

Are You Unleavened in Christ?

(Sabbath During UB)
Fred R. Coulter—April 22, 2000

How is it that we are unleavened in Christ? Let's see what the Apostle Paul said, and let's ask a couple of questions and see how this applies to us being unleavened in Christ. Because we truly are unleavened in Christ if we understand the whole process of what God has done for us to reconcile us, to justify us, to bring us back to Christ.

1-Corinthians 5:7: "Therefore, purge out the old leaven..." *That means we have something we need to do!* Whenever we see what God has done to justify us in the things that we are doing, what we need to understand is that we still have things that we need to do because those are the good works in which we have been ordained to walk in. So, we have to purge it out.

"...so that you may become a new lump, **even as you are unleavened....**" (v 7). There are two meanings:

- *physically* you have unleavened your homes
- *spiritually* that you are unleavened in Christ, which is the most important of all

What does it mean to be unleavened in Christ?

"...For Christ our Passover was sacrificed for us. For this reason, let us..." (vs 7-8). *That's the Apostle Paul, all of the ministers who were with him, all the brethren in Corinth* whether they're Jews or Greeks, and wherever this letter was sent afterward,

"...let us keep the Feast..." I want to make it absolutely clear for anyone who has any doubt whatsoever that the ones who are called Gentiles should keep the Feast. This should settle the question because he said, "...let us keep the Feast..." He didn't say, 'let us eat the Passover.' He talks about that in 1-Cor. 11. But here it is "...let us keep the Feast..."—**which is obviously the Feast of Unleavened Bread!** During this time it has a spiritual significance to it, that in putting leaven out of our homes we also put sin out of our lives, but we also come to Christ so we are spiritually unleavened in Christ. Let's see how that works. Let's see what the Bible tells us how we are unleavened in Christ.

John 15—these are the words of Christ. Now remember Christ, our Passover, was sacrificed for us. Here are some of the words that Christ gave. Let's notice a very profound statement that He says here:

John 15:1: "I am the true vine, and My Father is the husbandman." *In other words, God the Father is the One Who is ultimately responsible for doing everything in our personal lives through the power of the Holy Spirit by the sacrifice of Jesus Christ!*

He is the One Who is helping us to grow in grace and knowledge. He is the One that helps us, if we are the good seed, to increase thirty-fold, sixty-fold, a hundred-fold.

Verse 2: "**He takes away** every branch in Me... [You must be in Christ, and He must be in you] ...*that* does not bear fruit..."

Jesus also said in another place, 'Every plant that My Father has not planted is going to be rooted up.' That includes the tares, the briars and the thistles that Satan the devil has sown, whether it is in the Church, or in our lives, or whatever it may be. **Christ takes it away!**

So, there is a time when people are taken away because they do not understand or realize the great sacrifice that Jesus Christ has done for them, or the whole meaning of it and what it means to be unleavened in Christ. Sooner or later *a little leaven leavens the whole lump* and **one day they are gone!**

I talked to a man who said he talked to someone who had been in the Church of God, grew up in the Church of God, kept the Sabbath, kept the Holy Days, attended very regularly and was diligent in it, and now they're back to Sunday-keeping. **That is a branch that did not remain in Christ and the Father took it away!** Now, God may not be entirely done with that individual, yet; there is still a chance for repentance. Just like people can come out of any other religious organization as God calls them. But nevertheless, it is true to the statement:

Verse 2: "He takes away every branch in Me *that* does not bear fruit; but He **cleanses** each one that bears fruit..." Cleanses, or purging, comes from the Greek word 'katharos,' which means in the English word *catharsis*, which is a *deep, penetrating internal cleansing!*

"...in order that it may bear more fruit" (v 2).

