

Romans, 1978 - Part 3

by Norman Grubb

Norman Grubb's sermon emphasizes the transformative power of Christ's resurrection, leading believers to live under new motivations and management through grace.

Duration: 43:45

Scripture: Romans 6:8, Romans 7:7-8, Romans 7:24

Topics: "Romans"

Description

In this sermon, the speaker discusses the journey of faith and the transformation that occurs when one accepts Christ. He emphasizes that faith is not just a feeling of peace, but a substance that leads to a new life in Christ. However, he acknowledges that challenges and struggles still exist in this new life, such as family problems, personal issues, and business difficulties. The speaker highlights the Apostle Paul's own struggle with sin and the realization that he cannot overcome it on his own, leading to the question of who can deliver him from his wretched state. The sermon encourages listeners to recognize their need for Christ's power and to rely on Him for transformation and victory over sin.

Transcript

In the resurrection, of course, that body becomes a dwelling place of the Spirit of God, quickened by the Spirit. And therefore, if that body represents us, we've now become a dwelling place of the Spirit of God, so it's been a replaced God. So we move into the fact that what we call salvation is really only an exchange of the motivating person within us.

It's the motivating deity within us, the Spirit of self-centeredness, and in Christ's death, representing us, he's out in the dead body, in the dead body, comes a new spirit, new spirit is the motivating spirit of self-healing love, God. So God, the living God, has replaced the false God in us. So the gospel is a change of gods, change of gods.

And the God in us is the one that motivates us. So that's what he's saying. He says, you see, you can't go on sinning because you have a new motivation, and a new management, you've got a new person, you're seen with self-centeredness.

You had to live by self-centeredness because the person in you is Mrs. Self-centeredness, and you can only be what the person inside you is. Therefore you can't be Mrs. Self-centeredness. We are talking about temptation now, you may slip into an area like that.

You can't live in it, self for self, put up with self for self again, after you've been born in God's Spirit, comes the sins, the Savior, and so on, and you've moved in to find who you are. The love of God is shed more in your heart, and you can't be. You're now under new motivations, so the new drive of your life is yourself, you're for God, and Christ, and people, and how you can begin to be a blessing of others in life, instead of being a person who is seeking your own blessing, and so forth.

And so he's saying, therefore, that you're to count on that as a fact. The word reckoned is really a banking term, like you've got cash in a bank. Count on that as a fact, that you're dead in Christ, being under the control of the sin spirit, which caused you motivations to be self-centered, this is all at fault, may have been righteous self-centered, or false righteous self-centered, it's all the same thing.

And count on it now as you're dead in Jesus' symbol, alive under God, through our Lord Jesus Christ. Well, it hasn't been quite clear enough yet, it's meant to be at this spot. The emphasis is more to be on the dead, so we get that out.

The Romans 6 is a death chapter, you're out in the old. You are alive, it doesn't take too much about that. You're alive under God, through our Lord Jesus Christ, until you yield your members now, and your freedom, as agents of righteousness, instead of being what they were, agents of sin.

Your members, you'll become your humanity, your being, because of that, by which through your emotions, your appetite, your will, you become the expression of the God of all the love, in which your basis becomes that you could be the servant of others, as he is. Then he brings in this, this is where the issue arises. He slips in something there, because Paul saw through.

Now he says, you see, sin won't have the mere view now, because you're not under the law, but under grace. That's a new thing he put in there. We had the law out, as exposing sins, and then Jesus Christ taking the curse of the law, and therefore the guilt and all that, we had that, and that's in the blood of Christ.

And it's something about law-behaving. He says, now in this present life, now I'm talking about the new life, which is Christ in you, not the old one in you. Your, your, sin won't have the mere view, because you're not under the law, under grace.

Why do you say that? Very important. Well, first of all, he diverts for a moment, and says now, or you say then, if you're not under the law, you do what you like. He says, or you, then he brings in, people argue with him, do what you like, do what you like.

Well, you can when you know what you are, of course. But, oh, you see, show me a sin which is not under the law, under grace, got to be, he says, because, he says, in the new life, when you know it, you're a slave. You've changed slavery, you've changed bosses, that's what he puts down the line there.

