8, verse 1. So chapter 5, for substitution. Chapter 6, with identification. Chapter 8, in communion.

Alright. We go to chapter 6. Knowing this, that our old man is crucified with him. And that's the first word I want to bring to you tonight.

The word know. I can know this. What can I know? I can know this, that our old man is crucified with him.

That the body of sin might be destroyed. That henceforth we should not serve sin. So I can know that I died with Christ.

Our old man is crucified with him. That's crucifixion. That's what Christ did there 2,000 years ago.

That the body of sin might be destroyed. That's what the Holy Ghost does when he applies Christ's death to me now. And then the result is that we might henceforth not serve sin.

So here is emancipation. So you've got crucifixion. And you've got destruction.

And you've got emancipation in that one verse. Freemaka. And verstaan je dat hoe je mag daarie woor van destruction.

Sometimes it's used in another way. It's spoken of as being rendered inoperative. Or put out of action.

Or destroyed. Various versions translated differently. But however you translate it.

And however your theological understanding. Whatever your theological understanding of that word is. The practical result is that henceforth we should not serve sin.

See. So I'm not arguing theologically. I'm arguing practically.

This is a freemakende voodskap. This is something which comes to the human heart and meets my need. Now.

What does crucifixion mean? A.W. Toza. I hope you know that name. And if you don't.

Get some of his books. A.W. Toza. A.W. Toza in one of his books says.

An old man was asked on one occasion. What it meant to be crucified. He said.

First. A man who is crucified. Is facing only one direction.

He keek net eenricht. He can't look around him anymore. He is looking in the direction of God.

And of Christ. And of biblical revelation. And of world evangelization.

And of the spirit filled life. That's the man who is crucified. And he said.

Secondly. The man who is crucified. He is not going back.

He is finished with sin and carnality. And with the world and the lust of the flesh. Not going back.

And thirdly. He says. He has no further plans of his own.

Nie meer plannen. Hoeveel plannen we allemaal hebben. Van ons eigen.

Maar nu. De man die gekruisd is. Hij is in de handen van de Heer.

En de Heer geven mij zijn plannen. En daar en daarin wil ik wandelen. So it's a difficult thing to be crucified you know.

We will do anything but die. We will make a great show of consecration. Van toewijden.

Allemaal moet zien hoe toegewijd is ons. Als ons net kan leven. It can merely be a manifestation of self.

So that others can see how wonderfully spiritually we are. You know. We were at Kaap Meiden Convention many years ago.

And the Ferraris was still there. Not this man Ferraris. The other Ferraris.

Gert Ferraris. Gert and Suzy. And Suzy was there.

We were standing there and looking. There were 20,000 people that year. In tents.

And Suzy said. While we were talking like this. She said.

Man do you know what I would like to do? I would like to move among these people. And start a fight. I said.

What are you talking about Suzy? Start a fight? Yes she said. Everything is too cruel. Everything is too holy.

Everything is too horrible. If I start a fight. I wonder what I will do.

Yes. The hidden sinful egocentricity. Hinders the flowering of the life of God within us.

Spoils the beauty of the Lord coming through. Defiles our souls. Hidden sinful self is always finding lines of supply.

And keeps alive. It's always discovering impenetrable retreats in our own cleverness. We hide away don't we? We know how to do it.

We hide from the eyes of our friends. They don't even have to see how bad it is in here. These horrible things.

They don't have to see it. Calvary precedes Pentecost. We have to die and make room for the almighty.

There can be no sustainable walk in the spirit of holiness. Where there is not even a union. The same with Christ's death on the cross.

Dr. Toza called it. The hyphenated sins of Christianity. Self hyphenated.

Self hyphenated love. Self hyphenated seeking. Self hyphenated righteousness.

Self sufficiency. Self aggrandizement. As long as self love remains.

We are always afraid that it will be discovered by some unexpected incident. And we will be laid bare before the discerning eyes of our Christian fellow believers. But God doesn't let us off.

