

# The Epistle to the Romans

by Keith Daniel

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*Keith Daniel's sermon on the Epistle to the Romans emphasizes the themes of justification by faith and the righteousness of God revealed through Christ.*

**Duration:** 51:38

**Scripture:** Romans 3:31, Romans 5:9, James 2:10-13, 1 Peter 1:18

**Topics:** "Bible Reading"

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## Description

In this sermon, the speaker takes the audience on a crash course through the book of Romans. The book of Romans is seen as a vital revelation given to Paul by Christ, who appeared to him in a powerful conversion experience. The main theme of the book is the power of the gospel of Christ, which brings salvation to all who believe. The speaker emphasizes that the wages of sin is death, but the free gift of God is eternal life through Jesus Christ.

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## Transcript

Hello, this is Brother Denny. Welcome to Charity Ministries. Our desire is that your life would be blessed and changed by this message.

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These messages are offered to all without charge by the freewill offerings of God's people. A special thank you to all who support this ministry. I'd like tonight to take you on a crash course through the book of Romans.

Now, that's not the right word to use about a book in the Bible, a crash course through the book of Romans, but Romans has 16 chapters. And to take 16 chapters overall and put them into one sermon, you need to go on a crash course through that book. Otherwise, I'll have you here the whole night.

Paul was on the road to Damascus with anger, with hatred and with fear in his heart of this sect that had risen amidst the beloved Judaistic faith that was turning the world upside down. Fear was riddling through the hearts of the religious leaders, including Paul. And he was on the road to Damascus with such hatred,

determined to destroy the early church, determined to destroy the sect that was so gaining ground in the beloved faith of God.

And Christ appeared to him in the most wonderful conversion, I think, in the Scriptures, in the most amazing revelation of himself. He had to, with such a man. He appeared to him, and Paul was mightily converted.

He shared of this amazing conversion to King Agrippa in Acts chapter 26, verse 13. He said, At midday, O king, I saw in the way a light from heaven above the brightness of the sun shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tongue, So, so why persecutest thou me? It is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom now I send thee to open their eyes and to turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and inheritance among them which is sanctified by faith that is in me. Now those words, beloved, are precious, but vital to remember when you look at the writings of Paul.

Here is what Paul is about. This revelation given to Christ as he sent him forth to open the eyes of those whose eyes were in darkness and closed, who in the grip of Satan, that they might be sanctified by faith that is in me, separated, saved through faith in Christ. And to hold on to those words as you look through the whole book of Romans is the only way to grasp where Paul is aiming, where he is at, what is driving him to this word faith, faith, faith, all the way through.

The greatest doctrinal statement ever made of the Christian faith is beyond doubt Paul's letter to the Romans. The greatest doctrinal statement ever made of the Christian faith is beyond doubt Paul's letter to the Romans. He addressed the letter in verse 1 from Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

Verse 7, to all that be in Rome, beloved of God, called to be saints, called to be saints. Verse 14, I am debtor, I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are in Rome also.

Verse 16, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just are lived by faith. Now here in this verse are the two key phrases to the whole book of Romans.

For from these two key phrases the whole book is brought to one. One thought is held together. The two key phrases, the righteousness which is of God by faith, the righteousness which is of God by faith, and the just shall live by faith.

Those who are rightly related to God are rightly related to God as a result of faith. Justification by faith. Now in the next verse, Paul sets out to show how all men stand in need of being justified by faith in Jesus Christ.

All men stand in need of being justified by faith in Jesus Christ, for all men stand condemned before God. All men stand condemned before God. Listen to the staggering condemnation God has upon all men.

Listen to God's staggering judgment on all men. Verse 18, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Now that's staggering.

That's staggering. Listen carefully, because it's very important to remember this verse to know where Paul's aiming, where Paul's heading right from this verse when he speaks of the judgment of God. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Men who know the truth, but don't turn from wickedness. Men who know the truth of God, and they hold the truth, having it in unrighteousness. They didn't turn with truth.

They held it. They knew it. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Because that which may be known of God is manifest to them. For God has sowed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.