He says, the actual fact is, of course, you're under boss sin, you're under boss Christ now. You're under boss Satan, I'm under boss Jesus. And you, your life is run by a boss in the old idea of slavery.

You fulfill the jobs of your, the activities of your boss, in the old, in the Rome. And, and so he shows how you've been, how you've become free from the old life, and the new one, because you obeyed from the faith, that doctrine. He says, you were a slave to sin.

Because, it's just, incidentally, you were a slave to sin, the spirit of sin in you, but you obeyed from the heart, that form of doctrine. You should live it up, that's what he's talking about. You obeyed from the heart, the fact that you have believed in Jesus Christ, your sins are wiped out, and you've gone to the Father now, you recognise that Jesus Christ has taken you over, this is a somewhat new, it's not properly accepted yet, and you're under new management.

And, so you're free from the old one. And you're now, if you like to put it that way, under the obligation of the new one, that he's sort of discussing. And then he reminds me, he says, when you, in the old life, you were free to see what you get.

In the old, I'm sorry, you were free from grace. In the old life, you were free from grace. You did what you liked, what did you get? Just a mess.

He says, aren't you ashamed now? Look back at the things you've got, what fruit do you get out of that, he says. The things in which you're ashamed. We know that, don't we? Then those things are dead.

We look back now, well now we look back and say, we know those things are, it's fruitlessness, it's emptiness, to say the least. That's the old, that's the old false freedom you had. Freedom from being God's man to be the devil's man.

Now, if you've changed now, your freedom from being the devil's man to be God's man. That's more than if you didn't put that in. To show a ridiculous stage you could continue in the old, you can't, because you can't, the new boss is taking you over.

But that hasn't really solved our problem yet. And that's why he then moves on, into this famous 7th chapter of Romans, where he discusses freedom from the law. Now, he said freedom from sin.

We've done that, freedom from sin is in the blood. Freedom from sin, if you recognize, that the Christ, identified in Christ as your ultimate security of sin, sin being, you're compulsively self-centered, sins are, you get that pleasure, sins are occasional products. Sin is the principle you live by.

You cannot be born again and don't live with the principle, I'm for self, because that's not broken at the cross. Your sins you may forbid occasionally, that's only sins. And he deals with that a little later on.

But you cannot compulsively be, or you're not born again. If you're born again, the new spirit of self-giving self, the spirit of Christ, will take you over, and you're in this new compulsion, which you, your whole, you go back to what he says in, the prophet, I didn't go into detail, 2 Corinthians 5, where he says, you don't know any man, if you come into this new life of Christ, you don't even know the man of the flesh, you see all men as potentially what they're meant to be, either redeemed people, or they're meant to be redeemed, they can be. You don't see things, you've got a new outlook on the world.

How can it be an agent to bless people and please God, and you don't even know yourself, a new self, you don't even know that, under this new dominion. But then he brings up this question, there's a troublesome spot here which you've got to get right, and that's the law. Now he says, the law was God's potent way, powerful way, in which he conspired us, with whom we really are, in an unsaved age.

You see, we never were devils, we were children of the devil, servants of the devil, agents of the devil, we weren't devils, we hadn't become fixed devils. As I say, a fixed devil means a very central state, I'm that, I'm for myself, period. And presumably, according to him, he can't be changed, he can't be changed, he'd

become a fixed, the opposite.

We were deceived, tricked and all that, captured, we became captives. The devil didn't make us, he stole us, made captivity captive. We were devil's captives, made God's captives.

We're captives. That's why God can speak to us, that's why the Holy Spirit can get at us, and that's because underneath, our real being never was a devil's. Paul said that in his great Acts 17 speech, he says, for the whole human race, in him they blow it in, in him they lay the moon of their being.

Their basic being is a form of God's being. Because a free person, I reject being God's. I don't accept that I'm God's.

I operate my being as for myself. But really it is, because it's God's being, I know underneath what I ought to be. Now there's the beginning key of a lost person.

We're not lost, we don't know what we ought to be. We have a, that, let's call it a conscience, that might be very important. We're not lost in the sense of devil's lost, and eternally lost.