He puts us in positions where the thing is brought to the fore. And God pursues it. And by some infinitely merciful blow.

Forces it out into the open. And self love forced into the light. Sees itself in all its deformity and despair and disgrace.

Fenelon said long ago in the 17th century. You asked for a remedy that your problem might be cured. You do not need to be cured.

You need to be slain. Quit looking for a remedy. And let death come.

Roy Hessian called it the Calvary Road. And only one thing happens at Calvary. You die there.

Francis Thompson wrote a marvelous poem. The Hound of Heaven. Speaking of the Holy Spirit following me as a dog.

Following me, following me. He says I fled him down the arches of the earth. What a beautiful phrase.

I fled him down the arches of the earth. From those strong feet that followed, followed, followed after. But with unhurrying chase.

Unperturbed pace. Deliberate speed. Majestic instancy.

They beat, those feet. They beat and the voice beat more instant than the feet. All things betray thee who betrayest me.

If you are unhealing. All things betray thee who betrayest me. So, I wrote a poem on this.

I was very moved about this on one occasion. we had some things happen and I wrote this and I'm going to read it to you. Perhaps I should sing it to you.

It's got a tune. And do you writhe in outraged pride, O soul crushed by remorse, to think that such a thing could hide within where blood had been applied and find not there recourse? The deed is done, the word is said, and shame brings agony. You have been seen of men and read, and their appraisal is your dread.

The carnal self they see. Beware lest you sidestep the cross in this your crisis hour. Excuse so subtly selfish dross and gain your life when death seems loss and miss his path, his power.

Pure freedom comes when that big I determinedly is brought by faith to Calvary to die. No more in hidden forms to lie. Deliverance then is brought.

Then will you come and bring your load of sullen wounded pride? No other way, no other road to perfect rest and joy in God than with him crucified. It's a difficult thing to die, and it's a drastic thing. God does not give up but pursues the evil that remains.

Oh my dear friends, we must allow him to strip self-love of every adornment until it stands barren and exposed. And what a shameful and humiliating moment. Exceed myself, souls but act ain't let us.

And it's a definite thing. John Wesley said there is a period of dying but a point of death. A period of dying but a point of death.

We sometimes wrap ourselves in the shroud of death you know and say oh I'm going to die, I'm dying, I'm dying, I'm dying. And you die for ten years and you're still dying and you never get there. There's a period of dying and a point of death.

George Muller said there was a day when I died, utterly died. Died to George Muller his opinions preferences taste and will. Died to the world its approval or sentiment.

Died to the approval or blame even of my brethren and friends. And since then I have studied to show myself approved unto God. You see the lust, the just shall live by faith, but the just shall die by faith.

See this word crucifixion, destruction. Paul speaks of crucifixion. I have been crucified with Christ.

And Johannes praat van Reinigen. I have been crucified with Christ. He speaks of purification there in 1 Johannes, you know man.

Johannes does not speak of crucifixion. It is an approach. And Paul does not speak much of purification.

He does speak of purification, but he does not speak much of it. So it is two parts of one great truth. I die together with Christ.

My heart is purified by the blood of Christ. The cross and the blood work together to make me a person that will comfort him. And which gives me that I should henceforth not serve sin.

And this he said we can know. Knowing this. And that is the wonder of it.

And you see he is speaking as a Semite here. He is speaking as a Hebrew. He does not speak as a Greek.

Adam knew his wife and she bore a son. He knew her. He knew her experientially.

So there is an experience that the Hebrews look for. When they say you know something. And he said we can know this not just like a Greek knowing it in our heads, but know it in our hearts.

Know it in our whole being. This can be part of us. It is an experiential thing.

Knowing this. Then the second one, verse 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rekken. Rekken jou dood. Zo moet jullie ook rekken dat jullie wel voor die zonde dood is, maar levend is voor God en Christus Jezus onze Heer.

So we reckon. And this is an arithmetic term. This is mathematics.

