

The Person And Work Of Christ: Applied To One's Relationship With God

(**Bold type** and underlining of scripture text have been added for emphasis)

(Your questions and comments are welcome)

Our objective in this consideration is to see, in scripture, the meaning of the Person and Work of the Lord Jesus in its application to a person's relationship with God. But let us first view the circumstances of mankind that moved God to send His Son to the cross. Roman 3

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are **all under sin**;

10 As it is written, There is **none righteous**, no, not one:

11 There is **none that understandeth**, there is **none that seeketh** after God.

12 They are all gone out of the way, they are together become unprofitable; there is **none that doeth good**, no, not one.

Romans 3

23 for **all** have sinned and fall short of the glory of God,

Man, in his inherently sinful condition, cannot relate to God who is holy. However, because God actually loves man, the highest order of His physical creation, He provided a means through which we could properly relate to Him. Apart from such provision, man's judgment would involve unending separation from God.

John 3

16 For God so loved the world, that he gave his only begotten Son, that whosoever **believeth** in him should not perish, but have everlasting life.

Therefore, He sent His Son who is without sin, to suffer for man's judgment. While we can readily see Jesus' physical death on the cross, His judgment also involved separation from the Father. **This separation is seen in Jesus desperate cry at: Mark 15**

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

The sin of mankind had been placed on Him. As the prophet Isaiah explains: **Isaiah 53**

3 He is **despised** and **rejected** of men; a **man of sorrows**, and **acquainted with grief**: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely **he** hath borne **our** griefs, and carried **our** sorrows: yet **we** did esteem **him** stricken, smitten of God, and afflicted.

5 But **he** was wounded for **our** transgressions, **he** was bruised for **our** iniquities: the chastisement of our peace was upon him; and with **his** stripes **we** are healed.

Also the Apostle Peter, in referring to the death of Jesus says: 1 Peter 2

21 For even hereunto were ye called: because Christ also suffered for us, **leaving us an example**, that ye should **follow his steps**:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but **committed himself to him that judgeth righteously:**

24 Who his own self bare our sins in his own body on the tree, **that we**, being dead to sins, **should live unto righteousness:** by whose stripes ye were healed

And again, Peter says: 1 Peter 3

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit

Herein we see that Jesus, in His death, bore the judgment that our sin imposed upon us, but also, that He was made alive by the Spirit. Having borne the suffering for our sin, the Father raised Him up from the dead. **The apostle Paul says:**

1 Corinthians 15

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

Further, Paul says in reference to Jesus: Romans 4

25 Who was **delivered for our offences,** and was **raised again for our justification.**

And again: Romans 5

10 For if, when we were enemies, we were **reconciled** to God **by the death** of his Son, much more, being reconciled, we shall be **saved by his life.**

Thus, we see that the divine provision for our salvation from sin **is rooted in, both, the death and the resurrection of the Lord Jesus.** If Jesus had not been resurrected, we would still be in our sin. He was raised “for our justification”(acquittal), or that we might be not guilty before God. And, we have been “reconciled” or made acceptable to God by Christ’s death, but we shall be “saved” or delivered from sin by His life. And as Peter tells us, **He** “suffered for sins,*** that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. **And, “*** that we**, being dead to sins, **should live** unto righteousness.”

Our understanding of what Jesus accomplished by His death on the cross will determine to a great degree how one will pursue a relationship with God. This warrants some further consideration of the death and shed blood of Lord Jesus. We were enemies of God because of our sin, (both our inward condition and the outward performance that proceeds from such inward condition). So, rather than requiring each person to pay the penalty for his or her sin (unending separation and suffering away from the presence of God), He offered His Son to die to sin, whose death is the only acceptable payment for man’s sin. Such offering is grace. Man believes *with the heart* unto righteousness-Romans 10:10. For those persons who believe (those persons whose *inward posture* toward the Father and the Son is that of *devotion* and *commitment*), Jesus’ death removes the sin barrier that otherwise separates man from God. By the removal of this barrier of sin, “...we were reconciled to God by the death of His Son”-

Romans 5:10. Thus, we can come before God and ...“work out your [our] own salvation...”-Philippians 2:12, because, now God will relate to us, “For it is God which worketh in you both to will and to do his good pleasure”-Philippians 2:13. This work of God in us *is how* “...we shall be saved by his life.”-Romans 5:10

