We don't debate God's word!
When we debate, often arrogance and pride are involved in our effort to display our intellectual capabilities, our reasonings and our logic.

We remove human viewpoint opinion, and find out what does the Bible say through the literal interpretation.

This is what shapes our thinking.
We do not look for verses that support our opinion, or our strong feelings about a subject.

If anyone build on this foundation?

I know Christians who have practice pride, until their dying day. I know other Christians who are practicing pride. Does that mean they're not going to heaven?

We have to make time to think / to meditate on God's word.

4.21.17

The problem of sin in relation to inheritance

Carnally Minded
fleshly or of the flesh
Christians living dead

1. **The horrific sin?**

a.

Genesis 2:8–17 (NKJV)
8 The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.
9 And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. **The tree of life** was also in the midst of the garden, and the tree of the knowledge of good and evil.
10 Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.
11 The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold.
12 And the gold of that land is good. Bdellium and the onyx stone are there.
13 The name of the second river is Gihon; it is the one which goes around the whole land of Cush.
14 The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.
15 Then the Lord God took the man and put him in the garden of Eden to tend and keep it.
16 And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat;
17 but **of the tree** of the knowledge of good and evil **you shall not eat**, for in the day that you eat of it you shall surely die."

DISOBEDIENCE

Adam ate a piece of fruit

i.

The results of this one simple act brought corruption to:

Astronomy: the universe, the solar system, the earth,
Biology: nature, plant life, animal life
Meteorology: wind, rain, storms, earthquakes, lightning and thunder
Human nature: every category of sin and lust pattern whether it be physical lust, sexual lusts, approbation lust, mental attitude lust, sins of the tongue, envy strife murder
Human Disease and Sickness and ultimately physical death:

2. **The foundation for the spiritual life:**

a.

In this chapter Paul lays down for our understanding the foundation for the spiritual life.

It's critical we spent time thinking about this teaching.

Through ignorance of God's word we can be to concerned about doing the right thing and having the right code of conduct **externally**, and never come to understand the real **abstract** foundation for why we can live the Christian way of life.

In the first fourteen verses of Romans 6, Paul is grounding his argument in the baptism by the Holy Spirit, the one-time event that takes place at the instant anyone believes in Christ.

We don't feel anything, we don't experience anything, but it's one of a number of things that God does for us at the moment of salvation.

The moment we believe we were declared just; Paul teaches us in the first part of Romans. At the instant that we trust in Christ as Savior, God the Father imputes to us the perfect righteousness of Christ.

We don't feel anything but we are given new righteousness.

Simultaneously, we are **regenerated**.

We're given a **new nature**.

We move from being spiritually dead to being spiritually alive.

At that same instant we are also **adopted into God's royal family so we have a new identity.**

We are indwelt by God the Holy Spirit and at that same time

we identified with Christ in His death, burial, and resurrection. That identification with Christ in His death, burial, and resurrection is the topic of verses 2–6 in Romans 6. In the identification with Christ's death everything that we were prior to salvation is crucified and is dead and is identified with that death of Christ on the Cross which is the foundation. That has to die, just like a seed has to die before new life come out. That real death occurs, and real death is a separation from all that we were before we were saved.

Real death occurs so we can realize the potential of our new life in Christ.

2 Corinthians 5:17 (NKJV)

17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.
That's the foundation.

Knowledge or the Lack Thereof

The real issue isn't that the individual is acting out, but rather **why are they acting out**.

The issue is **carnal thinking** = which is equivalent to human viewpoint standards.

As opposed to **spiritual mindedness** = which is equivalent to divine viewpoint standards.

abstract adjective | ab'strakt 'ab,strakt |
existing in thought or as an idea but not having a physical or concrete existence: *abstract concepts such as love or beauty.*

b.

c.

God reveals the problem of sin, and His method for handling it:

God's method for the believer to handle sin in his life is through precise Divinely revealed knowledge

Romans 6:1–23 (NKJV)
1 What shall we say then? Shall we continue in **sin** that grace may abound?
2 Certainly not! How shall we who **died** to **sin** live any longer in it?
3 Or **do you not know** that as many of us as were baptized into Christ Jesus were baptized into His **death**?
4 Therefore we were buried with Him through baptism into **death**, that just as Christ was raised from the **dead** by the glory of the Father, even so we also should walk in newness of **life**.
5 For if we have been united together in the likeness of His **death**, certainly we also shall be in the likeness of His **resurrection**,
6 **knowing this**, that our old man was crucified with Him, that the body of **sin** might be done away with, that we should no longer be slaves of **sin**.
7 For he who has **died** has been freed from **sin**.
8 Now if we **died** with Christ, we believe that we shall also **live** with Him,
9 **knowing** that Christ, having been raised from the **dead**, **dies** no more. **Death** no longer has dominion over Him.
10 For the **death** that He **died**, He **died** to **sin** once for all; but the **life** that He lives, He lives to God.

11 Likewise you also, reckon yourselves to be **dead** indeed to **sin**, but **alive** to God in Christ Jesus our Lord.

Because of this knowledge, you can consider yourselves to be dead to sin

So it's not that the sin nature is dead,

but that we are dead or separated from its tyrannical powers.

Something has radically changed there and so, prior to salvation, all we could do was follow the dictates of that sin nature.

After salvation, after we trust in Christ as Savior, that tyranny is broken and **we are free not to sin**.