2 plus 2, I reckon is 4. If I have a thousand Rand in the bank, then I reckon on that and I can write out a check of a hundred Rand, because I know that I have a thousand Rand in the bank. I reckon on what I know. That is why I am acting.

I am acting upon what I know. What do I know? Ik is met Christus gekrijgd. Mijn oud mens is samen met hem gekrijgd.

Die lichaam van die zonde wordt niet gemaakt en ik zal die zonde meer dienen. Nu reken ik op dat idee. I say I have died with Christ.

Now the temptation comes to me. And I say, I have died with Christ. I am reckoning upon that death.

Therefore you have no hold on me. Therefore I am victor in this temptation. Sin ons kan.

You see what Spurgeon said. He said, you can't stop the birds from flying over your head, but you can stop them from making nests in your hair. We have thoughts of evil, not necessarily evil thoughts.

There are things that come onto and are projected onto the screen of our minds. Op die zilver doek, sin ons die dingen. Je stap daar en daar is mensen wat bij hem in kleren aan het en die duivel gooi die goed op jou gedachte zilver doek.

En dan sin je dit en dan draai hij net daar om en hij beskildigt jou van die verzoeking wat hij nou naar jou toe te gaan brengen. En hij zei, jij hebt vuil gedank. Kijk, jij zal nooit een reinhaardig krijgen.

Jij zal nooit met God gaan wandelen. Jij zal nooit vervuld met de heilige geest. Het is hopeloos.

Heb je niet de Heere gevraagd? Maar kijk nou, hoe is jij? En daar zat je. En je zegt, ach, het is maar net zo. Ik zal wachten voor die volgende parvorentie, dan zal ik weer met de Heere recht maken.

So here we are. We walk down the street and these things come. But we have to reckon.

You see the temptations come through the ear gate and particularly through the eye gate and through the senses and into the intellect. And the temptations come and even into the emotions and my emotions are

stirred. But then it comes to the will and the will is the guardian of your soul.

Now to say, near, this temptation has come. I refuse it now. I have died with Christ.

I will not respond to this because I am dead by faith. This is not imagination. This is the application of faith.

What happened to Jesus? The devil came to him and the devil said, Here I clap, that can become bread. And Jesus said, no, that is written there. And he went further and he said, throw yourself off the pinnacle of the temple.

It is written, it is written, said the devil. The devil knows the Bible. He said, it is written, the angels will keep you if you fall.

No, said Jesus, it is written. And he did battle with the devil on the word of God. And he won.

And then came the final one. He said, fall down and worship me and I will give you all the cities of the world. You don't have to go to the cross.

And Jesus said, he handled the devil. He responded and he conquered. Now my friend, how did the temptation come to Jesus? That came in his thoughts.

I have to worship the devil. If that thing comes to me, then I will say, oh Lord forgive me for this terrible thing. This thought that came to me to worship the devil.

Oh Lord forgive me, forgive me. But Jesus didn't sin. He had the thought in his mind, it was thrown onto the screen of his mind, I've got to worship the devil.

And it is a mighty temptation. I've got to worship the devil. Oh, I've got to worship the devil.

Then I don't have to go to the cross. Oh, that is a great thing. That is a great temptation.

And here is Jesus. I am dead indeed unto this thing now. Satan you have no hold on me.

I am dead to this thing. I reckon by faith in the sun, by the faith in Calvary where I died with Jesus Christ. I'm reckoning upon that death now in these moments of temptation.

And that's faith in the cross which sets me free. Friends, if you understand this thing, it will make a change for you forever. George Wyatt in the American Civil War.

George Wyatt hired a man by the name of Pratt to wear his name and number and go and fight in the war. There he is in the war. He paid him 300 dollars.

And he went to Pratt with the name of George Wyatt and the number of George Wyatt and he went to fight. As if he was George Wyatt. And he was shot dead.

And a week after that, the teacher said, George Wyatt, come to the barracks, you are going to be drafted into such and such a regiment. And he let them know, I'm sorry, I can't come, I am dead. And to say other, dead men don't talk.