So, the truth is all the trial and difficulties that you go through, which you're guaranteed you're going to go through them because the Apostle Paul said that **'through much tribulation must we enter**

the Kingdom of God. We're going to have a lot of difficulties and trials and things to try us and test us. But all of these things prepare us for the next phase of growing, because when we are purged through these trials, and we are purged through these things we take stalk of ourselves. That's why we have the Feast of Unleavened Bread so we can really take stalk of ourselves, as I mentioned in the sermon before the Feast of Unleavened Bread to examine yourself whether you are in the faith or no.

Now notice the reason that He does it, "...in order that it may bear more fruit."

So, don't be dismayed or discouraged because of any of the trials that you are going through. Ask God:

- to help you
- to give you understanding
- to give you faith and hope in it

Claim His promise that He will deliver you out of it, because God *will not give us a trial more than we can bare, but will always make a way of escape!* That is a great promise. That's why, when we are unleavened in Christ, we can go before God the Father and claim all of these promises. They are there:

- God loves you
- Christ loves you
- God is there to help you
- Christ is there to intercede for you

Always remember that!

Verse 3: "You are already clean through **the word** that I have spoken to you"—*the Passover words*, and the words that He spoke in John 14-16, and then finally the Lord's prayer in chapter 17.

"You are already clean..." meaning you are *clean from your sins and from your past* "...through the word that I have spoken to you."

Remember what He said when He broke the bread, 'Take eat, this is My body which is broken for you.' That is to cover your sicknesses and your sins. He said of the wine, 'Take drink, this is My blood, namely the blood of the New Covenant, which is shed for the remission of sins of many.' In another place He said, 'For the remission of sins for you.' So there is a general application of it to the Church, and there's an individual application to each individual. When He says,

Verse 3: "You are already clean through **the word** that I have spoken to you." *That is a tremendous thing!* That means you stand before God

completely unleavened having all of your sins removed in a continuous way through grace to get rid of any sins that come along. We'll talk about that a little bit later, how you're unleavened with Christ.

Verse 4: "Dwell in Me, and I in you..." *That's the whole relationship that we have between us and Jesus Christ, individually!* That's why a hierarchy that sets itself over the brethren, and in between the brethren and God, is completely wrong because it's cutting off this personal relationship.

"...As a branch cannot bear fruit of itself, but only if it remains in the vine, neither *can* you bear fruit unless you are dwelling in Me" *That's true!*

- you can cut off a branch
- you can cut off a twig
- you can even cut the whole tree down
- you can cut the whole vine down

But where the roots are, going down into the ground is going to maintain life, because the sap will come up in there and generate new branches, and generate a new tree from the old roots. You've seen that time and time again. There's the analogy that the Apostle Paul used concerning the Gentiles, of the wild olive tree that's grafted into the good olive tree, which is Israel. The Church then is *spiritual* Israel. Everyone who is in the vine of Christ and in Him *is in spiritual Israel!* That's something to really grasp and understand.

God is doing a marvelous work, and you individually, each one of you, are part of it. So, you don't need to get down and discouraged. You don't need to be melancholy and depressed because of your circumstances.

- Regardless of your circumstances, **God loves you!**
- Regardless of your circumstances, **God is going to help you!**
- Regardless of your circumstances, **God is going to deliver you!**

He has promised it!

This is great; this is marvelous! Sometimes we get so bogged down in just the day-to-day things that we forget it. That's why we have the Feast of Unleavened Bread, so that we can be:

- renewed
- regenerated
- uplifted
- inspired 60:
 - ✓ desire to grow in God
 - ✓ desire to grow in love

✓ desire to grow in Truth

That's what it's all about! This is a tremendous Feast!

Verse 5: "I am the vine, *and you are* the branches. The one who is dwelling in Me, and I in him, bears much fruit; because apart from Me you can do nothing.... [you need to understand that it always has to be Christ in you the hope of glory] ...If anyone does not dwell in Me, he is cast out as a branch... [cutoff] ...and is dried up" (vs 5-6).

Haven't we seen those that wither up and that have gone back into the world and just given up? Occasionally it's possible to take a branch that has been cut off and stick it back in water and the water will help nourish it, and then it will begin to sprout new roots. But that can't happen all the time.

