



Portion:

Title:

SCRIPTURES

- Romans 6:1-14
- I John 3:4-9
- Romans 6-8

A WHITE CANVAS

- Sin Potentiates Grace²
- Passover Reimagined
- Freed from Sin²

SEED:

"What shall we say then? **Shall we continue in sin that grace may abound?** Certainly not! **How shall we who died to sin live any longer in it?**" Romans 6:1-2 NKJV

"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**. For he who has died has **been freed from sin**."

Romans 6:6-7 NKJV

FRUIT:

"Whoever commits sin also commits lawlessness, and **sin is lawlessness**. And you know that **He was manifested to take away our sins**, and in Him there is no sin. Whoever **abides** in Him **does not sin**. Whoever sins has neither seen Him nor known Him. Little

children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. **He who sins is of the devil**, for the devil has sinned from the beginning. **For this purpose** the Son of God was manifested, that He might **destroy the works of the devil**. Whoever has been born of God **does not sin**, for His seed remains in him; and he **cannot sin**, because he has been born of God.”

I John 3:4-9 NKJV

NARRATIVE FOR TODAY’S SCRIPTURES: ROMANS

Last week in [If I Ran the Zoo](#) (Romans 5:12-21)... Before we proceed, let’s quickly review how Paul just encouraged Christians to consider their secure permanent position in eternity from two vantage points. One, it is something to look forward to with immense joy. And two, it should inspire how you live right now. Your debt is cancelled; you’ve been cleared to live forever in the presence of God. But, how should that affect your lifestyle between now and that moment of your last breath? Peter once wrote, “Rejoice with a joy so intense, so glorious, that it is impossible to describe with words. Live right now as if you have already inherited the ultimate promise that comes from your faith in Christ.”

That’s the secret; you are a brand new person right now. You don’t have to wait until eternity to take advantage of your inheritance. In fact, you are commanded not to wait! Your new

beginning started the instant you were encountered by Christ. He reconciled you and you were handed the ministry of reconciliation, in word and deed. You have been assigned to represent Him, to speak for Him, to impart His grace, and to be His righteousness in the earth. That said, now we can move on.

The debt that was cleared, when Christ died for you, stems all the way back to the Garden of Eden. In a state of utter perfection, Adam still chose to ignore what his wife was about to do. There she stood with the forbidden fruit in her hand, and instead of preventing her from violating God's orders, Adam joined her. The wages of sin is death and that is precisely what came next. Adam and Eve, and thus all mankind, became unplugged from their source of potential eternal life, and the clock began to tick, the minutes and years trickling down to a final breath. And before you hyper-focus on blaming Adam, and get all caught up in a tizzy, know this: you would have done the same thing! Technically, somewhere in that narrative is when sin entered the world. Was it Satan's lie? Was it as Eve entertained the first thought? Was it when Adam watched passively? Or, was it when they took the first bite? Either way, until the law was codified on Mount Sinai 2600 years later, the understanding of all sins was rooted in that moment of transgression in the Garden. Let's call it relational disobedience—it's what happens when you defy what God has revealed to you by way of

personal interaction. But, once the law became clear for all to see, then sin became specifically defined by it, and no longer just under the general category of “disobedience to God’s orders.”

So you see, the death penalty for sin began in the Garden and everyone born since Adam carries the same death sentence as Adam. From the time of Adam, until Moses received the Law, every human was held liable for Adam’s sin, even though they had not actually committed Adam’s sin and are not personally responsible for Adam’s choice. And then, with that sin nature embedded into the human spirit, once the law came in, it was a forgone conclusion that mankind would be serial offenders. And if this all sounds unfair to you, let me help with a new perspective. It is actually to your advantage that the system worked like this because the purpose of Adam was also to serve as a placeholder for Who would come much later, 1400 years after Mount Sinai. This One has a better offer than even Adam had prior to his transgression. And if you are not part of the problem you can’t take part in the solution. And this is where it gets really good.

The story of mankind takes place on two sides of the same coin. Think of redemption as the flip side of the coin—or the polar opposite of the sin and death side. One side reads like this. One man sinned and everyone died because of it. The other side has the remedy. One man died and everyone is released from the death

cause by sin. God's grace and the faith it empowers became universally available for all mankind because of this singular rectifying act. Hint: it was not available to Adam!

Consider also the sheer magnitude of the exchange. Unlike the death sentence which came upon all of mankind because of a singular act of rebellion, it was a singular sacrifice that covered the cost of an infinite number of transgressions from billions of humans. But wait, it gets even more magnificent when you realize that the sacrifice was offered free of charge to you. And for all those who accept it, the outcome is unimpeachable. It is a total, unmitigated, and unassailable release from debt—life from death.

Next, Paul means to drive this reality so deep into your soul that you will be thanking Adam by the time we are done! The gift is so far superior to the offense that there should not be a Christian anywhere who doubts they are better off now than had Adam never sinned in the first place.

Think about it. Adam's sin introduced death, but it also made way for the remedy. The remedy is infinitely more abundant than the offense because you are not only redeemed for an eternity in a glorified body, but you have access to God's grace right here, right now. We have the death of Christ which released God's grace over man, the first benefit being that it imparts the faith to believe unto eternal redemption. But more than that, you get to tap that grace for

empowered living right now, with Christ's life as the template or blueprint for your lifestyle. Oh, the infinite glorious possibilities!

Again, Paul stresses that it was one man who caused death to come into the world, and it is by One Man that life is restored, and not just eternal life, but a purpose-driven, God-honoring life right now. By one man: selfishness, disobedience, offense, judgment, condemnation, sin, and death. By One Man: selflessness, obedience, reconciliation, redemption, righteousness, justification, and life.

And might we add a few additional slices to understanding the "Adam" pie. Adam never had access to the abundance of grace and the gift of righteousness the way you do. And Adam was always at risk of dying. He was fully human and had he sinned at any time, a death sentence would have been levied. Adam was mortal and only potentially eternal. What would keep Adam alive indefinitely was his access to the tree of life, but once sin blocked his access, his countdown clock began. But you, when you resurrect with Christ, death will have been defeated permanently. In your glorified body you have permanent, unconditional eternal life. You are immortal and guaranteed eternity with God, neither of which were available to Adam. Do you still doubt you are better off now than had Adam never sinned?

Paul then reiterates why the law was formally codified at Mount Sinai. Since then, sin is recognizable to everyone; no longer is plausible deniability an excuse. The law, in essence, magnifies sin, which then has an exponential effect on grace. In other words, the need for grace potentiates its release. Sin demands death, but grace not only promises permanent life, it also empowers abundant living! Had Adam never sinned, mankind would have no glorified inheritance in which to rest!

We will pick this up next time, but don't misconstrue the purpose of, nor abuse God's grace. Shall you sin on purpose because it potentiates God's grace? Don't you dare!

This week in Romans 6:1-14... Shall you sin on purpose because it potentiates God's grace? Don't you dare! And this is where we begin. *"What shall we say then?* When the law was codified on Mount Sinai, sin became defined by it, and furthermore, it came to be undeniable that all men sin. This was established as universal truth, irrespective of personal belief. The law magnified sin, but it also magnified both the need for grace and its availability. Sin was now completely undeniable and it demanded a death sentence. But something else happened. The power of, need for, and effect of grace also became undeniable. More so, grace did not just meet sin with an equal and opposite force; it was exponentially more potent than sin and its

consequences because it offers both a present and future promise. Grace guarantees a present life of empowered living and an incorruptible eternal life after this mortal body sheds its corruption and returns to dust!

However, this amazing revelation about God's grace also comes with a stark warning. DO NOT misconstrue the purpose of, nor abuse the power of God's grace. If you've somehow determined that because the exponential effect of God's grace is always witnessed in the presence of sin, then willful sin might be a good strategy to potentiate God's grace, you would be woefully incorrect. Only someone, who in reality has no access to God's grace, would consider something so absurd!

It's time to switch gears a bit. The great Torah scholar accesses his vast knowledge of the patterns and blueprints of Old Testament, in order to further explain how our relationship with Christ should separate us from our desire to sin; it's not just a forgiveness blanket intended to cover over ongoing sinful behaviors. Remember, Paul was brought up under Gamaliel, the most revered Torah scholar of the day. And after Paul's violent conversion on the road to Damascus, he spent the lion's share of the next fourteen years isolated from the world, as he received ongoing downloads that revealed the intimate relationship between grace and law and how they operate in tandem.

Here Paul teaches us something that is easy to miss, especially if you were brought up in a version of the Christian faith that denies or even scoffs at the importance of the Hebrew roots of Christianity. These next three chapters, six, seven, and eight, are ripe with imagery if you understand your Hebrew roots, but vulnerable to ignorance if your view on Christ includes the dispensational point of view that grace replaced law, rather than that grace empowers obedience to the law. You must come to realize that the stance against God's laws, so prevalent in Christianity, is not supported by the Holy Scriptures, but instead stems from anti-semitism that was propagated by bad actors, as Rome swallowed up Christianity and inculcated it with Roman paganism. This is hard to read, but modern-day Christianity was formed by the mixture of biblical truths, plus a load of inherited abhorrent abominable pagan practices, passed down over the centuries.