You come to the barracks. They calmed down. They said, George Wyatt, you are drafted into such and such a regiment.

He said, wait a minute gentlemen, wait a minute gentlemen. Consult your records. And George Wyatt, number so and so, killed in action, such and such a date, such and such a plane.

And he said, gentlemen, I am claiming the documents of death. I'm claiming the documents of death. I've died.

There's the evidence. You have no hold on me. And they had to let him go.

Now my friend, when Satan comes and wants to draft me once again into sin's fierce war, I say, there is a man. And in him I died. And you have no hold on me.

I am free. And you have no hold on me, right at this moment. And I am released.

As I exercise faith in the cross of Christ. Sometimes the battle rages. Sometimes I breathe fresh air.

Ah, I've reckoned myself dead. Praise God, I'm alive now. I'm free.

And suddenly, zhoop, comes the terrible temptation again. And then you have to fight again. And then you have to fight again.

And then, Lord, I'm reckoning by faith. By faith in the death of Jesus Christ. I died with him.

And I am free from this thing right now. And you exercise faith. And you rise above it again.

And you breathe fresh air. And suddenly, da, come here. And it's the battle of faith.

To get through to a place of victory. Faith. But it's in faith in what Jesus has done.

And how it can be applied to me. Now in these moments. And you see it says not only, look it says in verse 11.

Reckon yourself to be dead indeed unto sin. But alive unto God. Through Jesus Christ our Lord.

So you're not only reckoning yourself to be dead indeed unto sin. But you're reckoning yourself to be alive unto God. So, a Greek can make do it.

And a Greek, not a believer. A Greek, not a believer. So, I'm reckoning upon the life of Jesus in me.

That life can give me victory. I can have victory in no other way. I die with Christ.

I live with Christ. Christ lives in me. And when Satan comes to confront me.

It's Jesus in me who gives me the victory. I am reckoning upon his life now. Lord Jesus, thou has conquered sin.

Thou has conquered death. Thou has conquered all these wicked things that are coming to me now. I reckon upon your overcoming life.

Fill me to completion. Lord, come to me and fill me this very moment. I'm reckoning upon your death.

Yes, I'm dead. I'm reckoning upon your life. Fill me now and conquer.

Reckon. Another word. Verse 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. And neither yield 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. Yield yourselves unto God.

It's a voluntary surrender. It's a voluntary surrender. I'm yielding myself.

I don't have to do it. But because of what He has done, I can't do anything else. And gratitude becomes the irrepressible fountain of consecration and service.

And I give. Badly. Willingly.

I'm His. What a wonderful thing to do. What a wonderful thing to be able to do.

Lord Jesus, You've redeemed me. You've set me free. I have been identified with You in Your death.

You come and fill my life with Your life. Your life is surging within me. I give.

Hallelujah. I'm Thine. Hallelujah.

Yielding. And it's a total surrender. Yield yourself.

Think. Yield my mind and its thoughts. Whatsoever things are of pure and lovely and good report.

Think on those things. Yield my will and its choices. For it is God which worketh in you both the will and to do of His good pleasure.

Yield my body and its instincts. Keep thyself pure. Kept by the power of God.

My heart and its affection. Set your affections on things above, not on things on the earth. My personality and its prejudices.

My life and its relationships. Everything I have about me. I give all to Jesus.

All to Jesus I surrender. Hallelujah. What a wonderful moment to be able to do that.

Lord Jesus, I give, I give, I give. Wonderful. I can give myself everything that I have and everything that I am.

I'm Thine. I've been redeemed by precious blood. It's a privilege to be able to give.

Sacrifice is the ecstasy of giving the best I have to the one I love the most. Total surrender. It's an intimate surrender.

It's to God. Yield yourselves to God. It's not to some harsh taskmaster.

It's not to some strong despot. Some harsh man who's got a whip over me. I'm yielding myself to the one who loves me.