It is evident that through Jesus’ death and His resurrection, God has provided for man’s salvation from, both, sin’s penalty and sin’s power. And in this provision, God has integrated Jesus’ death and His resurrection to provide a singular and complete deliverance from sin. After Jesus had offered Himself a sacrifice for sins-Hebrews 10:12, *the Father through the agency of the Holy Spirit raised Jesus from the dead*. And, by the power of the Holy Spirit brings men within the benefits of His provision of grace for salvation-Romans 8:11-15. *It is one’s faith that is counted for righteousness*-Romans 4:5, *and equally so, through Christ*, “... we have access by faith into this grace wherein we stand...”-Romans 5:2.

We will look at several passages of scripture that explain the initial working of God to bring us to Christ. In John’s gospel we read: John 6

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can **come to me**, except **the Father** which hath sent me **draw him**: and I will raise him up at the last day

So we have read that: Romans 3

11 There is **none that understandeth**, there is **none that seeketh** after God.

It is by divine initiative that men come to Christ. And, God’s means is through the working of the Holy Spirit as explained by Peter: 1 Peter 1

2 Elect according to the foreknowledge of God the Father, **through** sanctification of the Spirit, **unto** obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Also, Paul writes to the church at Thessalonica: 2 Thessalonians 2

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation **through** sanctification of the Spirit **and** belief of the truth:

This work of the Spirit is referred to as sanctification, which is an English translation of the Greek word “hagiasmos”, meaning “*purification*, i.e. (the state) *purity* ***”. (Strong’s Exhaustive Concordance Of The Bible). Therefore, we learn that the Holy Spirit’s commencement of the work of separating men from sin precedes ones “belief of the truth”.

In the matter of “belief of the truth”, we read in chapter 10 of Romans, at verse 17, “So then faith cometh by hearing, and hearing by the word of God.” *By the Spirit’s enlightenment through God’s word one comes to an understanding of sin, and also, of God’s provision for deliverance from sin. Such sanctifying work of the Spirit serves to lead one to* “obedience; and sprinkling of the blood.”

The Greek word “hupakoe” that is translated “obedience” at 1Peter 1:2, means “*attentive hearkening*”, i.e., (by impl.) *compliance* or *submission*” (Strong’s Concordance). In this passage, the word “obedience” is used as equivalent to “belief of the truth” at 2 Thessalonians 2:13. And, as we learned in a prior consideration, the words “faith” and “believe”, refer to an **inward posture toward God of commitment and devotion**. Thus, we see that those who submit themselves to God are brought under the “sprinkling of the blood”. That is to say, that they are made partakers of God’s provision for salvation (deliverance) from sins penalty and power.

It is vital to our relationship with the Father that we understand and remember that we benefit in this provision, in and through Christ, solely through faith. **Justification**, which is deliverance from sin’s penalty (free from guilt), **is by faith**. Paul says, “Therefore we conclude that a man is justified by faith ***.”(Romans 3:28) **Sanctification**, the process that delivers us from, both, sin’s penalty and sin’s power, **is by faith**. **Again, the apostle Paul referring to his commission to preach the gospel, says**, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness from sins, and inheritance among them that are **sanctified by faith** that is in me” [Jesus]. Acts 26:18

Sanctification and justification are two aspects of God’s singular provision for dealing with sin, which provision is accessed by faith. While it may seem somewhat redundant, further discussion of, both, faith and the provision for sin merit some repetition.

First, let us refer again to faith. A commonly held view is that faith consists of three elements: An **intellectual element**, which is a knowledge of the truth; an **emotional element**, which is agreement that this knowledge is truth, and a **volitional element**, which involves the will in the matter of commitment to God. However, while faith “cometh by hearing, and hearing by the word of God”, (**Romans 10:17**) **the first two elements are not faith**, but rather, they are enlightenment by the Spirit in God’s word, which provides knowledge, and recognition that such knowledge from the word is, in fact, the truth. **Faith is a volitional commitment to the Lord that comes through such knowledge and recognition**. So, when scripture says, “For by grace are ye saved through faith...” (**Ephesians 2:8**), **it is resting one’s salvation from the penalty and power of sin on Gods provision, which provision is grace, and conditions the granting of such grace on one’s inward posture of commitment and devotion to the Lord, which is faith**.