If described summarily with a succinctly stated premise, these next three chapters might be represented with this high concept: the release from captivity; the journey in the wilderness; the arrival in the promised land. It can be elaborated with a bit more detail as the transaction that identifies us with Christ; which then releases us from our marriage covenant with sin, making us legally available to be the bride of Christ. This leads to an ongoing dilemma because putting this new identity into practice is challenging; it is

complicated by our fleshly desires to return to Egypt, an old version of ourselves, as we progress toward the final acceptance of our new identity that was made available to us in Christ. This culminates in the ultimate temporal, eternal and prophetic resolution—the discovery that it was guaranteed, every step of the way, that we would end in victory, no matter what comes against us along the journey!

Let's continue with the Hebraic imagery that is essential to acknowledge, if you want to track with Paul's depth of teaching. He says, "Don't you know..." This is how he transitions seamlessly into using his Hebrew understating of the Feasts of the Lord to describe the transaction, dilemma, and solution in these three critical chapters. It will become plain to see once it is brought to light. It's altogether likely this revelation came to Paul many years earlier, while isolating after his conversion. Here it is! The transaction, dilemma, and solution with Christ is a Passover story—the journey and the destination. We were in captivity; we were released with a fresh new identity, but not directly into the promised land. First we had a wilderness experience with all sorts of testing, as our fleshly desires to return to an old version of ourselves remained strong; then we progressed toward the promised land, the final destination on our journey to God's ultimate promises. The remembrance of Passover and the other Springs Feasts depicts this imagery perfectly.

Passover: the death on the cross as the Lamb of God who takes away the sins of the world. Unleavened Bread: the burial in the tomb immediately after the slaughter of the Lamb. And three days and nights later, the resurrection, the Feasts of First Fruits, as Y'shua became the first fruits offering of the Spring harvest to His Father. And here is the deeper revelation for you, as you identify with Christ. Christ died and you died with Him. Christ was buried and you were buried with Him. Christ resurrected to new life and you too resurrected with Him as a new creature in Christ. The imagery is striking once you are made aware of it, but easy to miss if you are drenched in modern-day anti-semitic Christianity.

This entire transaction is meant to have a devastating effect on sin. Continuing with the Passover theme, Paul reiterates the purposeful use of the feast imagery—directly connecting Christ's death on the cross to your death. It is essential you recognize that His death and shed blood was not simply the price paid for your sin; it's actually an inflection point in history that you must identify with, as if it actually happened to you. This is imperative for two reasons. One: your old man must be put to death. And two: you simply can't resurrect as a new man if your old man does not die first. Simply stated again: He died and you died with Him. He resurrected and you resurrected with Him.

Precisely why is this so critical to understand? It's foreseeable that what you believe is the reason is really only one piece of the puzzle. You are likely familiar with the idea that this entire transaction is meant to cover the sins of mankind. Paul says, *"Your collection of sins is done away with."* That has eternal value, of course. But, the additional piece might seem even more exciting because it is something you can experience right now! And yet, it is almost entirely unrecognized in modern-day Christianity. Paul says, *"you are no longer a slave of sin. For you have been freed from sin."* Engaging in sinful behaviors is no longer a forgone conclusion; no longer is sin the absolute state of the born again Christian—it is now voluntary and you are not required or forced to volunteer. Said plainly, your new man is no longer destined to sin. This is a controversial idea in modern-day Christianity, which propagates the belief that sin is inevitable. This is because there is a hyper-emphasis on the sin nature in current Christian doctrine. This type of theology fails to identify that the old man, who was destined to sin has died, and the new nature that comes with the new man, is *"no longer a slave of sin."*

Do not misconstrue this powerful idea with any thought that this is an easy task. It is not! Choosing to not sin is anything but automatic because when you were born again, your innate spirit, that with which all humans are born, was not replaced by the Holy

Spirit. Rather, the Holy Spirit took up residence in your heart in addition to the human spirit. All born-again Christians still maintain access to the spirit of man. Your job is to choose each day to walk by the Holy Spirit and to no longer be inspired or empowered by the spirit of your old nature. The operative word here is 'choose.' You can now choose! We will explore more details about this a bit later in chapter 8.

Paul progresses from his emphasis on what it means to die with Christ to accentuate what it means to resurrect with Christ. And there is a distinction here that cannot be ignored. Resurrection defeats death permanently! Unlike what Lazarus experienced, which is better understood as a resuscitation that restored him to life temporarily (he eventually died again), Christ's resurrection has overcome death forever, and that is what is available to you when you identify with His death, burial and resurrection. Elsewhere Paul muses, "Death, where is your sting; where has your victory over mankind gone?" as if to mock death. Death infected man when Adam sinned and the death was eradicated when Christ resurrected. That is exciting news for Christians.

It might be hard to wrap your mind around, but Christianity is more than about eternal life. Paul solidifies the idea of universal restoration that is available to all mankind by again emphasizing what happens on this side of eternity. Y'shua lived His life to please

His Father; He never had a thought, spoke a word, made a decision, performed a deed, or espoused a doctrine that was not in His Father's will. You too must choose that same lifestyle beginning with this proclamation: "Sin is dead to me; I now live for God, every thought, every word, every decision, every deed, every doctrine!"

What will that look like? It's simple but not easy. One thing that does not change the moment of your conversion is the body in which you dwell. It is still corrupt and temporary. Yes, you must live as if you are a new resurrected creature, but you won't actually receive your permanent glorified body until your literal resurrection. So, how are you to manage this body that has now become the temple of the Holy Spirit? Evict sin and all of its lustful desires from your physical being, as if you are leading a coup d'état to overthrow an evil king. Your eyes will no longer invite the perverse; your hands will no longer fondle the unclean, your feet will no longer stand on putrid soil, your heart will no longer entertain iniquity. Instead, you are standing on Holy Ground. You are an ambassador of righteousness and reconciliation. Choose right now to live as if the resurrection already took place!

How is that even possible, you might be thinking? With man it is not, but with God all things are possible. As a born again believer you must accept that sin is no longer the dominant factor in your

life, no matter what you have learned previously in your Christian upbringing. But then Paul drops one of those truth bombs as he often does in his doctrinal Magnum Opus. The law, which was codified to define sin, is no longer your main focus. Your new *modus operandi* is the flip side of the coin—God’s grace; His supernatural empowerment to live a life well pleasing to God!

It’s probably best we don’t move on until we add a bit of clarity to the phrase “under law.” And even though this is our stopping point for this section, the hint comes in the very next verse. Grace is not an invitation to sin as if the law is no longer relevant. Even the New Testament defines sin as lawlessness. So, what does it mean to be “under law?” It means the penalty for sin is forthcoming because sin is inevitable for the unbeliever, and the requisite condemnation for sin, for which there is no remedy, is death. Christians are not under the law, quite simply, because they do have a remedy. Under law in its simplest form means, you sin, you die! It’s as if you are pulled over for speeding and one of two scenarios emerge. One: the officer suddenly realizes you weren’t speeding at all. “Officer, I was driving within the speed limit—to which he acquiesces.” Two: you were speeding, but your fine has been paid in advance. “Officer, I apologize for speeding, and the Chief of Police is my Daddy and He’s going to cover this mistake for me!” Either way, you are not “under law.”

For Christians, it would be a yoke of bondage to get entangled in the sticky web of thinking you can depend on your own strength to obey the law, or to remedy the violation, in order to achieve eternal life! If you attempt to be justified by obeying the law, you are placing yourself under law (you sin, you die). That mindset is the opposite of grace, which is that God empowers you to obey and Y'shua's blood pays the fine when you fall short!

And finally we must muse; does grace then negate the law? Of course not. The law continues to operate in its full effect, yes, even for Christians. Think about it like this; sin is defined by the law; if there is no law, there is no sin, and if there is no sin, there is no need for a Savior. And that makes the law holy and just and good!

“Think in Bible.” DJH

INTRODUCTION TO TODAY'S MESSAGE:

If we zoom in it all begins to come into focus. Sure there is value in viewing this from forty-five thousand feet, and that perspective is necessary to define the outer edges of our canvas. However, the time comes when standing at a distance cannot provide the necessary, but subtle details, if we wish to appraise how the Master dissolves the intricate brushstrokes.

The title of the painting is “Sin.” That should immediately cause you to appreciate the vast size of the canvas and the infinite array of colors on the palette. But now, lean in; get your nose right up to the artwork. Your concern is no longer the immeasurable size of the tapestry, nor the limitless hues of color. Right now we are interested in the bleach that will remove every last remnant of even the remotest stain—restoring our canvas to pure white. You need to get up really close to evaluate if there is even a single pixel of color remaining.

White reflects all color, and might we say deflects or rejects all color. Yet, this one question remains. What type of artist will you be? It’s counter-intuitive, but the artist God is looking for is completely satisfied with a canvas that remains pure white. I know it is tempting to splash paint all over it again; even that you’ve been programed to believe you are destined to do so, as a helpless victim. But God says something different. God says you are no longer an artist slave; you are free to keep your canvas clean and bright. Oh, and if you choose not to, at least recognize that it was your choice to make.