It's the yielding of a bride to the groom. It's the yielding of Ruth to Boaz. It's a wonderful yielding, yielding. It's an intimacy of relationship. It's to God, the one who loves me. And I'm taken into His tender embrace. And He pours out His love upon me. And I give my, that poor love that I have. But that which He pours within my soul, give it back to Him.

I'm His. It's a grateful surrender. As one is alive from the dead.

We live because He lives. We are saved not only by His death but by His life. And we give ourselves gratefully to Him.

Alive from the dead. Yield yourselves to God as those that are alive from the dead. And your members, see? Your feet, where you go.

Your hands, what you do. Your ears, what you hear. Your tongue, what you say.

Your eyes, what you see. When you should switch that box off. Your eyes, what you see.

And your whole being. You're giving yourself. Your whole being, how I react.

I hear, I give myself. It's where the rubber hits the road. It's where I move amongst people.

It's where I am speaking to people. Here, as var ek meri men sameng. It's a social thing.

Your members. My members are going to meet with people in a moment. I'm going to speak.

You're sitting here. You're mingling with people. Your members are mingling.

You see, it's where people, where we mix. It's your members. You see, this, this, this spiritual encounter with God is not something airy-fairy up there in the heavens.

It has to do with practical elements. I, my members. Here, where I meet people.

It's a social element as well. And so we have a practical surrender. Your members.

And it's a surrender for service as instruments. Yield your members as instruments of righteousness. Instruments of righteousness.

Not ornaments. Laborers. Not loafers.

Instruments of righteousness. So, this is an instrument being used to perpetuate righteousness. Gerechtigheid.

I am now, why? How can I be an instrument which perpetuates and extends righteousness? By my death with Christ. By my reckoning upon his life. Reckoning upon his death.

Reckoning upon his life. By being infused and filled with that spirit. So I can be used as an instrument to perpetuate his righteousness and extend his kingdom.

His righteous kingdom. And it all stems from where I meet people. And it's a decisive surrender.

This is in the aorist tense for those who know Greek. Aorist is an instantaneous happening. It's, I yield.

I give myself. Have you given yourself? Young person, have you given yourself to Jesus? What you're missing? Living half-heartedly for God? What kind of a life is that? You've just got enough religion to keep yourself unhappy. Because when you're in the world, or when you're doing things which are not exactly what God wants you to do, you're unhappy because you know you shouldn't be there.

And when you're with the Christians, you're unhappy because of the things that you have done already. So you've got enough religion to make you unhappy. It's a hopeless state of affairs.

And the only state which brings full joy and full satisfaction to your soul, it's beneficial to you, Mark you, is giving yourself altogether to Jesus. And when you do that, you rejoice. Hallelujah.

What a wonderful life this is. To live actually and completely for Jesus. Yield.

Come, yield yourself. Don't stay away this evening. Don't just sit back and say, I hope I can get through this conference without breaking.

Without having to bow before the Lord. I hope I can get through. I'm here, but I don't really want to be here.

But I just hope that I can get through. But the Lord will take you in. And it's for you tonight, where you have to say, Lord, I come.

I give everything. I want to die together with Jesus at the cross. I want to count on that wonderful life that He gives me.

I want to give myself over. One more. Verse 16, verse 17.

You still awake? Verse 16 and 17. 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. But God be thanked that ye were the servants of sin, but have obeyed from the heart that form of doctrine which was delivered you.

You have obeyed. That's the will. Volitional.

From the heart. That's the emotions. Emotionally.

That form of doctrine. That's the intellect. So you obey.

Volitionally. Intellectually. Emotionally.

I'm obeying totally. Oswald Chambers said, 5 minutes of obedience is worth 10 years of Bible study. By a kirchanot we go to comfortable Bible studies for backslidden saints.

And we just continue on for year after year after year after year. We never get anywhere. But when we're confronted by God like tonight, and we have 5 minutes of obedience, it's worth 10 years of that.

Obedience builds solid character, you know. It says, Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock. He hears and he does.

He obeys. Therefore he's building strong structure. And it's a key to spiritual knowledge.