We can become so. And while we remain so, we go that way, but we are not basically fixed as that. Now it's on that level the law comes in.

Now the law comes in, and demands us. It's a little uncertainty if we're uncertain, who the old man was to. I don't think it makes clear, he's saying you were married, and under certain laws to that marriage, because marriage puts you under law.

Unless there's been a death, you're not free to marry somebody else. Unless there's been a death of your mate. Now, he says, in that marriage, now it demands being anew, it looks as if, he means, that your marriage was to the law.

You could say it was a marriage of sin, I'm not sure, we were bound to sin, we were captured by sin. I don't mean by that they should trade, but what I mean, in that same condition, thank God the law came in. You're part of me, you shouldn't be doing that, you shouldn't be doing that.

So there's always this guilt, you shouldn't be doing that, that's how we knew, you shouldn't be doing that, you shouldn't be doing that, you know you shouldn't, but you are of course, so we try to escape the law, and pretend it isn't there. But thank God there's a guilt in all humanity. We know we ought to be.

That's why politics always try to do the best. We always try to make the best of everything, because we know we ought to make the best of everything. We say we ought to have brotherhood, we know we ought to have brotherhood, thank God, that's in us, thank God, deeper than our sins.

That's the way it's said, there remains some cohesion in humanity, because underneath we know what we ought to be, we're gods underneath, we're all sheep, prodigal sons. And that's where the law operates. And in our own life, it's got us, those of us who wish for the law, they say you shouldn't be, and you know you shouldn't be.

And then we try to run away, and hide, and pretend that underneath, thank God, nobody is happy or at peace who is a fallen person. Because there's a law there, and it may be a sense which they're really married into a law. You know, the real law is the law of God.

And you can be the devil's enslaved, which really belongs to the law of God. Maybe that's what he means. Because he then says, in the death of Christ, you come dead to that, because that only came to you when you've been caught by this false person.

When you're caught up by Satan, and you began to express the expression of Satan, self-loving self, in that was this law. And the law said, you ought to be that now. It's no business to be that.

You know that. And never left us alone. And so while we were in that position under Satan, the law got at us.

Now, of course, the faculty was, I told you before, Satan made us feel independent. You ask, you know yourself, not one in a million of us, I would say, thought Satan was in us. We probably said we did the works of Satan.

We probably admitted influence of Satan. But now Satan's living inside of me. We say other people have demons.

They don't say we have them. So, you see, the deeper truth is known. That's where we've been deceived.

The Bible says here, sin deceives you. Sin deceives you. I told you, deceived is a very serious word.

Blindness means you just don't know. It also says, the God that's called the blind in our minds, we don't know who we are. Sin makes you think you are or do not.

That's far worse. See, Satan, I myself, see, Satan has light. Jesus said this very subtle thing in the Sermon on the Mount.

He says, if the light which is in you is darkness, how great is that darkness. You think you are light and you are darkness. That's much worse.

If the light which is in you is darkness, how great is that darkness. You think it's right. That's where we've been.

We thought we had light. We're decent people, so-and-so, and we have no idea about Satan. We don't take what Jesus said, you are the father of the devil, we don't accept that at all.

We don't accept we're doing his lust. We may say we do a few things, we regard ourselves as responsible. We don't see we've got a motivating devil inside us.

We didn't know that. How deep it is, you see. We didn't know that.

Now, the subtlety of that has been, it's made me think I'm myself. I'm just myself. I'm just, if you like, a selfish self.

That's myself. I've sinned. I've sinned.

Okay. And I thought, you see, I haven't known the rest. And therefore, my problem is, because I thought I was a self-reliant self, and, of course, the law was getting at me, and got me, and got me under conviction, and got me saved, but I still think I'm a self-reliant self.

That's why I must take it. I still think, well, I'm saved now, I've got, therefore, it's a, there's a very subtle thing, because the whole of this life claims self. The whole of this world, that's what it's called, the light and the wicked one.

It says, you do what you want. Everything in life is, follow your own way. Make your own reactions.

Do this. We can't help it. That's human life.