When they are withered "...and men gather them and cast *them* into a fire, and they are burned" (v 6).

In other words, Christ is telling you that you are either in Him or you're going to the Lake of Fire, no two ways about it. God gives us these absolutes to look at. Not to put fear into us, but to inspire us to want to respond to His calling and His love.

Verse 7: "If you dwell in Me... [which you do] ... and My words dwell in you... [which they should] ... you shall ask whatever you desire, and it shall come to pass for you." *Whatever you ask, according to the will of God, you will receive!*

That's profound to understand. Sometimes we have to do like the man who's boy the disciples couldn't cast the demon out of. Christ asked, 'Do you believe?' The father looked at him, crying and said, 'I believe, but help my unbelief.' Showing that we as human beings have a mixture of belief and unbelief altogether. What we need to do is come to the point of having that belief and that trust, which only we can give to God, and then He says, "...you shall ask whatever you desire, and it shall come to pass for you."

Verse 8: "In this is My Father glorified, that you bear much fruit... [all of this fruit bearing is part of being unleavened in Christ, too] ...so shall you be My disciples. As the Father has loved Me, I also have loved you; **live in My love**" (vs 8-9)—*and that's the most important thing that there is!*

The love of God is so important that Paul wrote in, 'If any man love not the Lord Jesus Christ let him be anathema' (1-Cor.16), *that is cut off*. We will see on the last day of Unleavened Bread that the love of God is the true and most powerful way to overcome, to be the victor and to conquer sin.

Verse 10: "If you keep My commandments... [so it's all dependent on the commandments of God] ...you shall live in My love; just as I have kept My Father's commandments and live in His love. These things I have spoken to you, in order that My joy may dwell in you..." (vs 10-11).

That's what God wants. He wants you to overcome being miserable, naked and blind, to come to the point of having the joy of Christ in you. Because Christ has done everything to make it possible for you to have eternal life. That ought to bring us great joy.

"...and that your joy may be full" (v 11). Not just a little bit but abounding, to be full. Pleroma is the Greek, which means to really be full, super full.

Verse 12: "This is My commandment: that you love one another, as I have loved you." *Brethren, we have a whole lot of work to do concerning that!*

I think with all the doctrinal difficulties we have had, and all of the self-appointed teachers running around here and there, coupled with the scattering of the Church and the separating of the tares and the separating of false brethren and things like that, it has been very, very difficult. But nevertheless, we are to love one another as Christ has loved us. Of course, that is the new commandment that God gave through Christ (John 13:34). *That is the new commandment.*

Let me just mention something here: *That new commandment does not do away with any of the other commandments!* That is an additional commandment because **no one could learn how to love each other as God loves them unless Christ had first come in the flesh to set us the example**, and to show His love unto death.

Verse 13: "No one has greater love than this: that one lay down his life for his friends. You are My friends, **if** you do whatever I command you" (vs 13-14).

Abraham was called a friend of God. We are Abraham's seed and heirs according to the promise. So therefore, we are friends of Christ. If we are friends, why should we then not do the things that He says, because He says that **you're only friends IF you do whatsoever I say unto you!** After that if you don't do that then you may very well make yourself an enemy of God. You know the Church of Pergamos, the one that instituted the hierarchy after the doctrine of Baalim, and the doctrine of the

Nicolaitans, Jesus said they better ‘repent or He would come and fight against them.’ We need to also understand that.

- God desires love, not confrontation
- God desires faith, not disbelief
- God desires for you to have hope, not discouragement

All of those things are part of being unleavened in Christ!

Now let’s see how we do this on a day-to-day basis, because it’s something that we do beyond the time of just the Feast of Unleavened Bread. But this is what we do on a continuous basis.