SIN POTENTIATES GRACE²

1. Sin and Grace

A. Shall we continue in sin that grace may abound?

(1) A Running Start!

(a) The Exponential Effect of Sin on Grace

1. "Moreover **the law entered that the offense might abound**. But **where sin abounded, grace abounded much more**, so that as **sin reigned in death**, even so **grace might reign through righteousness** to eternal life through Jesus Christ our Lord." Romans 5:20-21 NKJV
2. Only someone who has no access to God's grace would consider something so absurd!
 - a) When the law was codified on Mount Sinai, sin became defined by it, and furthermore, it came to be undeniable that all men sin.
 - b) This established a universal truth, irrespective of personal belief.
 - c) The law magnified sin, but it also magnified the need for grace and its availability (in Christ).
 - d) Sin was now completely undeniable and it demanded a death sentence.
3. Something else happened:

- a) The power of, need for, and effect of grace also became undeniable.
- b) More so, grace did not just meet sin with an equal and opposite force; it was exponentially more potent than sin and its consequences because it offers both a **present** and **future** promise.
- c) Grace guarantees a present life of empowered living and an incorruptible eternal life after this mortal body sheds its corruption and returns to dust!

(2) The Transition!

- (a) How can you possibly believe any sin is acceptable?
 - 1. "What shall we say then? **Shall we continue in sin that grace may abound?** Certainly not! **How shall we who died to sin live any longer in it?**" Romans 6:1-2 NKJV
 - 2. Shall you sin on purpose because it potentiates God's grace? Don't you dare! And this is where we begin.
 - a) This amazing revelation about God's grace also comes with a stark warning.
 - b) DO NOT misconstrue the purpose of, nor abuse the power of God's grace.

- c) Paul just made the point at the end of Chapter 5 that Yahweh's grace, His power toward us, increases to meet the demands of our sins, no matter how great those sins are.
- d) But, he also is very well aware of human nature (flesh nature), by virtue of coming face-to face with his own, as you will see elaborated in chapter 7.
- e) Paul knows sin as transgression of the Law (lawlessness); *"Sin is lawlessness."* (I John 3:4)
- f) Paul also recognizes sinlessness as total obedience to the Law.
- g) And he is acutely aware that even with all his expertise, knowledge, and extreme self-determination, the best he could accomplish on his own was woefully deficient.
- h) But now he's a new man, empowered by grace, and he is setting the record straight. Yahweh's grace does increase to meet the demands of my sin, yet grace is no excuse to sin; it is not a hall pass or get-out-of-jail-free card.
- i) In fact, the opposite is more accurate. His grace empowers us to NOT SIN. *"How shall we who died to sin live any longer in it?"* (v. 2)

3. You MUST NOT gloss over this with a Christian-Lite attitude like, “I’m only human; no one is perfect. He’s got me covered anyway; all my sins are washed away already, so why are you being such a stickler?”
 - a) If you’ve somehow determined that the exponential effect of God’s grace is always witnessed in the presence of sin, so willful sin might be a good strategy to potentiate God’s grace, you would be woefully incorrect.
 - b) Only someone, who has no access to God’s grace, would consider something so absurd!

PASSOVER REIMAGINED

2. A Torah-Centric Model (Chapters 6-8)

A. The Blueprint of the Spring Feasts

(1) Passover, Unleavened Bread, First Fruits

(a) Death, Burial, and Resurrection

1. “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into **His death**? 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**.” Romans 6:3-4 NKJV

2. It's time to switch gears a bit.
- a) The great Torah scholar accesses his vast knowledge of the patterns and blueprints of Old Testament, in order to further explain how our relationship with Christ should separate us from our desire to sin.
 - b) It's not just a forgiveness blanket intended to cover over ongoing sinful behaviors.
 - c) Paul was brought up under Gamaliel, the most revered Torah scholar of the day.
 - 1) *"I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city **at the feet of Gamaliel, taught according to the strictness of our fathers' law**, and was zealous toward God as you all are today."* Acts 22:3 NKJV
 - d) After Paul's violent conversion on the road to Damascus, he spent the majority of the next fourteen years isolated from the world, as he received ongoing downloads that revealed the intimate relationship between grace and law and how they operate in tandem.
 - 1) *"But **when it pleased God**, who separated me from my mother's womb and called me through*

*His grace, **to reveal His Son in me**, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. **Then after three years** I went up to Jerusalem to see Peter, and remained with him fifteen days.” Galatians 1:15-18 NKJV*

2) *“**Then after fourteen years** I went up again to Jerusalem with Barnabas, and also took Titus with me.” Galatians 2:1 NKJV*

3) (Ephesians 2:8) By **grace** you have been saved **through faith...** (Romans 5:2) Through whom also we have **access by faith into this grace...** “Do we then make void the law through faith? Certainly not! On the contrary, **we establish the law.**” Romans 3:31 NKJV

3. The Hebrew Roots of Christianity

- a) Paul teaches us something that is easy to miss, especially if you were brought up in a brand of the Christian faith that denies or even scoffs at the importance of the Hebrew roots of Christianity.

- b) Chapters 6-8 are ripe with imagery if you understand your Hebrew roots, but vulnerable to ignorance if you have the dispensational belief that grace replaced law, rather than that grace empowers obedience to the law.
- c) That the stance against God's laws, which is prevalent in Christianity, is not supported by the Holy Scriptures, but instead stems from anti-semitism that was propagated by bad actors, as Rome swallowed up Christianity and inculcated it with Roman paganism.
- d) This is hard to read, but modern-day Christianity was formed by the mixture of biblical truths, plus a load of inherited abhorrent abominable pagan practices, passed down over the centuries.

4. A High Concept

- a) If described summarily with a succinctly stated premise, Chapters 6-8 can be represented like this:
 - 1) **Released from captivity:** *"For he who has died has been **freed from sin.**"* Romans 6:7 NKJV
 - 2) **Journey in the wilderness:** *"For the good that **I will to do, I do not do; but the evil I will not to do, that I practice.** Now if I do what I will not to*

*do, it is no longer I who do it, **but sin that dwells in me.***” Romans 7:19-20 NKJV

- 3) **Arrival in the promised land:** *”because the creation itself also will be delivered from the bondage of corruption **into the glorious liberty of the children of God.**”* Romans 8:21 NKJV

5. The Hight Concept can be elaborated with more detail as such:

a) It is the transaction that identifies us with Christ.

- 1) *”Or do you not know that as many of us as were **baptized into Christ Jesus were baptized into His death?** {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,**”* Romans 6:3, 5 NKJV

b) Which then releases us from our marriage covenant with sin, making us legally available to be the bride of Christ.

- 1) *”Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man **as long as he lives?** For the woman who has a husband is bound by the law to her husband **as long as he lives. But if***

*the husband dies, she is **released from the law of her husband.***“ Romans 7:1-2 NKJV

c) This leads to an ongoing dilemma because putting this new identity into practice is challenging; it is complicated by our fleshly desires to return to Egypt, an old version of ourselves. It's as if we crave Egypt!

1) *“Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, **“Oh, that we had died by the hand of the Lord in the land of Egypt,** when we sat by the **pots of meat** and when we ate **bread to the full!** For you have brought us out **into this wilderness** to kill this whole assembly with hunger.””*

Exodus 16:2-3 NKJV

2) *“We **remember the fish** which we ate freely in Egypt, **the cucumbers, the melons, the leeks, the onions, and the garlic;**” Numbers 11:5*

NKJV

3) *“Why has the Lord brought us to this land to fall by the sword, that our wives and children should become victims? **Would it not be better***

*for us to return to Egypt?” So they said to one another, “**Let us select a leader and return to Egypt.**”“ Numbers 14:3-4 NKJV*

4) *“Therefore, since Christ suffered for us in the flesh, **arm yourselves also with the same mind**, for he who has suffered in the flesh **has ceased from sin**, that he **no longer should live the rest of his time in the flesh for the lusts of men**, but for the will of God. For **we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.**” I Peter 4:1-3 NKJV*

5) *“For what I am doing, I do not understand. For what I will to do, **that I do not practice**; but what I hate, that I do.” Romans 7:15 NKJV*

d) As we progress toward the final acceptance of our new identity that was made available to us in Christ.

1) *“For as many as are led by the Spirit of God, **these are sons of God.**” Romans 8:14 NKJV*

e) This culminates in the ultimate temporal, eternal and prophetic resolution.

- 1) *"For the earnest expectation of the creation eagerly waits for **the revealing of the sons of God.**"* Romans 8:19 NKJV
- f) And the discovery that it was guaranteed, every step of the way, that we would end in victory, no matter what comes against us along the journey!
 - 1) *"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 created thing, **shall be able to separate us from the love of God which is in Christ Jesus our Lord.**"* Romans 8:38-39 NKJV
6. Let's continue with the Hebraic imagery that is essential to acknowledge, if you want to track with Paul's depth of teaching.
 - a) He says, "Don't you know..." This is how he transitions seamlessly into using his Hebrew understating of the Feasts of the Lord to describe the transaction, dilemma, and solution in these three critical chapters.
 - b) It becomes plain to see when brought to light.