Secondly, in reference to the divine provision, we have observed in scripture that salvation from, both, sin’s penalty and sin’s power rests in Jesus death and His resurrection. **Scripture says that Jesus** “was **delivered** for our offenses, and he was **raised** for our **justification**”. (Romans 4:25) **And again**, “For if when we were enemies,

we were **reconciled** to God by the **death** of his Son, much more, being reconciled, we shall be **saved by his life.**" (Romans 5:10) **Also**, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter 3:18) **and**, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed." (1 Peter 2:24)

These scriptures tell us that: Jesus was "raised for our justification"; that we "being dead to sins, should live unto righteousness; and that we shall be saved by "his life".

It should be noted that there is a group of words that are often used in scripture that derive from the same root word. **The Greek word "dike" means** right (as self-evident), i.e., justice (the principle, a decision, or its execution). (Strong's Concordance) **The Greek word "Dikaios" derives from "dike" and means** equitable (in character or act); by impl. innocent ***. **"Dikaios" is the Greek word generally translated "just" and "righteous". The Greek word translated "justify" derives from "dikaios".** (Strong's Concordance)

All of these words convey the idea of being right according to God's perspective. Also, the word "sanctification", which has a different origin, refers to the process of being made right before God. And, the focus of the word "salvation" is on separation or deliverance from sin. It is significant that these terms all refer to, either, being clean or being cleansed.

The above scriptures show us that the work of the Lord Jesus, in death and resurrection, provides for man's cleansing from sin. Also, it provides man with standing before God wherein God does not impute our sin to us. In this regard, we read, Romans 4

3 For what saith the scripture? Abraham **believed** God, and **it was counted** unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but **believeth** on him that justifieth the ungodly, his **faith is counted** for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

When one comes to Christ through faith (an inward posture of commitment and devotion to Him), **God will not impute sin to him, but rather, his faith is counted for righteousness.** Even for a newborn babe in Christ, who is very much under the influence of the sin nature inherited from Adam, the person's faith is counted for righteousness. **Anyone, whether immature or mature, can stand before the Lord only because he or she is inwardly devoted to Him. And, based on such inward posture, God not only does not impute sin to us (grace), He also works in us (grace) to free us from sin's power.** There is not, as some

allege, a distinction between the faith that justifies and the faith that sanctifies. *Scripture is quite clear that our standing of innocence before God, and His sanctifying work in us, both rest on and continue by our inward position of devotion to Him.* (See bottom half of p.8 and top half of p.9)

Also included in the provision in Christ is sonship, wherein we are placed in the family of God as His children. And, being children, we are given the indwelling of the Holy Spirit. We read: Galatians 4

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive **the adoption of sons.**

6 And because ye are sons, God hath sent forth **the Spirit of his Son into your hearts**, crying, Abba, **Father. And again, Romans 8**

15 For ye have not received the spirit of bondage again to fear; but ye have received **the Spirit of adoption**, whereby we cry, Abba, **Father.**

16 The **Spirit** itself beareth witness with **our spirit**, that we are the children of God:

This is the same event that Paul refers to at: 1 Corinthians 12

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Paul writes to the churches of Galatia, Galatians 3

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Here, we see that God gives a person the indwelling Holy Spirit when, upon hearing the Word, they believe. *Paul is reminding them that, having received the Spirit through faith, they cannot be made perfect or complete, except by the Spirit, through faith.*

While scripture has much to say concerning salvation from sin, we will refer to but a few of such passages. In answer to the struggle against sin described in the seventh chapter of Romans, Paul in chapter eight writes at: **Romans 8**

2 For the law of **the Spirit of life** in Christ Jesus hath made me **free** from the law **of sin** and **death.**

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 **That** the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Here we are told that the strength that saves from sin's power is with the Holy Spirit-v-2. And, that the righteousness that the law speaks of can be fulfilled in a person who walks after the Spirit-v-4.

And, in 1Peter we learn that to walk after the Spirit we must obey the truth. If we are willing to conform to the truth, the Spirit will free us from our inward resistance to it. **1 Peter 1**

22 Seeing ye have **purified** your souls in **obeying** the truth **through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

(This is how sanctification, or the purification process, works.)