If any man will do his will, he shall know of the doctrine. So if you're willing, you're utterly open to God, you give yourself, he's going to teach you the doctrines of the scripture. And it's a condition of divine manifestation.

He that hath my commandments and keepeth them, listen, keepeth the commandments, obeys, he it is that loveth me, and he that loveth me shall be loved of my Father. And I will love him, and I will manifest myself unto him. I will manifest myself unto him.

There the manifestation of the Lord is so precious. He comes to me. How? When does he come? To the person who listens, hears, and does the commandments of the Lord.

There the commandments mean, it's whispered, the things that he says to me in my ears, and I do it, I react to him, I hear his voice, he says, I will manifest myself unto him. I will reveal myself, I will manifest myself. Oh, the manifestations of Jesus.

How wonderful. The most wonderful thing on earth, when Jesus comes and shows himself to you. When last did that happen to you, my friend? When last was it that Jesus came and revealed himself? And you bow before him.

And the tears roll. And you know that God is speaking to me now. I know his voice.

And I hear his voice. And I bow before him. And I love him.

Oh, I love him. I reveal myself. You know, years ago, I had a connection through this thing.

Because every time he came to me in the area, I revealed myself. And I thought, why do I have to do this to myself? I realized, this is the language of love. You want to give.

And when the Lord reveals himself to you, and he shows how wonderful he is, then you just want to give. And you give yourself to him. What can you give other than yourself? And you give yourself.

And he takes what you give. But he also has love. And he gives.

And what can he give other than himself? And he gives himself. And he takes what he gives. And I love to call it a heavenly exchange bureau.

It happens on my knee. As I see him, I give. And he takes.

And I grow less. And he gives. And I take.

And he grows more. And so it happens there as I see him. Oh, as I obey him.

He reveals himself. And after that revelation comes the fresh consecration. It's fresh all the time.

How can it be fresh all the time? Because he reveals himself. You see, the consecration is not fresh because he doesn't reveal himself. Why doesn't he reveal himself? Because you don't obey him.

But when we obey, and when we're in his hands, and given up to him, and living in his life, so as we give ourselves, so he reveals, and so we give, and he gives. And I decrease, and he increases. And I become more Christ-like.

Then verse 17, then verse 18. Being then made free from sin, and being made free from sin, you have become servile to justice. And look at verse 22.

But now that you have become free from sin, and become servile to justice, to God, you have made your fruit holy, and lived forever. So here is a fruitful life. What did it speak of? There, verse 6. Knowing this, that our old man is crucified with him.

Reckoning upon it. Yielding myself. Obeying him.

Serving him. What a miraculous word. What a miraculous redeemer.

Isn't he miraculous? Isn't Jesus miraculous? Oh, he who saved me. He with whom I painfully died. He who took my whole soul.

He fills my being. And oh, I want to serve him. And I want to serve him.

He is mine. I yield myself to him again tonight. In the American war, in history, there was a day of the liberation of the slaves.

It was called the day of the emancipation of the slaves. They shouted down that the sun would be coming up soon. The young men were up there.

They danced. They partied. They got drunk all night through.

The Christians prayed and praised the Lord all night through. Tomorrow they would be free. Tomorrow they would be free.

Hallelujah. Tomorrow they would be free. There, early in the morning, the young men were up there.

And they shouted, The day has come. We are free. The day has come.

Are you still sleeping? Are you still sleeping? Won't you say tonight, Lord, oh, it's wonderful. I'm coming. I'm coming.

I'm coming now, Lord. I'm coming now. I yield myself.

Young people, how can you hold yourself back from such a highland? How can you play with the world? Here is eternal virtue. Here is eternal joy. And you play with something that will perish.

And you will perish too. But here, Christ is the only salvation for those who pray to Him. And what about those who, like we talked about last night, who live in the desert? And what about those who are still smart with their flesh? Come.

Come to Him. And what about those who say, Oh, it's wonderful. I just want to yield myself to Jesus.

Oh, He is my salvation. I'm coming tonight. I yield myself to such a highland, so precious.

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