- c) It's altogether likely this revelation came to Paul many years earlier, while isolating for fourteen years after his conversion. (See Acts 22:3 above)
7. Here it is! The transaction, dilemma, and solution with Christ is a Passover story—the journey and the destination.
- a) We were in captivity in Egypt (bound to sin).
 - 1) *"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."*
Romans 6:17 NKJV
 - b) We were released with a fresh new identity (freed from sin), but not directly into the promised land.
 - 1) *"And **having been set free from sin**, you became slaves of righteousness."* Romans 6:18 NKJV
 - c) First we had a wilderness experience with all sorts of testing, as our fleshly desires to return to an old version of ourselves (Egypt) remained strong.
 - 1) *"...**Would it not be better for us to return to Egypt?**" So they said to one another, "**Let us select a leader and return to Egypt.**"* Numbers 14:3-4 NKJV

- 2) **You must make the choice!** *"And you shall remember that the Lord your God led you all the way these forty years in the wilderness, **to humble you and test you, to know what was in your heart**, whether you would keep His commandments or not."* Deuteronomy 8:2 NKJV
- 3) *"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?"* Romans 6:16 NKJV
- 4) *"For what I am doing, I do not understand. For what I will to do, **that I do not practice**; but what I hate, that I do."* Romans 7:15 NKJV
- d) Then we progressed toward the promised land, the final destination on our journey to God's ultimate promises—glory!
- 1) *"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."* Romans 6:22 NKJV

- 2) *"because the creation itself also will be delivered from the bondage of corruption **into the glorious liberty of the children of God.**"*

Romans 8:21 NKJV

8. The remembrance of Passover and the other Springs Feasts depicts this imagery perfectly.

a) The Feasts of the Lord

- 1) *"These are the feasts of the Lord, holy convocations **which you shall proclaim at their appointed times.** On the fourteenth day of the first month at twilight is the Lord's **Passover.**"*

Leviticus 23:4-5 NKJV

b) Passover: the death on the cross as the Lamb of God who takes away the sins of the world.

- 1) *"For I delivered to you first of all that which I also received: that **Christ died for our sins according to the Scriptures,**"* I Corinthians 15:3

NKJV

c) Unleavened Bread: the burial in the tomb for three days and three nights immediately after the slaughter of the Lamb.

- 1) *"and that **He was buried**, and that He rose again the third day according to the Scriptures,"*
I Corinthians 15:4 NKJV
- d) Three days and nights later, the resurrection, the Feasts of First Fruits, as Y'shua became the first fruits offering of the Spring harvest to His Father.
- 1) *"For as Jonah was **three days and three nights** in the belly of the great fish, so will **the Son of Man be three days and three nights** in the heart of the earth."* Matthew 12:40 NKJV
- 2) *"But now Christ is risen from the dead, and **has become the firstfruits** of those who have fallen asleep."* I Corinthians 15:20 NKJV
9. And here is the deeper revelation for you, as you identify with Christ.
 - a) Christ died and you died with Him.
 - b) Christ was buried and you were buried with Him.
 - c) Christ resurrected to new life and you too resurrected with Him as a new creature in Christ.
 - d) The Hebraic imagery is striking once you are made aware of it, but easy to miss if you are drenched in modern-day anti-semitic Christianity.

FREED FROM SIN²

3. His Death and Resurrection: The Effect on Sin and Death!

A. Unified with Christ

(1) The Devastating Effect on Sin

(a) You are no longer a slaves to sin!

1. "For if we have been united together in **the likeness of His death**, certainly we also shall be in **the likeness of His resurrection**, 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**. For he who has died has been **freed from sin**." Romans 6:5-7 NKJV

2. This entire transaction is meant to have a devastating effect on sin.

a) Continuing with the Passover theme, Paul reiterates the purposeful use of the feast imagery—directly connecting Christ's death on the cross to the death of your old nature (the old man).

b) His death and shed blood were not simply the price paid for your sin; it's actually an inflection point in history that you must identify with, as if it actually happened to you.

3. This is imperative for two reasons:

- a) One: He died and you died with Him. Your old man must be put to death.
 - 1) *"Therefore **put to death** your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry."* Colossians 3:5 NKJV
- b) Two: He resurrected and you resurrected with Him. You simply can't resurrect as a new man if your old man does not die first.
 - 1) *"I have been **crucified with Christ**; it is no longer I who live, but Christ lives in me; and the life **which I now live** in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."* Galatians 2:20 NKJV
 - 2) *"Therefore, **if anyone is in Christ, he is a new creation**; old things have passed away; behold, **all things have become new.**"* II Corinthians 5:17 NKJV
- 4. Precisely why is this so critical to understand?
 - a) It's foreseeable that what you believe is the reason is really only one piece of the puzzle.
 - b) You are likely familiar with the idea that this entire transaction is meant to cover the sins of mankind.

Paul says, *"Your collection of sins is done away with."* (Romans 6:6) That offers eternal value!

- c) The additional piece might seem even more exciting because it is something you can experience right now! That offers temporal value!

5. This is almost entirely unrecognized in modern-day Christianity. Paul says, *"you are no longer a slave of sin. For you have been freed from sin."* (Romans 6:6-7)

- a) Engaging in sinful behaviors is no longer a forgone conclusion; no longer is sin the absolute state of the born again Christian—it is now voluntary and you are not required or forced to volunteer. Said plainly, your new man is no longer destined to sin.

1) *"Whoever commits sin also commits lawlessness, and **sin is lawlessness**. And you know that **He was manifested to take away our sins**, and in Him there is no sin. Whoever **abides in Him does not sin**. Whoever sins has neither seen Him nor known Him. Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. **He who sins is of the devil**, for the*

*devil has sinned from the beginning. **For this purpose** the Son of God was manifested, that He might **destroy the works of the devil.***

*Whoever has been born of God **does not sin**, for His seed remains in him; and he **cannot sin**, because he has been born of God.” 1 John 3:4-9 NKJV*

- b) This is a controversial idea in modern-day Christianity, which propagates the belief that sin is inevitable. Why?
- c) Because there is a hyper-emphasis on the sin nature in current Christian doctrine.
 - 1) *“for **all have sinned** and fall short of the glory of God,” Romans 3:23 NKJV*
 - 2) *“**The heart is deceitful** above all things, And **desperately wicked**; Who can know it? I, the Lord, **search the heart, I test the mind**, Even to **give every man according to his ways**, According to **the fruit of his doings.**” Jeremiah 17:9-10 NKJV*
- d) However, this theological stance fails to identify that the old man, who was destined to sin has died, and the new nature that comes with the new

man, is “no longer a slave of sin.” In other words Romans 3:23 and Jeremiah 17:9 are speaking of the unbeliever, the unredeemed person!

e) You on the other hand have been given a new heart!

1) *“I will give you **a new heart** and put **a new spirit** within you; I will take the heart of stone out of your flesh and **give you a heart of flesh.**”* Ezekiel 36:26 NKJV

6. Do not misconstrue this powerful idea with any thought that this is an easy task. It is not!

a) Choosing to not sin is anything but automatic.

b) When you were born again, your innate spirit, that with which all humans are born, was not replaced by the Holy Spirit.

c) Rather, the Holy Spirit took up residence in your heart in addition to the human spirit.

d) All born-again Christians still maintain access to the spirit of man.

1) *“For what man knows the things of a man except **the spirit of the man** which is in him? Even so no one knows the things of God except **the Spirit of God.** Now **we have received, not***

the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.” 1

Corinthians 2:11-12 NKJV

- e) Your job is to choose each day to walk by the Holy Spirit and to no longer be inspired or empowered by the spirit of your old nature. The operative word here is ‘choose.’ You can now choose! We will explore more details about this a bit later in chapter 8.

- 1) *“There is therefore now no condemnation to those who are in Christ Jesus, **who do not walk according to the flesh, but according to the Spirit.**”* Romans 8:1 NKJV

B. Oh death where is your sting?

- (1) Death no longer has dominion...

- (a) Resurrection defeats death permanently!

- 1. *“Now if we **died with Christ**, we believe that **we shall also live with Him**, knowing that Christ, **having been raised from the dead, dies no more. Death no longer has dominion over Him.**”* Romans 6:8-9 NKJV

2. Paul progresses from his emphasis on what it means to die with Christ to accentuate what it means to resurrect with Christ.
 - a) There is a distinction here that cannot be ignored. Resurrection defeats death permanently!
 - b) Lazarus experienced what is best understood as a resuscitation that restored him to life temporarily because he eventually died again.
 - c) Y'shua certainly used Lazarus as an object lesson for the resurrection, but obviously this was not his resurrection unto eternal life.
 - 1) *"When Jesus heard that, He said, **"This sickness is not unto death, but for the glory of God,** that the Son of God may be glorified through it."*
John 11:4 NKJV
 - 2) *"These things He said, and after that He said to them, **"Our friend Lazarus sleeps, but I go that I may wake him up."**"* John 11:11 NKJV
 - 3) *"Jesus said to her, **"Your brother will rise again."**"* John 11:23 NKJV
 - 4) *"Jesus said to her, **"I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and***

*believes in Me **shall never die**. Do you believe this?"* John 11:25-26 NKJV

5) *"Jesus said to her, "**Did I not say** to you that if you would believe you **would see the glory of God?**"* John 11:40 NKJV

6) *"Now when He had said these things, He cried with a loud voice, "**Lazarus, come forth!**"* John 11:43 NKJV

d) Christ's resurrection has overcome death forever, and that is what is available to you when you identify with His death, burial and resurrection.