We're always having, everything is disturbing us in self-reactions. All life is. Well, worry about this, hush about that.

Life could be nothing else. Now, you see, while I think that I haven't got that separation from that depth of inner spirit light, I think, I'm a responsible person. And, I shouldn't do this.

Now, I still remain where the law is. The law is there, while I think I'm independent. If I'm deceived to think I'm still independent, the law is still there.

The law is there, if you run yourself, run it. That's what the law, oh, which you couldn't be, of course. So, the law came in, Satan got us, but if you see the thing we are so, we didn't know we were being motivated by Satan, the law says, OK, don't feel them, don't allow them to go and do it, of course.

So, the law was there, while I was the first misapprehension of an independent self, which is what Satan made me think of. Satan became what he thought was independent, because he was a servant of God, because he tried to buy a part of that one. So, it may be like that.

Now, do you see the subtlety? I come into a deemed life, I know Christ my Saviour, that's out, I've got the outer light, I might even say to a point, I'm going to sin, I might go so far as to say, I've got control, I doubt it. I doubt I have to understand Romans 6 at all, in that first stage. But, of course, I'm not governed by Satan.

I know I'm governed by Christ, but I've got this idea, well, I'll be better, I'll be better, I'll be better, I must react, I must go about my reactions. Now, no matter what I do, that doesn't work. And the law says, follow me, then you're caught.

Because, you see, independent self serves itself. That's what they mean of it. So, while I think I'm independent, I'm tempted to be angry, I'll be angry.

Perhaps I can't get rid of it, I'll be angry. I'll, you know, I'm grabbed by the thing. Because that's part of me, I can't escape it, I think I can, I can't escape it.

I may say, Christ has really helped me, but while I think I'm there, as a person responsible, then I struggle, and I'm on all my fusses, my temptations, I think I shouldn't be like that. So, it goes for a whole period of life, where we're bothered by, I shouldn't be like that, I don't want to be, and this is the famous number seven. Well, I don't want to be, but I don't want to do it, I'd rather go and do it.

I should do that and don't do it. I'm completely in a mess. Paul says he first finds himself on the question of consciousness.

Paul is a very high man. You see, in the Philippines, I mean, he's a righteous blameless, he really was a legalist, he really was a moralist. He had total ethics, except for self-love himself, which is a higher thing.

He didn't know that one. What else has he got? And he was only caught by covetousness. It suddenly occurred to him, oh, I'm fine, I shouldn't covet.

Covetousness is not a sin, it's an inner sin. Well, you can't marry an inner sin to yourself. And he said, here it says, in the Romans 7, verse 8, the verse 7, the Lord said, thou shalt not covet.

Romans 8, it says, taking occasion by the covenant, wrought in me all manner of contumitance, nor sin was dead. In other words, he said, when I say I shouldn't covet, I want to covet everything. I want to covet everything I shouldn't covet.

I was caught by an inner desire, that beat me. He said, I can handle that. I shouldn't steal, I shouldn't murder, I shouldn't be adultery, but I shouldn't desire too much.

I can't take a hand on that one. And he was caught. By law, the Lord said, you shouldn't do it.

While you're there, you shouldn't do it, then you're caught. And then he goes on to say, this is how sin gets you. Sin plays its trick on you.

You think you're an independent person. Well, you may think you're a new person in Christ. All right, you're a person.

You haven't got it. It's Christ in you doing it. You haven't got that.

You know it's there. You haven't got it clear. The one really running all out is he.

You've got him in a relationship. You haven't got him in a union yet. And you may think, you may think, I'm the devil.

But you've got the same question bothering you. And then you see temptation comes, and you say, you shouldn't, and you're guilty. I did that, I've lost my temper again, I've done this, I've done that, and the other, and I'm all caught up, I shouldn't do it, I shouldn't do it.

And I'm out of guilt. That's what Paul said he went through. And he says in Romans 7, he gives a whole description of it, how he thinks I shouldn't do it.

He says, there's something wrong with me. He says, since I, sin is within me. You see, in me.