Because that when they knew God, they glorified him not as God, neither were thankful. But there came pain in their imagination, and their foolish heart was darkened. And professing themselves to be wise, they became fooled and changed the truth of God into a lie, and worshipped and served the creature more than the creator who is blessed forever.

Amen. For this cause, God gave him up unto vile affections. Oh my, I'm going to start here, in chapter one.

Professing themselves to be wise, they became fooled and changed the glory of God into an image made like to corruptible man, and to birds, and forfeited beasts, and creeping things. And creeping things. Wherefore God also gave them up through uncleanness, through the lust of their own hearts, through the thorn of their own bodies, between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the creator who is blessed forever.

Amen. For this cause, God gave them up unto vile affections. For even their woman had changed the natural use into that which is against nature, and likewise also the men, leaving the natural use of the woman burned in their lust one to another, men with men, working that which is unseemly, and receiving in themselves that recompense of their error which is meat.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, fact-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, covenant-breakers, without natural affection, implacable, unmerciful, who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. That verse is staggering. Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Oh, it starts off in verse 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Who knowing the judgment of God, not men who don't know, who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, people who know God's judgment is coming upon this, but they go and do it, and have pleasure in them that do them.

Oh, that's staggering. But why is Paul saying this? Now, beloved, here comes the shock of chapter 2. Paul is aiming at the Jew. His whole, the whole throb of where he's heading is toward the Jew, his argument with the Jew in what he's been saying here.

People who have truth, who know the judgment of God. And so he throws this out as a start, but then he's aiming toward the Jew very carefully, but in a way that will stagger the whole foundation of Judaism. The whole Jewish faith was about to stagger.

Oh, he's aiming at the Jew, and he's doing it so carefully, in a way that will stagger them forever. Listen to what he does. Chapter 2, verse 1, Therefore thou art inexcusable, O man, whosoever thou art that judgest.

For wherein thou judgest another thou condemnest thyself. For thou that judgest doest the same things. Thou that judgest doest the same things.

Paul is doing here to the Jew what Nathan the prophet did to David. Nathan came to David who believed his sins, his wickedness was hidden, but not from God. God sent Nathan, and Nathan comes to David, and he tells him of the wickedness of a certain man.

Unbelievable wickedness that this man could stoop to such evil and wickedness. He lays out before him the wickedness of this man, and David, David mercilessly condemns the wickedness of this man. But then Nathan staggers David to the heart, to the core.

He says, but David, thou art the man, thou art the man, David, who you condemn so mercilessly. These are your sins, David. Now, Paul is doing the same thing here to the Jews as Nathan did to David.

Paul holds out in chapter 1 the wickedness of the godless Gentiles. He holds out their wickedness that is so staggering, it is difficult to preach on such wickedness from the Holy Scriptures. He holds out the wickedness of the Gentiles to the Jews who he knows ostracize the Gentiles.

Look upon them as unclean. They distance themselves, and without mercy, mercilessly they condemn the godless Gentiles. But Paul looks at them as they condemn the Gentiles.

And he says, but you do the same things. You do the same things. Listen carefully now.

Listen carefully now. Therefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest, another thou condemnest thyself.

For thou that judgest, doest the same things. Verse 11. For there is no respect of persons with God.

There is no respect of persons with God. For as many who sinned without the law shall also perish without the law. And as many who have sinned in the law shall be judged by the law.

Judged by the law? Oh, as many who have sinned without the law. The Gentiles did not have the law, he says. They will perish.

They will die without the law. And as many who have sinned in the law, the Jews, shall be judged by the law. Oh, this is a new thing.

Judged by the law. Oh, yes. Oh, yes.

James cries out the same thing to the Jews in great grief of soul. In his letter, James says in chapter 2, verse 12, So speak ye and so do as they that shall be judged by the law. So speak ye and so do as they that shall be judged by the law of liberty.

For he shall have judgment without mercy that has sold no mercy. James had a real discourse with the Jew here in the verses preceding this verse, verse 12, as he showed the Jew that it is impossible to be justified by the law. They were seeking justification through trying to keep the law.