3. Elsewhere Paul muses, "Death, where is your sting; where has your victory over mankind gone?" as if to mock death.

a) Death infected man when Adam sinned and the death was eradicated when Christ resurrected. That is exciting news for Christians.

1) *"So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "**Death is swallowed up in victory.**"* "O Death, where is your sting? O

*Hades, where is your victory?”” I Corinthians
15:54-55 NKJV*

C. Our release from sin and satan according to law...

(1) Reckon yourselves dead to sin!

(a) It might be hard to wrap your mind around, but
Christianity is more than about eternal life.

1. "For **the death that He died, He died to sin once for all**; but **the life that He lives**, He lives to God.

Likewise you also, **reckon yourselves to be dead indeed to sin**, but **alive to God** in Christ Jesus our Lord." Romans 6:10-11 NKJV

2. Paul solidifies the idea of universal restoration that is available to all mankind by again emphasizing what happens on this side of eternity.

a) Y'shua lived His life to please His Father; He never had a thought, spoke a word, made a decision, performed a deed, or espoused a doctrine that was not in His Father's will.

1) "*Then Jesus answered and said to them, "Most assuredly, I say to you, **the Son can do nothing of Himself**, but what He sees the Father do; for **whatever He does, the Son also does in like manner.**"* John 5:19 NKJV

2) ***"I can of Myself do nothing.** As I hear, I judge; and My judgment is righteous, because **I do not seek My own will but the will of the Father who sent Me.**"* John 5:30 NKJV

3) *"Jesus answered them and said, **"My doctrine is not Mine, but His who sent Me.**"* John 7:16 NKJV

b) You too must choose that same lifestyle beginning with this proclamation: *"Sin is dead to me; I now live for God, every thought, every word, every decision, every deed, every doctrine!"*

1) *"I have been **crucified with Christ**; it is no longer I who live, but Christ lives in me; and the life **which I now live** in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."* Galatians 2:20 NKJV

2) *"Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and **you are not your own? For you were bought at a price**; therefore glorify God in your body and in your spirit, which are God's."* I Corinthians 6:19-20 NKJV

(2) Presenting the Bride

(a) Alive from the dead...

1. "Therefore **do not let sin reign in your mortal body**, that you should obey it in its lusts. 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." Romans 6:12-13 NKJV

2. What does that look like?

a) It's simple but not easy. One thing that does not change the moment of your conversion is the body in which you dwell. It is still corrupt and temporary.

b) Yes, you must live as if you are a new resurrected creature, but you won't actually receive your permanent glorified body until your literal resurrection.

1) "*Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and **the dead will be raised incorruptible, and we shall be changed.***" I Corinthians 15:51-52 NKJV

2) *"For this **corruptible must put on incorruption,** and this **mortal must put on immortality.**"* 1

Corinthians 15:53 NKJV

c) How are you to manage this body that has now become the temple of the Holy Spirit? Don't DEFILE it!

1) *"Do you not know that **you are the temple of God and that the Spirit of God dwells in you?** If anyone defiles the temple of God, God will destroy him. **For the temple of God is holy, which temple you are.**"* 1 Corinthians 3:16-17

NKJV

d) Evict sin and all of its lustful desires from your physical being, as if your are leading a coup d'état to overthrow an evil king.

1) *"This I say, therefore, and testify in the Lord, that **you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,** having their **understanding darkened,** being **alienated from the life of God,** because of the **ignorance that is in them,** because of the **blindness of their heart;** who, being past feeling, have given themselves over to **lewdness,***

to work all **uncleanness** with **greediness**. But **you have not so learned Christ**, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you **put off**, concerning your **former conduct**, the **old man** which grows **corrupt** according to the **deceitful lusts**, and **be renewed in the spirit of your mind**, and that you **put on the new man** which was **created according to God**, in true **righteousness and holiness**.“ Ephesians 4:17-24 NKJV

2) “**Do not love the world or the things in the world**. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the **lust of the flesh, the lust of the eyes, and the pride of life**—is not of the Father but is of the world.” I John 2:15-16 NKJV

e) Your eyes will no longer invite the perverse; your hands will no longer fondle the unclean, your feet will no longer stand on putrid soil, your heart will no longer entertain iniquity.

1) “Do not be unequally yoked together with unbelievers. For **what fellowship has**

*righteousness with lawlessness? And **what communion has light with darkness? And what accord has Christ with Belial?** Or what part has a believer with an unbeliever? And **what agreement has the temple of God with idols?** For **you are the temple of the living God.** As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." Therefore "**Come out from among them And be separate, says the Lord. Do not touch what is unclean,** And I will receive you." "I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty."" II Corinthians 6:14-18 NKJV*

- f) Instead, you are standing on Holy Ground.
 - 1) "Then He said, "Do not draw near this place. Take your sandals off your feet, **for the place where you stand is holy ground.**"" Exodus 3:5 NKJV
- g) You are an ambassador of righteousness and reconciliation. Choose right now to live as if the resurrection already took place!

1) *"Therefore, if anyone is in Christ, **he is a new creation**; old things have passed away; behold, **all things have become new**. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us **the ministry of reconciliation**, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, **we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.**" II Corinthians 5:17-20 NKJV*

(3) And this is not something on which we will elaborate now, but it is fitting to set the stage.

(a) There must be a death that ends our marriage to sin and Satans, to make it legal for us to remarry—to permit us to be the bride of Christ.

1. "Or do you not know, brethren (for I speak to those who know the law), that **the law [specifically the law governing marriage] has dominion over a man as long as he lives?** For the woman who has a husband is bound by the law **[specifically the law governing**

marriage] to her husband as long as he lives. But if the husband dies **[this is what Ch. 6 is a about]**, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; **but if her husband dies, she is free from that law [a death releases a spouse from the previous marriage]**, so that she is no adulteress, though she has married another man.

Therefore, my brethren, **you also have become dead to the law [specifically the law governing marriage]** through the body of Christ, that you may be married to another—to Him who was raised from the dead **[The death we see in Chapter 6 released you from your marriage to sin and Satan, and now you are free to be the bride of Christ]**, that we should bear fruit to God. For **when we were in the flesh**, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been **delivered from the law [specifically the law governing marriage]**, having died to what we were held by **[specifically the law governing marriage]**, so that we should serve in the

newness of the Spirit and not in the oldness of the letter.” Romans 7:1-6 NKJV

- a) More details will be forthcoming when we reach Romans 7.

D. And finally, how is this even possible?

(1) You are not under law but under grace!

- (a) Paul then drops one of those truth bombs as he often does in his doctrinal Magnum Opus.

1. “For sin shall not have dominion over you, for you are **not under law but under grace.**” Romans 6:14 NKJV
2. As a Christian, you must accept that sin is no longer the dominant factor in your life, no matter what you have learned previously in your Christian upbringing.
 - a) This is impossible, you might be thinking!
 - b) Certainly, with man it is, but with God all things are possible.
 - 1) *“But Jesus looked at them and said to them, **“With men this is impossible, but with God all things are possible.”**”* Matthew 19:26 NKJV
 - c) The law, which was codified to define sin, is no longer your main focus as a Christian.

- d) Your new *modus operandi* is the flip side of that coin—God’s grace; His supernatural empowerment to live a life well pleasing to God!
- 1) *“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have **access by faith into this grace in which we stand**, and rejoice in hope of the glory of God.”* Romans 5:1-2 NKJV
 - 2) *“I beseech you therefore, brethren, by the mercies of God, that you **present your bodies a living sacrifice, holy, acceptable to God**, which is your **reasonable service**.”* Romans 12:1 NKJV
 - 3) *“**He who sins is of the devil**, for the devil has sinned from the beginning. **For this purpose the Son of God was manifested**, that He might **destroy the works of the devil**. **Whoever has been born of God does not sin**, for His seed remains in him; and he **cannot sin**, because he has been **born of God**.”* 1 John 3:8-9 NKJV
- (b) Under Law: *“Sin shall not have dominion over you, for you are **not under law but under grace**.”* Romans 6:14

1. See [Wrongthink & Thoughtcrimes](#) for an expanded teaching on what it means to be “under the law.”
 - a) Let’s add a bit of clarity to the phrase “under law”, by jumping to the very next verse.
 - 1) *“What then? Shall we sin because we are not **under law** but under grace? Certainly not!”*
Romans 6:15 NKJV
 - b) Grace is not an invitation to sin as if the law is no longer relevant for Christians.
 - c) Even the New Testament defines sin as lawlessness.
 - 1) *“Whoever commits sin also commits lawlessness, and **sin is lawlessness.**”* 1 John 3:4 NKJV
2. So, what does it mean to be “under law?”
 - a) It means the penalty for sin is forthcoming because sin is inevitable for the unbeliever, and the requisite condemnation for sin, for which there is no remedy, is death.
 - 1) *“For **the wages of sin is death**, but **the gift of God** is eternal life in Christ Jesus our Lord.”*
Romans 6:23 NKJV
 - b) Christians are not under the law, quite simply, because THEY have a remedy (**The gift of God**).