We read that *when God sacrificed His own Son for our sin, He condemned sin in the flesh-Ro.8:3, and He did this that the righteousness expressed in the law might be accomplished in us by our walking, not after the flesh, but, according to the Spirit-Ro. 8:4.* Therefore, it is evident that the process of sanctification is rooted not only in Jesus' resurrection, but also, in His death.

Further explanation of this last point is found in: Romans 6

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: **that like as Christ** was raised up from the dead by the glory of the Father, **even so we also** should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, **that** the body of sin might be destroyed, **that henceforth we should not** serve sin.

Here we learn that we participate in Christ's death, that is, *in His death the barrier of sin that separates man from God has been removed so that man can, by faith, access God's provision for life and living in Christ. Thus, sin has been defeated, that we might be freed from sin's power. And, the actual deliverance is by the power of the Spirit that dwells in us. Because the sin in us has been dealt with (judged) by Christ's death, we are not debtors to the flesh, and we can walk in "newness of life" by the same power that raised Christ from the dead-Romans 8:11,12.*

This is God's provision for salvation. We are brought into this provision by baptism into Christ, which involves "*the washing of regeneration, and renewing of the Holy Spirit*"-Titus 3:5,6. Thus, we are placed into, and have begun to realize the benefits of Gods provision in Christ.

Salvation, which is the centerpiece of God's provision for mankind, has as its purpose, to purify unto the Lord a people, through the process of cleansing from sin. Some scriptures that declare such purpose are:

Ephesians 1

4 According as he hath chosen us in him before the foundation of the world, **that we should be holy and without blame** before him **in love;**

Titus 2

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. **Galatians 5**

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us **also walk** in the Spirit

The scripture does not present His divine provision as a menu from which to choose, but rather, it is a singular provision in Christ, explained as a unified body of truth, accessed solely by faith. Therefore, we are exhorted to continue in the faith. The apostle Paul writes to the “saints and faithful brethren in Christ” which are at Colosse: Colossians 1

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from **the power of darkness**, and hath translated us into the **kingdom** of his dear Son:

14 In whom we have redemption through his blood, even **the forgiveness of sins**:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and **by him** all things **consist**.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should **all fulness** dwell;

20 And, having made peace **through the blood** of his cross, by him to reconcile **all things** unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And **you**, that were sometime alienated and enemies in your mind by wicked works, yet **now** hath he **reconciled**

22 In the body of his flesh through death, to present you holy and **unblameable** and **unreproveable in his sight**:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

So we see that this divine provision was accomplished for the end that men might be clean and without blame and not guilty of any charge before the Lord. And, that one must continue in faith to realize this benefit. In this regard, the apostle Paul, referring to the gospel, writes: Romans 1

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall **live by faith**.

And again, Paul writes, Romans 2

13 (For **not the hearers** of the law are just before God, **but the doers** of the law **shall be justified**).

The Holy Spirit enlightens us, and to be a doer of the word we must walk in that light.

The apostle Paul wrote to the saints and faithful brethren at Colosse: Colossians 1

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be **filled** with the **knowledge of his will** in all **wisdom** and **spiritual understanding**;

10 **That ye might walk worthy** of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God

The apostle John, in his first epistle writes to God's children concerning walking in the light: 1 John 1

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and **walk in darkness**, we lie, and do not the truth:

7 But **if we walk in the light**, as he is in the light, we have fellowship one with another, **and the blood** of Jesus Christ his Son **cleanseth us** from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If **we confess** our sins, he is faithful and just **to forgive us** our sins, and **to cleanse us** from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: **hereby** know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

Several points in these passages in First John should be noted if we are to understand our participation in the benefits provided in Christ.

First, we can have fellowship with the Father by, and only by, walking in the light that we have received in the Lord. To the extent that we know God's will we are required to do it. This is how we keep His commandments, and it is, also, how we know that we know Him and that we are abiding in Him. This is to say, that knowing the Lord is knowing His will in terms of the wisdom and understanding that the Spirit gives us. By walking in this light, we are aware of such wisdom or insight into, both, what to do and how to do it. And this wisdom is rooted in a reservoir, large or small, of knowledge received through the Spirit's ministry to us. As we are aware of such ministry by the Spirit, we know that we are abiding in Christ. The Spirit's ministry is always according to, and through the testimony of scripture.