You cannot be justified by the law. The law condemns you. And he says to them in verse 10 of chapter 2, For whosoever shall keep the whole law and yet offend in one point, he is guilty of all.

Whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou become a transgressor of the law.

So speak ye and so do as they that shall be judged by the law of liberty. For he shall have judgment without mercy that has sold no mercy. You Jews, you judge the Gentiles mercilessly.

And you shall be shown no mercy is what he is crying out here. You show the Gentiles no mercy in your condemnation and then there is merciless condemnation of the Gentiles. Chapter 3 verse 9 What then are we better than they? He says to the Jews concerning the Gentiles.

What then are we better than they? No, in no wise shall we before prove both Jews and Gentiles that they are all under sin. As it is written, there is none righteous. No, not one, God has said.

Not one. But why? Why is Paul so confronting the Jews, you may ask, like this? Why is Paul so confronting the Jew like this? Oh, he finally tells us in verse 19 of chapter 3 that every mouth may be stopped and all the world may become guilty before God. That every mouth may be stopped and all the world may become guilty before God, both Jews and Gentiles.

All the world is guilty before God. You see, Paul sets out in chapter 1 verse 18 to show how all men stand in need of being justified by faith in Jesus Christ alone. For all men stand condemned before God, both Jews and Gentiles.

Chapter 1, God's original condemnation of the Gentiles. Chapter 2, God's eventual condemnation of the Jews. Chapter 3, God's impartial condemnation of both Jews and Gentiles.

Chapter 4 and 5, God's conditional justification through faith. God's conditional justification through faith. God's conditional justification through faith.

Therefore we conclude that a man is justified by faith without the deeds of the law. Therefore we conclude that a man is justified by faith without the deeds of the law. Romans 3 verse 28.

Therefore it is of faith that it might be by grace. Romans 4 verse 16. For by grace are ye saved through faith, and that none of yourselves that is the gift of God, not of works, not of works, not of works, lest any man should boast.

Ephesians 2 verse 8 and 9. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness. Romans 4 verse 5. Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Philippians 3 verse 9. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Romans 5 verse 1. Whom God hath set forth to be a propitiation through faith in his blood. Romans 3 verse 25. Much more than being justified by his blood, we shall be saved from wrath through him.

Romans 5 verse 9. You see, Paul points us to justification through faith in the blood of Jesus alone. The whole Bible points us to justification through faith in the blood of Jesus Christ alone. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold from your vein, conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

1 Peter 1 verse 18. Oh, we are pointed. The whole Bible points us to justification through faith, and faith alone in the blood and the death of Christ.

Justification through faith in the blood of Jesus Christ alone. Romans 3 verse 31. Do we then make void the law through faith? What a question.

Do we then disregard the law because of justification through faith and not of works? Not by the law. We cannot be justified by the law. So then, do we then make void the law through faith? Do we annul the law? Do we cast aside the law and disregard it? Do we then make void the law through faith? God forbid.

God forbid. I love that word Paul says. God forbid.

Yea, we establish the law. We establish the law. What is he saying here? He is saying what Jesus said in Matthew 5 verse 17.

Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. Think not that I am come to destroy the law, or the prophets.

I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass one jot or one tittle, shall no wise parcel of the law be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

But whosoever shall do and teach, and the same shall be called great in the kingdom of heaven. Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill in and through your lives, as you yield to me.

And the Holy Spirit takes control, not by your keeping some rigid discipline of a whole set of laws, under the bondage of laws that God holds before you, that in your own strength you apply your life to keep these laws. No! I am not come to destroy, but to fulfill it in your lives, what you cannot do in your own strength. As the Holy Ghost takes control of you, and the fruit of the Spirit is spontaneously seen in every

circumstance, spontaneously reacts it.

No matter how trying the circumstances, you just react without any effort of your own. It is the fruit of the Spirit that fulfills the law. You cannot fulfill it yourself, but I write it upon your hearts by the Holy Spirit, written by God.

No bondage, no effort. It is not righteousness imputed without righteousness imparted. Salvation is not righteousness imputed.