3. Under law, simply put means, “You sin, you die!”
- a) It’s as if you are pulled over for speeding and one of two scenarios emerge. Either way, you are not “under law.”
 - 1) One: the officer suddenly realizes you weren’t speeding at all. “Officer, I was driving within the speed limit—to which he acquiesces.”
 - 2) Two: you were speeding, but your fine has been paid in advance. “Officer, I apologize for speeding, and the Chief of Police is my Daddy and He’s going to cover this mistake for me!”
 - b) For Christians, it would be a yoke of bondage to get entangled in the sticky web of thinking you can depend on your own strength to obey the law, or to remedy the violation, in order to achieve eternal life!
 - c) If you attempt to be justified by obeying the law, you are placing yourself under law (you sin, you die).
 - d) That mindset is the opposite of grace, which is that God empowers you to obey and Y’shua’s blood pays the fine when you fall short!

1) *"For by **grace you have been saved through faith**, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, **created in Christ Jesus for good works**, which God prepared beforehand that we should walk in them."*

Ephesians 2:8-10 NKJV

2) *"My little children, these things I write to you, so that you may not sin. **And if anyone sins, we have an Advocate** with the Father, Jesus Christ the righteous. And **He Himself is the propitiation for our sins**, and not for ours only but also for the whole world."* 1 John 2:1-2 NKJV

4. And finally we must muse; does grace then negate the law? Of course not.

a) The law continues to operate in its full effect, yes, even for Christians.

b) Think about it like this; sin is defined by the law; if there is no law, there is no sin, and if there is no sin, there is no need for a Savior.

c) And that makes the law holy and just and good!

1) *"...for where there is **no law** there is **no transgression**."* Romans 4:15 NKJV

(2) Bonus Commentary

- (a) I can imagine Paul, especially early on after his conversion, spending days, even weeks, considering what happened to him. Here is a man with superior knowledge of the Torah, advanced in his faith beyond most of his contemporaries, now the greatest advocate for the One he formally persecuted. “What actually happened to me?” he must have mused, over and over. “I was certain I had it all right.” It had to feel like a death to him. “Yes, that’s it; I died when I got knocked off my feet, and born again into a new reality. I was blind, but now I see. Come on Paul, think man; what’s really going on here?” And then... “That’s it; it was a death. My old man died, that man who lived for sin, and I am now a new man who is no longer a slave to sin. Now, I have to live it out in a way that is very different than I used to think, because that clearly didn't work; how do I do that?”
- (b) Okay, so I’m making this up, but can’t you imagine he had a talk with himself like that? Didn’t you? If not, shouldn’t you? Imagine with me for a moment that humans no longer need to sin; YOU no longer need to sin, all because of what Yahshua did. And all you have

to do is figure out a way to totally identify with what He did on the cross and beyond, His death, burial, and resurrection. I'm convinced that if you believed this, your faith would take the front seat of your life IN EVERY WAY from here on.

- (c) I think even more importantly, Paul is setting the stage for man's prophetic destination. We are bound to grow up at some point in time. Born-again infants all grown up, what might that look like? And if Yahweh saw fit that Paul, the Torah scholar, was the perfect man to sort through this understanding and then write it down, we should not, we MUST NOT, discount his background. He is formulating his understanding of obedience unto perfection from a foundation of the Torah and the Prophets. Y'shua did also, and so should we. "Not one word, not even one letter of the Torah and the Prophets will pass away until all is fulfilled... Therefore you shall be perfect, just as your Father in heaven is perfect." (Matthew 5:17-18, 48) In other words, the life we now live and where we are going, personally, corporately and prophetically, needs to be worked out inside of a Torah-centric model.

- (d) The oft-adopted Christian philosophy is that trying to stay sharp and believing you can be sinless is a legalistic and an impossible-to-fulfill suggestion that is not supported by New Testament doctrine. Yet, here Paul denounces the need to sin, emphatically, “How can we live in it any longer?” I agree with Paul here; we must embrace this FACT, “He died; I died; He was buried; I was buried; He resurrected; I resurrected.” Our old man (sin nature) was crucified with Him and sin is now DEAD. We are no longer slaves to sin, but are instead freed from it. This perfectly mirrors the idea of redemption, which is the price paid to free a hostage. Death no longer rules over the Messiah, and through the Messiah, death and sin no longer rule over us. It’s our prophetic destination. Meditate on this daily!
- (e) Likewise? Paul powerfully and authoritatively demands, “Likewise!” Like Y’shua died to sin, you too must die. And be alive in Yahweh, a new creature. Likewise! We are joint heirs (Romans 8:16-17), not lesser heirs. We are destined to be conformed into His image (Romans 8:29, Ephesians 4:13). Meditate on your true prophetic identity! You are meant to be just like Him! *“For if we have been united together in the likeness of His death,*

certainly we also shall be in the likeness of His resurrection.” (Romans 6:5)

- (f) Romans is like taking a rollercoaster ride and if you are not sharp you will get stuck on certain peaks or valleys. We are clearly instructed to no longer let our bodies be instruments of sin. It would be a good time to repeat Y’shua’s emphatic statement about sin before we continue, *“Whoever commits sin also commits lawlessness, and sin is lawlessness.” (1 John 3:4)*. It’s been the general teaching in Christianity over the last 2000 years that “Jesus did away with the law, or replaced the law.” And many verses from Romans, as well as from Galatians, taken out of context, have been what’s fueling this false doctrine.

Summary: SIN POTENTIATES GRACE²

1. Sin and Grace

A. Shall we continue in sin that grace may abound?

(1) A Running Start!

(a) The Exponential Effect of Sin on Grace

1. Only someone who has no access to God’s grace would consider something so absurd!

- a) When the law was codified on Mount Sinai, sin became defined by it, and furthermore, it came to be undeniable that all men sin.
- b) This established a universal truth, irrespective of personal belief.
- c) The law magnified sin, but it also magnified the need for grace and its availability (in Christ).
- d) Sin was now completely undeniable and it demanded a death sentence.

2. Something else happened:

- a) The power of, need for, and effect of grace also became undeniable.
- b) More so, grace did not just meet sin with an equal and opposite force; it was exponentially more potent than sin and its consequences because it offers both a **present** and **future** promise.
- c) Grace guarantees a present life of empowered living and an incorruptible eternal life after this mortal body sheds its corruption and returns to dust!

(2) The Transition!

- (a) How can you possibly believe any sin is acceptable?

1. Shall you sin on purpose because it potentiates God's grace? Don't you dare! And this is where we begin.
 - a) This amazing revelation about God's grace also comes with a stark warning.
 - b) DO NOT misconstrue the purpose of, nor abuse the power of God's grace.
 - c) Paul just made the point at the end of Chapter 5 that Yahweh's grace, His power toward us, increases to meet the demands of our sins, no matter how great those sins are.
 - d) But, he also is very well aware of human nature (flesh nature), by virtue of coming face-to face with his own, as you will see elaborated in chapter 7.
 - e) Paul knows sin as transgression of the Law (lawlessness); "*Sin is lawlessness.*" (I John 3:4)
 - f) Paul also recognizes sinlessness as total obedience to the Law.
 - g) And he is acutely aware that even with all his expertise, knowledge, and extreme self-determination, the best he could accomplish on his own was woefully deficient.
 - h) But now he's a new man, empowered by grace, and he is setting the record straight. Yahweh's

grace does increase to meet the demands of my sin, yet grace is no excuse to sin; it is not a hall pass or get-out-of-jail-free card.

- i) In fact, the opposite is more accurate. His grace empowers us to NOT SIN. *“How shall we who died to sin live any longer in it?”* (v. 2)
2. You MUST NOT gloss over this with a Christian-Lite attitude like, “I’m only human; no one is perfect. He’s got me covered anyway; all my sins are washed away already, so why are you being such a stickler?”
- a) If you’ve somehow determined that the exponential effect of God’s grace is always witnessed in the presence of sin, so willful sin might be a good strategy to potentiate God’s grace, you would be woefully incorrect.
 - b) Only someone, who has no access to God’s grace, would consider something so absurd!

Summary: PASSOVER REIMAGINED

2. A Torah-Centric Model (Chapters 6-8)

A. The Blueprint of the Spring Feasts

- (1) Passover, Unleavened Bread, First Fruits
 - (a) Death, Burial, and Resurrection

1. It's time to switch gears a bit.
 - a) The great Torah scholar accesses his vast knowledge of the patterns and blueprints of Old Testament, in order to further explain how our relationship with Christ should separate us from our desire to sin.
 - b) It's not just a forgiveness blanket intended to cover over ongoing sinful behaviors.
 - c) Paul was brought up under Gamaliel, the most revered Torah scholar of the day.
 - d) After Paul's violent conversion on the road to Damascus, he spent the majority of the next fourteen years isolated from the world, as he received ongoing downloads that revealed the intimate relationship between grace and law and how they operate in tandem.
2. The Hebrew Roots of Christianity
 - a) Paul teaches us something that is easy to miss, especially if you were brought up in a brand of the Christian faith that denies or even scoffs at the importance of the Hebrew roots of Christianity.
 - b) Chapters 6-8 are ripe with imagery if you understand your Hebrew roots, but vulnerable to

ignorance if you have the dispensational belief that grace replaced law, rather than that grace empowers obedience to the law.