Second, it is by walking in the light that the Lord gives us, that the blood of the Lord Jesus is effectual for us. It should be noted that the passage in 1 John

1:7 says, “If we walk in the light”, not if we are born again, “the blood of Jesus Christ his Son cleanses us from all sin”. *Walking in the light, living by faith, and walking after the Spirit are inseparably bound together. By walking in the light, our faith is accounted to us for righteousness.* We are clean and without blame before the Lord.

Third, John says that he has written these things that we sin not. However, if we sin, and confess it, God will be merciful to us, in Christ, who is our advocate before the Father, by forgiving us our sins. *That we sin not is the objective of God’s provision for the salvation that is in Christ.*

The apostle Paul writes to the saints at Philippi: Philippians 2

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, **without rebuke**, in the midst of a crooked and perverse nation, among whom ye shine **as lights** in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

God works in us to accomplish His good pleasure, which is, **that we sin not.** *And, with such encouragement, we are exhorted to work out our own salvation with fear and trembling. We must be attentive to the Lord’s ministry in us. We are instructed to* “attend upon the Lord without distraction.” (1Corinthians 7:35)

Jesus said: John 10

27 My sheep **hear** my voice, and I **know** them, and they **follow** me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Here we are told that the Father, who gives us eternal life, is greater than all, so that *no man can pluck us out of His hand. These are words of encouragement to those who hear His voice, that is to say, to those who discern, by the Spirit’s ministry, what is the will of God and therein follow him.*

The apostle Paul also offers words of encouragement in his letter to the saints at Rome: Romans 8

28 And we know that **all things work together for good** to them **that love God**, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33who shall lay any thing to the charge of God's elect? It is God that justifieth.
34who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
37 Nay, in all these things we are more than conquerors through him that loved us.
38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Paul is informing those at Rome, who are “called to be saints”, “to them that love God,” who are the called “according to his purpose,” whatever the circumstances that beset them, all these things work together for good. (Jesus said, “He that hath my commandments, and keepeth them, he it is that loveth me:*” John 14:21).** For God has appointed all whom he foreknew to be **conformed to the image of His Son**, that He might be the firstborn of **many brethren**. And, in all of the stressful circumstances, God who justifies, and Christ who intercedes for us, are engaged on our behalf that none of these things can separate us from God’s love that is in Christ. **He has made full provision that covers us from our beginning with God to the end, which is glorification.**

Earlier in the passage, we read: Romans 8

12 Therefore, **brethren**, we are debtors, not to the flesh, to live after the flesh.
13 For if ye live after the flesh, ye shall die: but if ye **through the Spirit** do mortify the deeds of the body, ye shall live.
14 For as many as are **led** by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16**The Spirit itself beareth witness with our spirit**, that we are the **children** of God:
17 And **if children, then heirs**; heirs of God, and **joint-heirs** with Christ; **if so be** that we suffer with him, **that we may be also** glorified together.
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Herein, the glorification in inheritance is explained to be assured *to those who suffer with Christ, and that, through faithfulness in walking after the Spirit. In this regard the apostle Paul writes: Galatians 6*

7 Be not deceived; God is not mocked: for whatsoever a man soweth, **that** shall he also reap.
8 For he that soweth to his flesh shall of the flesh **reap corruption**; but he that soweth to the Spirit shall of the Spirit **reap life everlasting**.

Here the apostle Paul is informing the “churches of Galatia” *that the Lord’s people cannot live in a manner that is unbecoming the Lord, without*

consequences. By the statement, “whatsoever a man soweth, that shall he also reap;” we are told that we will receive from the Lord commensurate with how we live. ***The clear and simple message from all of the previously referenced scriptures is that, by beginning and continuing in faith, we have standing before God to work out our salvation from sin’s influence as we live before him.*** We are told, “Be not deceived”. Any theological system of thought that concludes that the Lord’s people can be unfaithful to him, by living according to the dictates of the flesh, and then “reap life everlasting” is openly contradicted by abundant testimony of scripture.

Also, in the Galatian’s epistle, the apostle Paul identifies the works of the flesh, and contrasts the fruit of the Spirit. He exhorts the brethren of Galatia to “walk in the Spirit, and ye shall not fulfill the lust of the flesh”. And further, they “which do such things shall not inherit the kingdom of God”.