1-John 1:3: “That which we have seen and have heard we are reporting to you in order that you also may have fellowship with us; for the fellowship—indeed, our fellowship—is with the Father and with His own Son Jesus Christ.” *That is the whole purpose of all that we go through!* That through:

- prayer
- study
- the exercise of the Holy Spirit
- growing in grace and knowledge
- developing the fruits of the Holy Spirit

That we have fellowship with God the Father and Jesus Christ! Now that is profound! When God says He loves you:

- He sent Christ because He loves you
- He has forgiven your sins because He loves you
- He has called you because He loves you

That is the highest point of the fellowship that we need to have! We can continue in it, and He tells us how we do that:

Verse 4. “These things we are also writing to you, so that your joy may be completely full.”

Here we’re talking about the fellowship and joy! Christ is talking about ‘*living in Me, and I in you,*’ which is the true fellowship, and the joy which would come from that.

Verse 5: “And this is the message that we have heard from Him and are declaring to you: that God is Light, and there is no darkness at all in Him.”

We already covered that on the first day of the Feast of Unleavened Bread. But I want to reiterate it here again so that we understand we have to continuously be the children of Light, and walk in the Light as He is in the Light as it says here.

Verse 6: “If we proclaim that we have fellowship with Him... [with God the Father and Jesus Christ] ...but we are walking in the darkness... [meaning walking contrary to the commandments of God] ...we are lying to ourselves, and we are not **practicing** the Truth.” *It is a way of life*

- that you practice
- that you live by
- that you do

Verse 7: “However, if we walk in the Light, as He is in the Light...” How is that? ***By loving each other as He has loved us!*** Jesus said, ‘If you love Me keep My commandments.’ Then you are walking in the Light. You’re walking in the way of the Lord.

“...then we have fellowship with one another...” (v 7). That’s how to improve the fellowship and love between one another. Walking “...in the Light, as He is in the Light...”

“...and the blood of Jesus Christ, His own Son, cleanses us from all sin” (v 7). So, we have two things:

1. The words which Christ spoke at the Passover, which we read through every year; those words cleanse us. Jesus said that you are clean through the words that He has spoken. That’s on the *annual* basis.
2. On a daily basis the blood of Jesus Christ cleanses from all sin continuously, and of course, that is ***IF*** we repent of it.

Verse 8: “If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us. ***IF*** we confess our own sins...” (vs 8-9). ***That’s Who we confess our sins to: to Christ!*** Come boldly before the throne of grace so that we may have help in time of need.

“...He is faithful and righteous to forgive us our sins...” ***He will never fail you!*** If you come to God in weeping and repentance, as we talked about on how to examine yourself, and ask God

- to clean you on the inward part
- to give you a right heart and restore Him to you

“...He is faithful and righteous to forgive us our sins...” ***and you can count that as a tremendous and absolute blessing!***

“...and **to cleanse us from all unrighteousness**” (v 9). We’re going to see how God does that.

When you are unleavened in Christ the truth is that you have no sin. If you confess your sins as they occur, you are constantly cleansed, constantly having your sins forgiven, *always*. That's something to keep in mind *constantly!*

Let's talk about something concerning what the Bible calls *justification*. When you have your sins forgiven you have been *justified*. When you are standing in grace you are in a state of constant justification. But this hinges on something very important. This Church in Corinth was really a wild church. It's kind of like today when people ask me what Church Age are we in. Lots of times I'll say, 'Well, we're in the 1-Corinthians church age,' because we have so many doctrines, we have so many people going here and there with opinions and things like this. Here's one of the things that they were preaching.

1-Corinthians 15:34: "Awake to righteousness, and do not sin, for some *of you* do not have the knowledge of God. I say *this* to your shame."

There were people in the Church who didn't have the knowledge of God, didn't understand God's plan. Notice what they were preaching:

Verse 12: "But if Christ is being preached, that He rose from *the* dead, how *is it that* some among you are saying that there is no resurrection of *the* dead?"—when the whole very purpose of what God is doing through Christ is based on the resurrection, His death and His resurrection.