- c) That the stance against God's laws, which is prevalent in Christianity, is not supported by the Holy Scriptures, but instead stems from anti-semitism that was propagated by bad actors, as Rome swallowed up Christianity and inculcated it with Roman paganism.
- d) This is hard to read, but modern-day Christianity was formed by the mixture of biblical truths, plus a load of inherited abhorrent abominable pagan practices, passed down over the centuries.

3. A High Concept

- a) If described summarily with a succinctly stated premise, Chapters 6-8 can be represented like this:

- 1) **Released from captivity:**
- 2) **Journey in the wilderness:**
- 3) **Arrival in the promised land:**

4. The High Concept can be elaborated with more detail as such:

- a) It is the transaction that identifies us with Christ.

- b) Which then releases us from our marriage covenant with sin, making us legally available to be the bride of Christ.
 - c) This leads to an ongoing dilemma because putting this new identity into practice is challenging; it is complicated by our fleshly desires to return to Egypt, an old version of ourselves. It's as if we crave Egypt!
 - d) As we progress toward the final acceptance of our new identity that was made available to us in Christ.
 - e) This culminates in the ultimate temporal, eternal and prophetic resolution.
 - f) And the discovery that it was guaranteed, every step of the way, that we would end in victory, no matter what comes against us along the journey!
5. Let's continue with the Hebraic imagery that is essential to acknowledge, if you want to track with Paul's depth of teaching.
- a) He says, "Don't you know..." This is how he transitions seamlessly into using his Hebrew understating of the Feasts of the Lord to describe

the transaction, dilemma, and solution in these three critical chapters.

- b) It becomes plain to see when brought to light.
 - c) It's altogether likely this revelation came to Paul many years earlier, while isolating for fourteen years after his conversion. (See Acts 22:3 above)
6. Here it is! The transaction, dilemma, and solution with Christ is a Passover story—the journey and the destination.
- a) We were in captivity in Egypt (bound to sin).
 - b) We were released with a fresh new identity (freed from sin), but not directly into the promised land.
 - c) First we had a wilderness experience with all sorts of testing, as our fleshly desires to return to an old version of ourselves (Egypt) remained strong.
 - d) Then we progressed toward the promised land, the final destination on our journey to God's ultimate promises—glory!
7. The remembrance of Passover and the other Springs Feasts depicts this imagery perfectly.
- a) The Feasts of the Lord
 - b) Passover: the death on the cross as the Lamb of God who takes away the sins of the world.

- c) Unleavened Bread: the burial in the tomb for three days and three nights immediately after the slaughter of the Lamb.
 - d) Three days and nights later, the resurrection, the Feasts of First Fruits, as Y'shua became the first fruits offering of the Spring harvest to His Father.
8. And here is the deeper revelation for you, as you identify with Christ.
- a) Christ died and you died with Him.
 - b) Christ was buried and you were buried with Him.
 - c) Christ resurrected to new life and you too resurrected with Him as a new creature in Christ.
 - d) The Hebraic imagery is striking once you are made aware of it, but easy to miss if you are drenched in modern-day anti-semitic Christianity.

SUMMARY: FREED FROM SIN²

3. His Death and Resurrection: The Effect on Sin and Death!

A. Unified with Christ

(1) The Devastating Effect on Sin

(a) You are no longer a slaves to sin!

1. This entire transaction is meant to have a devastating effect on sin.

- a) Continuing with the Passover theme, Paul reiterates the purposeful use of the feast imagery—directly connecting Christ’s death on the cross to the death of your old nature (the old man).
 - b) His death and shed blood were not simply the price paid for your sin; it’s actually an inflection point in history that you must identify with, as if it actually happened to you.
2. This is imperative for two reasons:
- a) One: He died and you died with Him. Your old man must be put to death.
 - b) Two: He resurrected and you resurrected with Him. You simply can’t resurrect as a new man if your old man does not die first.
3. Precisely why is this so critical to understand?
- a) It’s foreseeable that what you believe is the reason is really only one piece of the puzzle.
 - b) You are likely familiar with the idea that this entire transaction is meant to cover the sins of mankind. Paul says, *“Your collection of sins is done away with.” (Romans 6:6)* That offers eternal value!

- c) The additional piece might seem even more exciting because it is something you can experience right now! That offers temporal value!
- 4. This is almost entirely unrecognized in modern-day Christianity. Paul says, *“you are no longer a slave of sin. For you have been freed from sin.”*
 - a) Engaging in sinful behaviors is no longer a forgone conclusion; no longer is sin the absolute state of the born again Christian—it is now voluntary and you are not required or forced to volunteer. Said plainly, your new man is no longer destined to sin.
 - b) This is a controversial idea in modern-day Christianity, which propagates the belief that sin is inevitable. Why?
 - c) Because there is a hyper-emphasis on the sin nature in current Christian doctrine.
 - d) However, this theological stance fails to identify that the old man, who was destined to sin has died, and the new nature that comes with the new man, is *“no longer a slave of sin.”* In other words Romans 3:23 and Jeremiah 17:9 are speaking of the unbeliever, the unredeemed person!

- e) You on the other hand have been given a new heart!
5. Do not misconstrue this powerful idea with any thought that this is an easy task. It is not!
- a) Choosing to not sin is anything but automatic.
 - b) When you were born again, your innate spirit, that with which all humans are born, was not replaced by the Holy Spirit.
 - c) Rather, the Holy Spirit took up residence in your heart in addition to the human spirit.
 - d) All born-again Christians still maintain access to the spirit of man.
 - e) Your job is to choose each day to walk by the Holy Spirit and to no longer be inspired or empowered by the spirit of your old nature. The operative word here is 'choose.' You can now choose! We will explore more details about this a bit later in chapter 8.

B. Oh death where is your sting?

- (1) Death no longer has dominion...
 - (a) Resurrection defeats death permanently!

1. Paul progresses from his emphasis on what it means to die with Christ to accentuate what it means to resurrect with Christ.
 - a) There is a distinction here that cannot be ignored. Resurrection defeats death permanently!
 - b) Lazarus experienced what is best understood as a resuscitation that restored him to life temporarily because he eventually died again.
 - c) Y'shua certainly used Lazarus as an object lesson for the resurrection, but obviously this was not his resurrection unto eternal life.
 - d) Christ's resurrection has overcome death forever, and that is what is available to you when you identify with His death, burial and resurrection.
2. Elsewhere Paul muses, "Death, where is your sting; where has your victory over mankind gone?" as if to mock death.
 - a) Death infected man when Adam sinned and the death was eradicated when Christ resurrected. That is exciting news for Christians.

C. Our release from sin and satan according to law...

- (1) Reckon yourselves dead to sin!

(a) It might be hard to wrap your mind around, but Christianity is more than about eternal life.

1. Paul solidifies the idea of universal restoration that is available to all mankind by again emphasizing what happens on this side of eternity.

a) Y'shua lived His life to please His Father; He never had a thought, spoke a word, made a decision, performed a deed, or espoused a doctrine that was not in His Father's will.

b) You too must choose that same lifestyle beginning with this proclamation: *"Sin is dead to me; I now live for God, every thought, every word, every decision, every deed, every doctrine!"*

(2) Presenting the Bride

(a) Alive from the dead...

1. What does that look like?

a) It's simple but not easy. One thing that does not change the moment of your conversion is the body in which you dwell. It is still corrupt and temporary.

b) Yes, you must live as if you are a new resurrected creature, but you won't actually receive your

permanent glorified body until your literal resurrection.

- c) How are you to manage this body that has now become the temple of the Holy Spirit? Don't DEFILE it!
- d) Evict sin and all of its lustful desires from your physical being, as if you are leading a coup d'état to overthrow an evil king.
- e) Your eyes will no longer invite the perverse; your hands will no longer fondle the unclean, your feet will no longer stand on putrid soil, your heart will no longer entertain iniquity.
- f) Instead, you are standing on Holy Ground.
- g) You are an ambassador of righteousness and reconciliation. Choose right now to live as if the resurrection already took place!

(3) And this is not something on which we will elaborate now, but it is fitting to set the stage.

- (a) There must be a death that ends our marriage to sin and Satans, to make it legal for us to remarry—to permit us to be the bride of Christ.

- 1. More details will be forthcoming when we reach Romans 7.

D. And finally, how is this even possible?

(1) You are not under law but under grace!

(a) Paul then drops one of those truth bombs as he often does in his doctrinal Magnum Opus.

1. As a Christian, you must accept that sin is no longer the dominant factor in your life, no matter what you have learned previously in your Christian upbringing.

a) This is impossible, you might be thinking!

b) Certainly, with man it is, but with God all things are possible.

c) The law, which was codified to define sin, is no longer your main focus as a Christian.

d) Your new *modus operandi* is the flip side of that coin—God’s grace; His supernatural empowerment to live a life well pleasing to God!