You see, he said, if he knew, I said, I delight in the Lord God, often in the man. Romans 7, verse 22, I delight in my inner self, my inner spirit, that's what Christ is. And, yet this thing gets me, because you see, he doesn't know he's not he, but Christ.

And, why do you think, why do you think it's himself? Then sin gets him. Because sin's in the independent self. Why I try to fight my own battles, sin's got me, because I'm in that independent self, where sin, and the desire of sin, my flesh, gets me.

I can't conquer them. So he says, I couldn't get this thing right. Inside me, I didn't want to do them, yet somehow, as I followed on, I couldn't conquer them.

I couldn't conquer them. Though that chapter's full of I. And so he said, in the last, verse 24, I'm a wretched man. Oh, wretched man.

Now, of course, that doesn't mean he's a rotten man. He was that, like we all are. But, as soon as I say, but he isn't rotten, but he may be wretched.

We go through the cave, we're not rotten, but we're wretched. But we haven't had this thing right. We haven't seen, somehow, how to, how to, make it work.

This was the moment, in Paul's life, in 24th chapter, when he suddenly thought, this comes from somewhere else. Who shall deliver me from the body that is dead? Who? Oh, I can't do it. And thus he found it.

In his condition now, I can't do it. Who'll deliver me? And then he found, his answer, was, in the replacement, inside him, by the, he may have known, you may say, the old statements are, by the spirit of Christ, the spirit of life. The law, the principle of the spirit of life in Christ Jesus, had made me free, from the law of sin and death.

And he goes a little later on to say, the spirit of God was his, and so on. Now, see the, main point, that Paul gets to, is that, while I think I'm independent, even though I do think I may not be governed by Satan, I think I'm independent. There's still, I'm still, it's a lie.

There's no such thing as an independent person. There never was an independent person. This chapter, talks about a change in marriage.

Romans 7 says, you see, you were married, and, to sin, sin and law. Sin and law, so you shouldn't belong there at all. You're under guilt.

I said, that's all, sin, Christ, death, that whole marriage is all. You haven't got a new marriage. Why do you belong to, independent so, so, law, law gets at you.

And law says you shouldn't do this, you shouldn't do the other, and then you're under guilt again. Now, when you've died in Christ, you've died to sin and law. This is the important point of Romans 7. It says, you've died to law.

Wherefore, you've come dead to law by the body of Christ. Why? Because law is there, while I'm under Satan, while I think I'm independent, and under Satan, think I should run my own life. Law comes and says, you shouldn't do that, you shouldn't do that.

So, while I'm related to, to Satan, and therefore to sin, law gets me. tells me again, which I can't be, there was that, tells me again, I can't be better. Now, when I've found the death of Christ, I'm not only, I'm not only dead to, sin dwelling in me, I'm dead to law, which is there, I ought to do the same thing, you ought to do the same thing.

Why? Because, you've got a new marriage, and in place of the old spirit of error causing you to do something, you've got the new spirit of Christ in you now, Christ in you. Now, this is the new, the new person to be in the life of Christ. Now, when you know that the real person in you is Christ, it becomes a know-how to you.

You know a real person is Christ. You, we cease from that the independent reaction we used to have, that's our trouble. We almost hate the independent reaction, I shouldn't do this, I shouldn't do that, I shouldn't do that, the law says you shouldn't, it means you shouldn't.

They're all mixed up between independent self and law, and no guilty. You struggle, you can't do it. Now, when you move into the new one, when you come to consciousness that the real you is Christ in you, the spirit of God in you, now, you don't listen to the independent self and the law, and so the law has no, you're dead to the law.

So you don't listen to the independent self. Why? Because you see, you live a life under Christ's control, under this new union, when things turn up, which are contrary to that, now instead of saying I shouldn't do so and so, you say, well that's just, that's just my outer reaction, so I go back to Christ. And Christ handles it.

So you aren't fighting to who shouldn't do a thing, you accept it. And you accept your temptations as a springboard to faith. There used to be a springboard to self-effort, that was our problem.

Our temptations used to be, well I'm here, I'm a saved person, I shouldn't be angry, I shouldn't have a wrong short, I shouldn't be resentful, I shouldn't be tense, I shouldn't handle things, life wrong, I shouldn't do this, have wrong relationships, all the rest of it. I shouldn't. You see, I've got that idea.