Verse 13: "For if there is no resurrection from *the* dead, neither has Christ been raised. And if Christ has not been raised, then our preaching *is* in vain, and your faith *is* also in vain. And we are also found *to be* false witnesses of God; because we have testified of God that He raised Christ, Whom He did not raise, if indeed *the* dead are not raised. For if *the* dead are not raised, neither has Christ been raised. But if Christ has not been raised, your faith *is* vain; you are still in your sins" (vs 13-17).

You have not had your sins forgiven or justified. That's why it's so powerfully important that Christ was resurrected, because He paid the penalty and He alone was worthy.

Verse 18: "And those who have fallen asleep in Christ have then perished.... [there's no hope of a resurrection] ...If in this life only we have hope in Christ..." (vs 18-19).

If we were just a selfish little group and only we had hope in Christ, and God didn't have a plan for the whole world and all humanity.

"...we are of all people most miserable. But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep. For since by man *came* death, by Man also *came the* resurrection of *the* dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ *the* Firstfruit; then those who are Christ's at His coming" (vs 19-23). *That's when we'll be resurrected! That's what we are looking to!*

The book of Romans we have quite a few things that we need to cover. Here the Apostle Paul is writing about Abraham and the faith of Abraham and how our faith is tied to the faith of Abraham.

Romans 4:16: "For this reason *it is* of faith, in order that *it might be* by grace..." It is the grace of God which keeps you constantly in a state of unleavenedness in Christ.

"...to the end that the promise might be certain to all the seed—not to the one who is of the law only, but also to the one who is of *the* faith of Abraham, who is *the* father of us all, (exactly as it is written: 'I have made you a father of many nations.')

before God in Whom he believed, Who gives life to the dead, and calls the things that are not as though they are; *and* who against hope believed in hope..." (16-18). *And sometimes, brethren, that's all you have to believe in when there is such a trial upon you!*

I remember reading about a man who was imprisoned in Russia, the Soviet Union before it became Russia, because he believed in Christ and kept the Sabbath. He was entombed in a cell 30 feet below the surface of the earth with no light, and just a little ventilation. Once a day they would shove, through a little slot in the door, a little slop for him to eat. And he was in complete darkness and the only thing he had to hope in was hope. He said at that point it's between you and God. And at that point doctrine doesn't make one bit of difference. That is true! Doctrine makes all the difference up until that point and then doctrine doesn't make any difference. It is:

- Do you love God with all your heart, and mind, and soul, and being?
- Are you going to hope in hope and ask God to give you endurance to come to the end of this?

Well he did! He came out of it! He's alive today. Sometimes you just have to come to the point that you can only hope in hope. So, don't look at your circumstances as a hopeless situation. That is not so.

God is there, always there. **With God there is always hope!** Even gives life to the things that are dead.

Verse 18: “*And* who against hope believed in hope, in order that he might become a father of many nations, according to that which was spoken, ‘So shall your seed be.’ And he, not being weak in the faith, considered not his own body, already having become dead, being about one hundred years old, nor *did he consider* the deadness of Sarah’s womb” (vs 18-19).

If God would have taken young people to do this, why there would be no miracle. But you take someone 100-years-old and a wife 90-years-old, *that’s a miracle!* That is a spiritual birth, or a birth by spiritual power, no question about it.

Verse 20: “And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God.”

Sometimes you need to do just like Abraham!. You just need to go to God and say:

- I know that You are God
- I know You love me
- I know You care for me
- I know You gave Christ to be the sacrifice for me
- I know that You are always there
- I know that You fulfill Your promise
- I know that You fulfill Your word
- I know that there is no shadow or variable of turning in You
- please help me O God
- please reach down and give me understanding
- please reach down and lift me up according to Your goodness

There will be times when you have to pray like that; I’m sure that Abraham did!