It is also righteousness imparted. Otherwise you are not saved. You cannot be, for not one verse in its context will justify what you say saved you, unless it is righteousness imputed and imparted by God.

Do we then make void the law through faith? God forbid! God forbid! Say it loud, preacher! Say it loud to this generation! God forbid! Hey, we establish the law. We establish the law. When I was a young preacher, I remember preaching the Sermon on the Mount somewhere in my country, and a woman came up to me after that sermon filled with anger, and she said to me, you are bringing people under the bondage of the law.

This is the dispensation of grace, Keith. You are still under the old dispensation of the law, the way you preach, and you are wrong what you are doing, boy. You are bringing people under bondage.

You are crippling their liberty in Christ with all this lawishness and standards. And I said to her, how can it be the bondage of the law if I only preach from the New Testament? Is the standard Christ shed in the New Testament bringing people under the bondage of the law? She became angry and said, I don't care what you say. I am not under the law.

I am under grace. And she marched away. The godly Willmack Farlane, who always kept an eye on me, he walked over to me and smiled and he said, don't you worry, Keith.

You were right what you preached. Listen carefully to me, boy, he said. Over the years, many people, preachers and others, have come up to me, like she came up to you, angry that I preached a standard.

Any standard is bondage of the law. They only want liberty to do what they can and will. But give any standard, it is bringing people under the law again, no matter what standard it is, even if it is the New Testament Scriptures.

He said, but carefully listen to me, Keith. Every single person, whether preacher or not, that came to me and said, I am not under the law, but under grace, landed up in disgrace. Every single one without exception came to me and said, I am not under the law, but under grace.

They landed up in disgrace. And she will too, unless she changes her mind. Romans 6 verse 1, what shall we say then? Shall we continue in sin that grace may abound? Shall we continue in sin that grace may abound? God forbid! God forbid! How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? 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.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection, 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. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him, knowing that Christ being raised from the dead dieth no more, death hath no more dominion over Him.

For in that He died, He died under sin once, but in that He liveth, He liveth under God. Likewise, reckon ye also yourselves to be dead indeed under sin, but alive under God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness under sin, but yield yourselves under God as those that are alive from the dead, and your members as instruments of righteousness under God. For sin shall not have dominion over you, for ye are not under law, but under grace. What then? Shall we sin because we are not under law, but under grace? God forbid! Know ye not that to whom ye yield your members, servants, 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 ye have obeyed from the heart that form of doctrine which has delivered you. Being then made free from sin, ye became the servants of righteousness. I speak unto the manner of men because of the infirmity of your flesh.

For as ye have yielded your members, servants, to uncleanness, unto iniquity, unto iniquity, even so now yield your members, servants, to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things where ye are now ashamed? For the end of those things is death.

But sin and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. The wages of sin is death.

What you earn justly, what you deserve, through unrepentant life of sin, is death, not physical death, eternal separation from God. That is death. That is death and its eternity.

The wages of unrepentant life of sin that you justly deserve, that you earn, is eternal death. But the free gift of God, you cannot work for it. You can only believe and take.

Nothing in my hands I bring simply to the cross I cling. Oh, the free gift of God is eternal life through Jesus Christ our Lord. I love that.

Right through to the next chapter, chapter 7, the last verse. The last verse of chapter 6, verse 23. Now 7, verse 24.

Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord who shall deliver me from this life of sin, this inability to fulfill the law, my heart condemning me in my inability to be able to fulfill God's law and my desperation to fulfill it, my heart condemning me that I cannot and my sinfulness. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of

sinful flesh condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

Oh, there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. Who walk not after the flesh, but after the Spirit. Who Christ fulfills the law through.

Who Christ sets free in the liberty of His Spirit. There is no condemnation to them which are in Christ Jesus who walk not after the flesh, so my heart no longer condemns me. There is no condemnation to them which are in Christ Jesus.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Peace with God, because my heart doesn't condemn me anymore. Verse 15 For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirits that we are the children of God. What is he saying here? The Spirit itself beareth witness with our spirits that we are the children of God. 1 John 5 verse 10 He that believeth on the Son of God hath the witness in himself.