That's really the focus of the next part of the second half of this chapter from verses 15–23, is that **we are free not to sin**.

And though we will never realize perfection because we to some degree, succumb to the sin nature **but we don't have to**.

Conclusion:

Imperatives

conjunctions

STOP DOING THIS, SO THAT YOU CAN START PRESENTING YOURSELVES TO GOD AS BEING ALIVE FROM THE DEAD.

In addition

12 Therefore do not let **sin** reign in your mortal body, that you should obey it in its lusts.
13 And do not present your ***members*** as instruments of unrighteousness to **sin**, but present yourselves to God as being **alive** from the **dead**, and your members as instruments of righteousness to God.

VPAM2P verb, present, active, imperative, second person, plural

VAAM2P verb, aorist, active, imperative, second person, plural

members:

Don't let any part of the whole man be an instrument for sin to occur:

Don't let your feet run to mischief

or your hands do evil things

or your tongue gossip or slander

or your thoughts be controlled by your emotions / mental attitude sins

such as self-righteousness/human moral activity or works, pride, arrogance, approbation lusts......

So a pattern of resurrection life should be developing as our knowledge increases

14 For **sin** shall not have dominion over you, for you are not under law but under grace.

He says therefore, because this has happened, because this break occurs between the person you were before you were saved,

and the new person you are now with all the potential you and I have in Christ,

because you're this new person in Christ, don't let sin reign, dominate, control your mortal body that you should obey it in its lusts.

So he's basically saying, quit sinning.

And the way we do this is through divinely revealed knowledge of the particulars.

It's funny how people get the idea, "Well, we're free; we're free from the Law." Can we sin with impunity?

impunity | im'pyōōnədē | noun
exemption from punishment or freedom from the injurious consequences of an action: *the impunity enjoyed by military officers implicated in civilian killings | protesters burned flags on the streets* more

God's standard is His perfect righteousness

The impossible sinful condition:

All that the Law does, according to Romans 7, is exacerbate and highlight our sinfulness. The law wasn't given to Israel so that they would have a way to get to heaven but to expose the fact that sin pervades everything in our life and we can't save ourselves. It's impossible. No one can live a sinless, perfect life. Nobody can obey the Law.

The Mosaic Law, by its simple removal, doesn't free us from the sin nature.

It might free us from the exposure of more elements of the sin nature, but it doesn't free us from the dominion of the sin nature. So how can that be the main idea here?

we are free not to sin

15 What then? Shall we **sin** because we are not under law but under grace? Certainly not!

In the Old Testament period they looked forward to a future solution, a future redemption.

When Jesus came He fulfilled all those types and all those pictures and all the prophecies. He was indeed the promised Messiah, the redeemer for Israel. He went to the Cross as a lamb without spot or blemish. As John the Baptist called him,

John 1:29 (NKJV)

29 The next day John saw Jesus coming toward him, and said, **"Behold! The Lamb of God who takes away the sin of the world!**

Once that perfect sacrifice took place on the Cross, now today we look back to that event and again we believe the promise of God.

It's not the same promise, though.

The promise in the Old Testament was:

I will, in the future, provide a Savior.

That promise now is:

Jesus is the Messiah. If you believe on Him, you will have eternal life.

But It's still the principle of faith alone in the promise of God. So God doesn't change the basic nature of salvation. It's still by faith alone. It is by grace through faith.

Law and Grace are abundant in both the New Testament and the old Testament

The difference Paul is bringing out in this passage is that today **we are free not to sin.**

We no longer need to be slaves to the sin nature

16 **Do you not know** that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of **sin** leading to **death**, or of **obedience** leading to righteousness?
17 But God be thanked that though you were slaves of **sin**, yet **you obeyed from the heart that form of doctrine to which you were delivered.**

Paul's foundational argument was the way we recognize that the sin nature is no longer in control is because the old man has been crucified with Christ, and that has broken the power of the sin nature at the cross.

With the old man crucified, the body of sin

6 **knowing this**, that our old man was crucified with Him, that the body of **sin** might be done away with, that we should no longer be slaves of **sin**.)

might be done away with.

So the day of Pentecost was the beginning point in history where man no longer needs to be slaves to the sin nature.

so the day of Pentecost and the baptism of the Holy Spirit provided liberty from the tyranny of the sin nature.

That's why Jesus said

Matthew 11:11 (NKJV)
11 "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

Old Testament saints

in the Church Age

We have true, genuine freedom from the sin nature which nobody had in the Old Testament because they didn't have this baptism by the Holy Spirit which breaks the power of the sin nature.

18 And having been set free from **sin**, you became slaves of righteousness.

The righteousness of Christ apply to us at salvation

19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, **so now present your members as slaves of righteousness for holiness.**
20 For when you were slaves of **sin**, you were free in regard to righteousness.

He says now that we're not under the Mosaic Law, we're not in bondage to the Mosaic Law, our sins are paid for, the power of the sin nature is broken, the old unregenerate person that we were is crucified. We're separated from him and that person is gone.

We're locked into a new life, a new identity and new provisions and new powers by God the Holy Spirit, and the word of God.

21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is **death**.
22 But now having been set free from **sin**, and having become slaves of God, you have your fruit to holiness, and the end, everlasting **life**.
23 For the wages of **sin** is **death**, but the gift of God is eternal **life** in Christ Jesus our Lord.

3.

Romans 8:13 (NKJV)
13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.