And then the law of course says you shouldn't, you're caught. Because I'm living as an illusion, there's no such thing, there's no such thing as an illusion. No one says it's an illusion.

We've moved from an old marriage to a new one. In the old marriage, yes, there was sin and law. In Jesus Christ, you're not only the sin, but the law, which says you ought, you ought, you ought.

That's out, because you're not there longer to be, you ought. You ought out, because you ought long, when you're a long person, you ought to be right. Now you cease to be in that condition now.

In the new life, the new one is saying the person is Christ. Now that comes to you, you ought to be right, that comes to you with all kinds of temptations. Now you no longer say you ought.

You say, I've got it clear now, this is Christ's management. So you accept your temptation as you're pretty bored. If you're worried, I'm worried.

You don't say you ought to be worried. You say, cut that back, you ought. You say, that's my human, that's not me.

And my humanity is pulling at me. See, what temptation really does is pulls me back to an illusory self. See, when I've got this thing right, my new union is not either Christ, I've moved now where I haven't made it into relations with Christ, which is mentioned in the extra terms in Romans 6. My new self, it's this law of the spirit of life, the principle of the spirit of life.

The spirit of life is the me in me. The spirit of life, my life is me. The spirit of life is me.

It came through Christ delivering me from the old, through his death and resurrection. And it says, you're not in the flesh, you're in the spirit. The spirit of God dwells in you, which is Christ dwells in you.

He's replaced you. Now, through, in the old relationship, through Satan, I've got, for a while now I've been dependent, which is a lie anyhow. I shouldn't be expressed to Satan.

I thought I was independent, so I just thought of myself like I'm on my own show. And the law kept saying we shouldn't do it. Now, I get my sins out and about the Christ.

But I've still come over, I've still got this, this deception. I've no, the main thing, I'm not under Satan's inextensive control. I think I'm still independent.

That's the lie. The lie is the idea I'm independent. That's a lie.

So, I come over to the new life and because while I think I'm independent, the law is still there saying you shouldn't do it in your court. What do you say? When the objection comes, you say, of course I'm a human, but that's just, I'm not managing this, you're managing this. You don't take guilt.

You don't take, I shouldn't. You accept God. I am angry.

Okay, God handles that. I am wise. Okay, God, you handle that.

You don't, any longer, you're not there fighting your body. Your body, it actually turns right round and becomes precious to you. It becomes an asset.

But temporarily, in this area, you haven't gone so far as to see the positive of the body. You tend towards the negative. You've been through the stage, you've been fighting against your failures, your weaknesses, your strains, your stresses, and this is what, you're more conscious of the failing self than you are of Christ in you.

You haven't got settled in yet. This is Romans 7, 8. So, in the Romans 7, 1, you see, you've got this consciousness, this false consciousness. Now, I daunt on you, it's lies.

That's adorning. Somewhere, Paul had adorning. Oh, wretched man, I can't do it.

I just won't be writing this thing any longer. He saw through the illusion of thinking he ought to be something. And then, where you are, if you're independent, self has caught you.

He cut that out, not ought to be. Why? Oh, because I never actually, I never was that. I mean, there was independence.

He missed. The moment you're born again, you've got new marriage. That's why you don't know.

You've moved in a different direction as in new marriage. And in the death, or actually old marriage, in the resurrection, in the new marriage. And you don't know that, because you don't know that you know you belong to Jesus.

You haven't got the inner thing right. You, you haven't got that outlook right. So, you think you're your own self, fighting.

That's the lie. You may not, never realise, perhaps you were governed by Satan in that sense. Doesn't matter.

Except that, you see, when you've got the false union, you can see the new one. If you recognise, I was in God, or Satan, expressing himself to me, it's easy for me to move on and say, I'm now in death by Christ. He's handing it to me.

It's a change of union, you see. You can see it better that way. But we didn't know that false union.

It's not all right, we haven't done it. Because of that, we've had this idea, I was a sinner, now I'm changed by the Christ, I'm justified, I'm still a person, that's my fault. That's my, that's my problem.