He that believeth not, God hath made him a liar, because he believeth on the record that God gave of His Son. And this is the record that God hath given to us eternal life. And this life is in His Son.

He that hath the Son hath life. And he that is not the Son of God hath not life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God.

Do you know that you have eternal life? If you don't know you have eternal life, you don't have eternal life. God does not mock man. We know that we've passed from death unto life.

1 John 2.3 We know that we've passed from death unto life. There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Oh, Romans 8 verse 31, what shall we then say to these things if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died. Yea, rather it is risen again, who is living in the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, as it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. I am persuaded that I am kept by the power of God through faith.

I am persuaded that neither death, if I have to face it tonight, beloved, and some of us may have to. This might be my last sermon. I am ready.

I am persuaded. I have no shadow of a doubt, is the literal translation. Have you no shadow of a doubt that if you face death tonight, you wouldn't be separated from the love of Christ? For the Holy Spirit bears witness with your spirit that you know there is no condemnation to you.

For you don't walk after the flesh, you walk after the spirit. For the law is fulfilled. It wasn't just righteousness imputed, it was righteousness imparted.

There is no condemnation to them which are in Christ Jesus. Are you persuaded that if you were to face death tonight, or life, I don't know what is worse, in this world right now, to face life for the next year or two and if Christ tarries for the next five or ten years, unless revival comes, we will be scared to walk out of the door, most of us. The world will be so evil.

But if I have to live, I am persuaded I will never ever be forsaken from Christ. I will never leave you nor forsake you. I am with you till the end, till the last moment.

I believe with all my heart. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, all that is against you right now that the devil is doing, let me tell you, you need, you need to have perfect love that casteth out all fear, for he feareth torment. He that fears is not made perfect in love.

God waits for you to put a perfect trust in Him, no matter what comes upon you. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, whatever comes, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. What a salvation! But all by faith.

Paul makes two appeals, you know, being a good Calvinist, two strong appeals. By the way, I don't know if he was a Calvinist. He didn't seem to understand that.

He makes two wonderful appeals in this book. Firstly to the lost, to the unsaved, and what an appeal it is. Do you remember, a man said to Paul, what must I do to be saved? And that man was desperate.

Oh, for desperate moments. For a desperate cry, what must I do to be saved? Believe, Paul said, on the Lord Jesus Christ, and thou shalt be saved. Oh, that's wonderful to me.

That's wonderful to me. Romans 10, verse 10, For the Scripture saith, Whoso believeth on him shall not be ashamed. The Scripture saith, Whoso believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek. For the same Lord over all is written unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? And that's why, Paul, we are sent by Jesus. For this purpose, Paul, I have appeared unto thee. And I send you now to the people, the Gentiles, to the people, the Jews, and to the Gentiles to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me, Paul.

And so I send you, Paul, with this message. And Paul cries out, knowing that without a preacher men would not be able to hear or call upon that God. And he says to them, There is no difference between the

Jew and the Greek.

For the same Lord over all is written unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How many sitting here tonight, the Holy Spirit doesn't bear witness with your spirit, with all your religion.

You've tried by works, effort of your own. You're despairing, crying out, Who shall deliver me from the body of this death? Religion can be like death, you know. If your heart just condemns you all the time through your own effort, and you by faith, not by works, need to be justified, need for God to come and justify you through faith and faith alone, and not only righteousness imputing upon you righteousness, not only righteousness imputed, but righteousness imparted.

That salvation, where Christ fulfills the law through you, and you don't fulfill it in your own strength ever again, or attempt to, where you're not under the bondage of the law, but the law of the liberty of Christ, of life in Christ Jesus has set me free from the law of sin and death. How many of you need to come and call upon the name of the Lord who promises that whose service shall call upon the name of the Lord shall be saved? How many of you sitting here need to honestly come? Nothing in my hands I bring. Simply to the cross I cling.

I've done it in my own strength up to now. And the Spirit does not bear witness with my spirit that I'm saved. I still am in fear.