Paul writes, Galatians 5

16 This I say then, Walk in the Spirit, and ye **shall not** fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be **led of the Spirit**, ye are **not under the law**.

19 **Now the works of the flesh are manifest, which are these;** Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that **they which do** such things **shall not** inherit the kingdom of God.

22 **But the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: **against such there is no law**.

24 And they that are Christ’s have crucified the flesh with the affections and lusts.

25 **If we live in the Spirit, let us also walk in the Spirit.**

We read in chapter 4, and verse 17, of James’ epistle, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin: **And, in Hebrews 10:26 we are told,** “For if we sin willfully after that we have received **the knowledge of the truth**, there remaineth no more sacrifice for sins”.

In these passages, we learn that we sin when we ignore what we know to be true. And further, that obedience is required; there are no other acceptable options. We, through faith, are justified and sanctified in Christ by His, once for all, offering of Himself. ***There are no other sacrifices or offerings.*** The Lord’s only pleasure is in ***our obedience to what we know***, thereby maintaining a good conscience before Him. ***There is absolutely nothing else that we can do or offer to appease Him.***

The manner of living for God’s children should be, essentially, knowing and doing His will. Even though we begin in Christ with limited knowledge, we should be diligent in our pursuit of knowledge that is of God. This is a matter of

faithfulness. **We are told in the epistle to the Hebrews:** “But **without faith** it is **impossible to please him**: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him”(Hebrews 11:6). **As the Lord works in us, and as we work out our salvation, we will come to realize how to** “attend upon the Lord without distraction”(1Corinthians 7:35). *While there are many solicitations for our attention and our time, the Spirit of grace will grant us wisdom and understanding that we might learn how to engage mentally and physically in only necessary things.*

The passage in the Hebrews’ epistle, referred to above, continues concerning the consequences of willful sin: Hebrews 10

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses’ law **died without mercy** under two or three witnesses:

29 **Of how much sorer punishment,** suppose ye, shall he be thought worthy, who hath **trodden under foot** the Son of God, and hath counted **the blood** of the covenant, wherewith **he was sanctified**, an unholy thing, and **hath done despite** unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge **his** people.

31 It is **a fearful thing** to fall into the hands of the living God

Therefore, when we know the truth in a matter and ignore it, we will be severely judged for our sin. Our **punishment** shall be more severe than it was for those who disesteemed Moses’ law: for, *to disobey is to “reject with disdain “the Son of God,* (To “reject with disdain” is a definition of the word, “trodden”, in Strong’s Exhaustive Concordance Of The Bible); *it is to treat the blood of Jesus, which He shed for our deliverance from sin, as something common or of nominal value;* and *to insult the Spirit who enlightens and strengthens us* that we might live according to God’s will. **Disobedience issues from such an inward posture toward the Person and work of God’s Son, which is unbelief, while obedience issues from an inward posture of commitment and devotion to Him, which is faith.**

It would have been easier for Jesus to join Jewry in sacrifice and offering, than to do the Father’s will by offering Himself for our deliverance from sin. Likewise, it may appear easier for us to engage in the externalisms of sacrifices and offerings, and ceremony and ritual, than to, as the apostle Paul writes: Romans 12

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living sacrifice**, holy, acceptable unto God, which is your reasonable service.

2 And **be not conformed** to this world: but **be ye transformed** by **the renewing of your mind**, that ye may **prove** what is that good, and acceptable, and perfect, **will of God.**

To knowingly and willfully sin is to ignore the truth, and is in God’s view, *to treat with contempt the blood of His Son.* Such an attitude and conduct will

not escape divine punishment. **As we have read:** "...The Lord will judge his people. It is a **fearful thing** to fall into the hands of the living God"-**Hebrews 10:30,31.**

There are many scriptures warning of judgment, and also, many scriptures offering promises for encouragement.

We read in Matthews gospel at: Matthew 8

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found **so great faith**, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, **in the kingdom** of heaven.

12 But **the children of the kingdom** shall be **cast out** into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and **as thou hast believed**, so be it done unto thee. And his servant was healed in the selfsame hour.

It should be observed that what Jesus is considering with people in this passage, is faith. And on this basis, some of the children of the kingdom shall be cast out into the darkness that is outside of the kingdom. It is a place where there shall be weeping and gnashing of teeth. Surely this is severe punishment for God's children who are unfaithful.