No, I'm, I'm, I'm still a person. That's a lie. I've moved from a person invoked by Satan to a person invoked by Christ.

The God in me has changed. The motivator in me is death, I haven't got clear. So, in order to get it clear, so that once and for all I can settle myself in where I belong, I have to go through a period in which I mistakenly think I'm there.

I'm no longer the old bad person I was. But I think I ought to be different. Yes, I ought, I ought, I ought to come to you.

And so we've got to go through a miserable period. We want to be right, we can't make it. And we live under energies where I, I get off this thing, get off that thing, get off this thing, get that sort of thing.

And then I live under a kind of attribute. Because I think I ought to be different. I ought, no, I move over to a, a, a, a, a daring thing, I am different.

I move over to an I am. I am different. I was in Satan.

I now am in Christ. And Christ is the me in me. That's why I always say at this moment, although it's not in Romans, the, the, the most total verse is in Galatians 2.21. Because Galatians 2.21 says this, now it says, I've been crucified with Christ.

I've got that. I've been crucified with Christ. I say, in Christ, my human self is no longer dominated by Satan who is running me.

I'm out. Now, the all-important thing is you get that first. That's the, you recognize that day they are to sin.

Get that. Get that clear. Now, you haven't got to clear that life under God through our Lord Jesus Christ.

It's more than that. It's, it's, a life under God isn't a, isn't a complete statement because we haven't got to Romans 8 yet. That's a relationship.

It's not a relationship it's a union. It's a replacement. It isn't a relationship under God through our Lord Jesus Christ.

It's in Christ who takes me over. That's the deeper thing. You can't quite get that yet because you've got this false concept I'm a person.

It can't have been the Pope. It's a lie. And so Paul seeks to show that to us in Romans 7 by a statement you're dead to the law because if you're there the law is outside you.

It shows you're not there. Because the law is there while I think I'm the independent person. Or I'm the Satan.

That's the law. It came to you. It shouldn't be that.

You belong to me. So while you're under law it means you're in the false illusion you're there. If you're dead to the law you're not there.

That's the great proof of that statement you're not there. Because the law of Christ is why you think you're independent. Now when I move over and this is the complete thing that Paul did he said not only am I crucified with Christ yes I live that's where you placed it.

That's the important point. In Romans 8 he says I'm crucified with Christ yet not I nevertheless I live yet not I because it is in me my living self is not I. Get it? I'm crucified with Christ I'm out in that old relationship. Now I'm no longer an I hacking about here.

I live no I don't Christ lives in me that's the replacement. That means my real I now is the living deity Jesus Christ is the person living in me. Now see if I get that and I've been disillusioned by this false idea of self-knowing itself if I get that now then under my new life I begin to be free because I think it is in myself because I'm not I I'm with Christ isn't it? Now you're kind of a new thing.

That's where Paul goes on to say I'm crucified with Christ out. I live no I don't Christ lives in me that's the middle change over. You change over I say from wrong self in Satan to no self not you but Christ then you come back to right self.

I now live in the flesh I live it by recognition of that fact face of a substance by recognition of the face of the Son of God who loved me gave himself for me. Oh now come out now then what happens the new free life is I'm God's precious person he owns this every bit of me is beautiful it's under new management my body my appetite I'm all new I'm beginning to have an I am life that's what I am.

Now in the middle of that here comes these training grounds in the middle of that all the time there's a certain area of life when we just enjoy ourselves nightly business wonderful but in the middle comes these buggers all the time family relationships with tiny details big details we've got our problems at home our problems with ourselves problems with Paul our problems with business now then your your happy self in Christ doesn't relate to happy because this now here you've got your watch if you come to this new relationship and you say this is settled in me I know now you live by spontaneity I have inner consciousness it's not I but he now then when these change any kind strange any kind all the negative comes being human is not negative it won't like that you know wait a minute it