How many sitting here tonight need to come to God with the blood of Jesus and call upon the name of the Lord and say, God, thy blood, the blood of Jesus Christ alone I come with tonight. And I ask thee, wash me, O Lamb of God, wash me from sin. I ask thee, God, come, make me clean.

Nothing in my hands I bring. Simply to the cross I cling. But I ask thee, Lord, not just to be made righteous by imputing righteousness upon me, but God, change my life that my heart doesn't condemn me, but the Holy Spirit bears witness with my heart that I am no longer condemned because I walk not after the flesh anymore, but after the Spirit.

How many of you need to come to Christ tonight and be saved who the Holy Spirit has never borne witness with your spirit that you are a child of God and there's no condemnation? Then he makes another appeal. Not only to the lost, Paul makes a final appeal to the saved. He loved appeals, Paul did.

So did James. If you read carefully, most of them made wonderful appeals. He makes an appeal now to the saved which is just as staggering as that which he makes to the lost.

In chapter 12, and you all know these verses in chapter 12, verse 1 onwards, what a desperate cry he cries out to the saved who are not yet living in victory over sin as they ought to be. God forbid that you should stay in that state. If you are not in the victory of Christ as you should know it, and you are saved, God forbid that you should stay in that state.

And to those who are not living in the victory that is yours, reckon yourself dead. Sin shall not have dominion over you. Yield yourselves to God.

As those that are alive from the dead all come to the place where you will reckon yourself. You take by faith the victory. Oh, if you are sitting here tonight saved and you know you are saved, but you don't have the full victory of Christ, he says, I beseech you, therefore, brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, by the changing of your mind.

Change your mind tonight, that ye may prove what is that good and perfect and acceptable will of God. Let God prove to you and to the world what He wants of your life, fully, if you are saved, and you are not living in the victory of holiness. I beseech you, therefore, brethren, by the mercies of God, I implore you, literally.

If Paul can say, I implore you, which means I beg you, then I can say it. If I would cry out from the pulpit of God today to the church, I beg you, I beg you, I beg you, that ye present your bodies a living sacrifice. Is that what you are to God? Have you made your body that, young man, young lady, older Christian? Can you say from your heart that you put your body on the altar of God to be holy over the sacrifice of righteousness, God said? Don't bring me other offerings if you haven't got that offering first intact.

That you present your body, that word means dedicate. You make a decisive dedication of your body. God can't do that for you.

You have got to do it yourself. In faith, you yield yourselves to God and your members as instruments of righteousness unto God. For sin shall knock at them and over you.

Let not sin therefore reign in your mortal body. Stop this. Come now, reckon yourself dead.

Accept it by faith. God's watching your faith. Yield your bodies, yourselves to God and your members as instruments of righteousness.

Come, present, dedicate. Make a decisive dedication of your body, of your life to be holy. Make it a sacrifice to be kept from sin, to keep yourself pure, spotless, blameless.

What you dedicate, God consecrates. God cannot dedicate. God only can consecrate what you dedicate.

A saved man can only dedicate. You must dedicate your body if you are not living in the victory of Christ, if there is still sin bringing shame and confusion upon you. Oh, you know you are saved by the mighty, mighty transformation God gave you.

The new creation you became where all things passed away. All things became new. But you know, you know that you are not living in the full victory that there is.

And God cries through Paul to you, I beg you, if that is the case, don't stay that way. God forbid you should stay that way for the rest of your life. In the name of Christ, I beg you, that you can become holy.

Put your bodies on the altar with faith. And by faith, claim the victory that is in Christ. And what you dedicate in such a way, God will consecrate.

God will take and sanctify through and through that you may be sanctified wholly, your whole body, soul and spirit, be kept, preserved, blameless until the coming of Christ's faith. And it is He that calleth you to this, to the sanctifying grace for Christians, He is writing in Thessalonians, to those who need holiness of life and who are not experienced it to the full. And in art, come be sanctified wholly.

Let the offering be sanctified wholly. Let God have the complete control He wants to prove what is that perfect and acceptable will of God. Come, change your mind tonight.

If you are settling in that for the rest of your life, by changing your mind and grabbing hold of what God is saying, come live the rest of your life in holiness, young man.

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