(b) Under Law: *“Sin shall not have dominion over you, for you are **not under law but under grace.**”* Romans 6:14

1. See [Wrongthink & Thoughtcrimes](#) for an expanded teaching on what it means to be “under the law.”

a) Let’s add a bit of clarity to the phrase “under law”, by jumping to the very next verse.

b) Grace is not an invitation to sin as if the law is no longer relevant for Christians.

- c) Even the New Testament defines sin as lawlessness.
2. So, what does it mean to be “under law?”
- a) It means the penalty for sin is forthcoming because sin is inevitable for the unbeliever, and the requisite condemnation for sin, for which there is no remedy, is death.
 - b) Christians are not under the law, quite simply, because THEY have a remedy (***The gift of God***).
3. Under law, simply put means, “You sin, you die!”
- a) It’s as if you are pulled over for speeding and one of two scenarios emerge. Either way, you are not “under law.”
 - 1) One: the officer suddenly realizes you weren’t speeding at all. “Officer, I was driving within the speed limit—to which he acquiesces.”
 - 2) Two: you were speeding, but your fine has been paid in advance. “Officer, I apologize for speeding, and the Chief of Police is my Daddy and He’s going to cover this mistake for me!”
 - b) For Christians, it would be a yoke of bondage to get entangled in the sticky web of thinking you can depend on your own strength to obey the law, or

to remedy the violation, in order to achieve eternal life!

- c) If you attempt to be justified by obeying the law, you are placing yourself under law (you sin, you die).
 - d) That mindset is the opposite of grace, which is that God empowers you to obey and Y'shua's blood pays the fine when you fall short!
4. And finally we must muse; does grace then negate the law? Of course not.
- a) The law continues to operate in its full effect, yes, even for Christians.
 - b) Think about it like this; sin is defined by the law; if there is no law, there is no sin, and if there is no sin, there is no need for a Savior.
 - c) And that makes the law holy and just and good!

(2) Bonus Commentary

- (a) I can imagine Paul, especially early on after his conversion, spending days, even weeks, considering what happened to him. Here is a man with superior knowledge of the Torah, advanced in his faith beyond most of his contemporaries, now the greatest advocate for the One he formally persecuted. "What actually

happened to me?" he must have mused, over and over. "I was certain I had it all right." It had to feel like a death to him. "Yes, that's it; I died when I got knocked off my feet, and born again into a new reality. I was blind, but now I see. Come on Paul, think man; what's really going on here?" And then... "That's it; it was a death. My old man died, that man who lived for sin, and I am now a new man who is no longer a slave to sin. Now, I have to live it out in a way that is very different than I used to think, because that clearly didn't work; how do I do that?"

- (b) Okay, so I'm making this up, but can't you imagine he had a talk with himself like that? Didn't you? If not, shouldn't you? Imagine with me for a moment that humans no longer need to sin; YOU no longer need to sin, all because of what Yahshua did. And all you have to do is figure out a way to totally identify with what He did on the cross and beyond, His death, burial, and resurrection. I'm convinced that if you believed this, your faith would take the front seat of your life IN EVERY WAY from here on.
- (c) I think even more importantly, Paul is setting the stage for man's prophetic destination. We are bound to grow

up at some point in time. Born-again infants all grown up, what might that look like? And if Yahweh saw fit that Paul, the Torah scholar, was the perfect man to sort through this understanding and then write it down, we should not, we **MUST NOT**, discount his background. He is formulating his understanding of obedience unto perfection from a foundation of the Torah and the Prophets. Y'shua did also, and so should we. "Not one word, not even one letter of the Torah and the Prophets will pass away until all is fulfilled... Therefore you shall be perfect, just as your Father in heaven is perfect."
(Matthew 5:17-18, 48) In other words, the life we now live and where we are going, personally, corporately and prophetically, needs to be worked out inside of a Torah-centric model.

- (d) The oft-adopted Christian philosophy is that trying to stay sharp and believing you can be sinless is a legalistic and an impossible-to-fulfill suggestion that is not supported by New Testament doctrine. Yet, here Paul denounces the need to sin, emphatically, "How can we live in it any longer?" I agree with Paul here; we must embrace this **FACT**, "He died; I died; He was buried; I was buried; He resurrected; I resurrected." Our old man

(sin nature) was crucified with Him and sin is now DEAD. We are no longer slaves to sin, but are instead freed from it. This perfectly mirrors the idea of redemption, which is the price paid to free a hostage. Death no longer rules over the Messiah, and through the Messiah, death and sin no longer rule over us. It's our prophetic destination. Meditate on this daily!

- (e) Likewise? Paul powerfully and authoritatively demands, "Likewise!" Like Y'shua died to sin, you too must die. And be alive in Yahweh, a new creature. Likewise! We are joint heirs (Romans 8:16-17), not lesser heirs. We are destined to be conformed into His image (Romans 8:29, Ephesians 4:13). Meditate on your true prophetic identity! You are meant to be just like Him! *"For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection."* (Romans 6:5)
- (f) Romans is like taking a rollercoaster ride and if you are not sharp you will get stuck on certain peaks or valleys. We are clearly instructed to no longer let our bodies be instruments of sin. It would be a good time to repeat Y'shua's emphatic statement about sin before we continue, *"Whoever commits sin also commits*

lawlessness, and sin is lawlessness.” (1 John 3:4). It’s been the general teaching in Christianity over the last 2000 years that “Jesus did away with the law, or replaced the law.” And many verses from Romans, as well as from Galatians, taken out of context, have been what’s fueling this false doctrine.

QUESTIONS & DISCUSSION

- 1. Grace does not just meet sin with an equal and opposite force; it is exponentially more potent than sin and its consequences.**
 - A. Use the following Scriptures to prove this statement false. The exponential effect of God’s grace is always witnessed in the presence of sin, therefore willful sin is a good strategy to potentiate God’s grace. (See: Romans 5:20-21; 6:1-2)
- 2. To properly understanding Romans 6:3-4, you must incorporate a Hebrew Roots, Torah-centric viewpoint. Describe how you can see the following in these two verse.**
 - A. Passover, Unleavened Bread, First Fruits
 - B. Death, Burial, Resurrection
 - C. Captivity, Wilderness, Promised Land

- 3. How does our identification with the death of Christ in Romans 6:3-10, as if we died also, relate to being released from the law of marriage in Romans 7:1-2?**
- 4. Are the following statements true or false and why!**
 - A. Christ died and you died with Him.
 - B. Christ was buried and you were buried with Him.
 - C. Christ resurrected to new life and you too resurrected with Him as a new creature in Christ.
- 5. Describe the devastating effect on sin in Romans 6:5-7.**
 - A. Why is it critical to understanding that His death and shed blood were not simply the price paid for your sin; it's actually an inflection point in history that you must identify with, as if it actually happened to you.
- 6. How does Galatians 2:20 and II Corinthians 5:17 support this idea?**
 - A. You simply can't resurrect as a new man if your old man does not die first.
- 7. How does I John 3:4-9 support this idea?**
 - A. Engaging in sinful behaviors is no longer a forgone conclusion; no longer is sin the absolute state of the born again Christian—it is now voluntary and you are not required or forced to volunteer. Said plainly, your new man is no longer destined to sin.

8. Paul progresses from his emphasis on what it means to die with Christ to accentuate what it means to resurrect with Christ in Romans 6:8-9.

- A. Distinguish the resuscitation of Lazarus in John 11:4-43 from the resurrection.
- B. How does Christ's resurrection overcome death forever?
- C. Elsewhere Paul muses, "Death, where is your sting; where has your victory over mankind gone?" as if to mock death. How so? (See I Corinthians 15:54-55)

9. Write an essay inspired by Romans 6:10-11 describing what it means to "Reckon yourselves dead to sin!"

- A. Use the following passages to support this statement: *"Y'shua lived His life to please His Father; He never had a thought, spoke a word, made a decision, performed a deed, or espoused a doctrine that was not in His Father's will."* (See: John 5:19, 30; 7:16)
- B. Use the following passages to support the proclamation that you will choose that same lifestyle: *"Sin is dead to me; I now live for God, every thought, every word, every decision, every deed, every doctrine!"* (See Galatians 2:20; I Corinthians 6:19-20)

10. You must live as if you are a new resurrected creature, but you won't actually receive your permanent glorified body until your literal resurrection (as per I Corinthians 15:51-53).

- A. How does Romans 6:12-13 inspire you to do so?
- B. How are you to manage this body that has now become the temple of the Holy Spirit? (See I Corinthians 3:16-17)
- C. Describe what it means to evict sin and all of its lustful desires from your physical being, as if you are leading a coup d'état to overthrow an evil king. (Use Ephesians 4:17-24; I John 2:15-16)

11. Support the following statement with II Corinthians 6:14-18.

- A. Your eyes will no longer invite the perverse; your hands will no longer fondle the unclean, your feet will no longer stand on putrid soil, your heart will no longer entertain iniquity.

12. In Romans 6:14-15 we see the term "under law."

- A. It does not mean you are not obligated to God's commands; as such, define what it does mean.