may take a little time wait a minute I'm not running that and if you don't fight it it's not there don't take the law you have left God you replace my worries by your confidence you replace my strain by your release sure I'm in your release and you see in face of the temptation which is not sin the temptation to feel worried feel strained feel tense feel insufficient feel clumsy all that feeling if you get that that's your that's your practicing ground that's your adventure your adventure of faith say well now's my chance of course I'm weak but he's strong of course I'm wired but he's got the answer of course I've got problems he's got solutions and you begin to live a new habit life in which your your human negative becomes your positive because you've got a positive in the ordinary life

there's a certain amount of it that's just released you're just enjoying things alright that's that area that's just God around us yes but in the midst there's always something that you don't enjoy either small or large I know it within myself the moment something bugs me because that's it I'm happy well remember that bug well I know that shows something negative is getting at me and what it's doing it's trying to pull me out to forget I'm Christ I'm Christ in me I forget I'm Christ and then me I'm in back in the middle and then I'm in trouble at once so see I I have to this is my I have to get this practicing ground when that pulls I'm a bit of elastic out I fear I resent I'm worried I'm tense I can't handle that what shall I do with this I I I I I'm back where I was I've got to learn

I'm not a I that's bunk I'm not a I where have I gone look back oh Christ you meant that to me because you're going to show your peace you're here and now so the law's not in it because Christ is the law because the law Christ is the law because he's the law of love so there's no more love on you at all the law the law's only on you why do you think you're independent therefore when the temptation to be independent you start oh you start I know I watch you start that way you see because the moment I think I'm independent the law says I got you it's a lie it's an illusion so the law says it's an illusion that's what I'm saying independence it was it said in the beginning that you were married you were a date to know in marriage uh so Romans 7 quite crazy married to sin and with the sin was

the law so you don't belong to him at all you belong to me so it says married to the law which is usually that that makes it guilty now you were dead in Christ both for sin and law you were dead to the power of sin and therefore the law's not there because you're no longer independent you never were you've moved out of that whole illusion of independence back from a false dependence to a right dependence and you say it's Christ in me it's God in me the Holy Spirit's in me nowadays my self-conscious adventure is a part is positive I use it actively I'm actively free do what I like and get into it it's lovely I've got a free person operating through me where the myths that always come in these negative things are pouring in then I know how to do it now I know how to do it wait a minute it's

not me it may take time sometimes I move back I was just saying just recently you know Thelma folks don't know her here but I only met her once maybe a few months ago up in the north and she I found she's young and Christian she'd be I suppose 40 years of age but she had found this she'd caught on to Christ in her and about two weeks ago she was desperate that's Thelma she said what am I to do she says my husband's left me for another woman and she said I'm full of rage and resentment and things I did everything I'm torn to pieces she said you talk about Christ to me it means nothing to me I say Christ to me it means nothing to me help me out she said I'm just full of it I'm torn to pieces what am I to do what have I got killed and all the rest of it I say Christ to me it doesn't mean a

thing I go back and said I said more or less you silly fool I said you're not you you're Christ it isn't Christ to you you are Christ you're mistaken you fighting in Christ you are Christ between you there's Christ in you and I said why do you fight you're for it because any human any woman wouldn't be fighting her husband left down there for you of course you've got rage is he wrong that's right of course you've got rage of course you feel revenge in her of course you've got temptation who wouldn't left deserted you I said the point because you under this vast mistake of a woman said you're not there and then you cry and shout you shouldn't be you're not there you're Christ now I said you take a position which you that you live then you don't if Christ is in you and he's the person you

know what happens you're in trouble I said because of course Christ loves the enemy including your husband it's all tough on you see he wants to get your husband saved he hasn't saved you already and he wants to get the other woman saved too so you've got to begin loving him now you're for it and you begin to find with Christ you've got an adventure in which you can dare to say use this Lord give my husband a good beat up on you which you can ask him for that one he deserves it and see this ask your children I said if you at this juncture can show your children love a husband who's done this you've taught them all all they learn in 30 years of school they can see a torn up wife who can still say well you've done wrong but I I'm I'm I'm loving and so on and you will come I've had a load of

mistakes I'm getting at it I had birth the other way and I'm getting through I'm getting through but you see a vast difference see so Romans 8 is a replacement it says then the righteousness of the Lord is fulfilled in

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