(While there are some who contend that Matthew's gospel, at least in part, applies to the nation of Israel and not to the church, for anyone who has a question about this, I would suggest that they read the paper entitled "Considerations On Interpreting Scripture". Also, there are bible expositors who allege that the hereinabove referenced passage in chapter 10 of the epistle to the Hebrews does not apply to born again Christians, or that it is referring, not to punishment, but rather, to judgment within the kingdom. **Answers to these two arguments are found within the text and its context. Where reasoning is employed to arrive at a conclusion that is contrary to what a passage, in harmony with other scripture, clearly states, the reader must choose between the rationalized conclusion and the testimony of scripture.)**

Let us conclude by being reminded by the apostle Paul at:

2 Corinthians 5

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live **should not henceforth live unto themselves**, but **unto him** which died for them, and rose again.

And again, the apostle Paul writes at:

1 Corinthians 6

19 What? **know** ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are **not your own**?

20 For ye are bought with a price: **therefore** glorify God in your body, and in your spirit, which are God's.

While this is asking for a rather substantial commitment to God, let us remember that Jesus said at:

Matthew 11

28 Come unto me, all ye that labour and are heavy laden, and I will give you **rest**.

29 Take my yoke upon you, and **learn of me**; for I am meek and lowly in heart: and ye shall find **rest unto your souls**.

30 For my yoke is easy, and my burden is light

To take the Lord's yolk upon us is to obey the truth through the Spirit.

And, if we walk after the Spirit, we will know the fruit of the Spirit, which is, "...love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law"-**Galatians 5:22,23**.

In James' epistle, we see the contrast between the wisdom that is within man, and the wisdom that is from God. James 3

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 **This wisdom** descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But **the wisdom that is from above** is first **pure**, then **peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy**.

18 And the **fruit of righteousness** is sown in **peace** of them that make peace.

Here we see that *there is great benefit in walking after the Spirit. Also, there is great detriment in walking after the dictates of the flesh.*

And finally, the apostle Peter, to encourage and instruct the brethren concerning future inheritance, writes at: 1 Peter 1

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God **through faith** unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of **your faith**, being much more precious than of gold that perisheth, though it be tried with fire, **might be found** unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, **yet believing**, ye rejoice with joy unspeakable and full of glory:

9 Receiving the **end of your faith**, even the **salvation of your souls**.

The apostle Peter is encouraging those who through the sanctifying work of the Holy Spirit have, by submitting to the Lord, come into the benefits of the blood of the Lord Jesus: *a present benefit is of living in anticipation of an inheritance that is reserved in heaven for those who are kept by the power of God through faith*. In this hope concerning an inheritance in heaven, there is great rejoicing, even though it may be necessary that **our faith** (inward posture toward God) be proven or tested by numerous and varied situations. And, the purpose of these trials is *the completing of one's faith that it "might be found unto praise and honor and glory at the appearing of Jesus Christ"*. Peter is declaring something that is evident throughout scripture, *that what matters to God is a person's faith*, (Our being inwardly devoted and committed to Him).

Faith is our access, and our only access, to God's grace. The apostle Paul writes at: Romans 5

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Concerning our inheritance, the apostle Paul writes at: Romans 4

16 Therefore it is **of faith**, that it might be **by grace**; to the end the promise might **be sure** to all the seed; not to that only which is of the law, but to that also which is of **the faith** of Abraham; who is the father of us all,

Then, at 1 Peter 1:9, Peter says, "Receiving the **end** of your **faith**, even the **salvation** of your **souls**." *Not only is faith our access to grace whereby we are delivered from the penalty and power of sin, but also, faith is our access to grace whereby we are delivered from the presence of sin, which is the end of our faith.*

Because of the central role of faith, referring to Paul and Barnabas, at:

Acts 14

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

And again: Acts 13

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Paul writes to the "saints and faithful brethren in Christ which are at Colosse:" And you, ***, yet now hath he reconciled In the body of his flesh through death, to present you **holy** and **unblameable** and **unreproveable** in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel,...;"(Colossians 1:21-23)

The testimony of the herein referenced scriptures, (the reader must decide if it is an accurate survey) *is that none of the promises of God negate faith and/or faithfulness, but rather, each and every promise rests on faith, and is personally beneficial through faithfulness.*