Verse 21: “For he was fully persuaded...” ***IF*** you are fully persuaded of what God has said and the Word of Jesus Christ that ‘you are clean through the words which I have spoken to you,’ **then you are in a state of unleavenedness!**

“...that what He has promised, He is also able... [or has the power: Greek ‘dunamis’] ...As a result, it was also imputed to him for righteousness” (vs 21-22).

As a result, what we’re covering here, that ***IF*** you apply in your life the way that God shows, will be imputed to you for righteousness because of faith in Christ.

Verse 23: “But it was not written for his sake alone, that it was imputed to him; rather, *it was also written* for our sakes, to whom it shall be imputed—to those who believe in Him Who raised Jesus our Lord from *the dead*” (vs. 23-24).

Contrast with that how it was over there in the Church of Corinth, that some of them didn’t have the knowledge of God and some of them were saying that there’s no resurrection of the dead, therefore Christ didn’t rise from the dead. But ***IF*** you are believing on Him—that is God the Father—Who raised up Jesus our Lord from the dead...

Verse 25: “Who was delivered for our offenses...”—*all of our sins!* He bore the sins of the world upon Himself, He who knew no sin became sin for us that we might become the righteousness of God (2-Cor. 5:21).

“...and was raised for our justification” (v 25)—***to be put in right standing with God!*** That right standing must include the imputation of righteousness. Let’s see how this is, and we’ll see how all of this ties together.

Galatians 2:16: “Knowing that a man is not justified by works of law...” If you’ve got a *King James* with the word ‘the’ there before law, ***it is not in the Greek.*** “...works of law...” means *any work of any law.* Law was not designed to justify under the New Covenant. Law was designed to justify under the Old Covenant through the sacrifices and the rituals, but there still had to be repentance. That does not carry over into the New Covenant. This is what was the problem there in this meeting where Peter separated himself from the Gentiles because of the circumcision party from James from Jerusalem.

You are “...not justified by works of law, but through ***the faith of Jesus Christ...***” (v 16)—*Christ’s own faith!* That’s why faith is one of the fruits of the Holy Spirit, as we have covered. That must come from God.

“...we also have believed in Christ Jesus in order that we might be justified by *the faith* of Christ, and not by works of law; because by works of law shall no flesh be justified” (v 16).

We know for sure this doesn’t mean that we don’t have works to do, but those works do not justify. *Christ alone justifies!*

- His sacrifice
- His death
- His resurrection
- all combine together bring*
- forgiveness
- cleansing

- justification

Nothing else can do that! *No animal sacrifice, not even commandment-keeping can do that!* If you keep the Sabbath, that's required; that doesn't justify you. But Sabbath-keeping and Holy Day-keeping is required so that you might:

- learn of God
- come to repentance
- come to Truth
- come to understanding

to walk in the Light as He is in the Light!

Verse 17: "Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE!"

What happens if you have been cleansed, you have been justified, you're standing in grace, and you sin? Did Christ make you sin? *No!* That's the old self in you that is doing it! It is not Christ Who is the minister of sin.

Verse 18: "For if I build again those things that I destroyed... [if you go back and build again your old life, which you destroyed in the watery grave of baptism] ...I am making myself a transgressor. For I, through law, died to *works of law*..." (vs 18-19).

Sin is the transgression of *the* Law, v 19: "For I, through law, died to *works of law*, in order that I may live to God." That's the whole purpose, as we will see when we come to Rom. 6. ***The whole purpose of baptism is if you are conjoined into the death of Christ!*** The key is that you live unto God.

Verse 20: "I have been crucified with Christ... [through the operation of baptism] ...yet, I live...[in the flesh] ...*Indeed*, it is no longer I; but Christ lives in me. For *the life* that I am now living in *the flesh*, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me." ***That means Christ's very own faith!***

Verse 21: "Do not nullify the grace of God; for if righteousness... [which is the imputed righteousness through *justification*] ...*is* through *works of law*, then Christ died in vain."

What is justification? Let's make it very clear what justification is. Justification means that you are in right standing with God through the forgiveness of your sins by the blood of Jesus Christ. No amount of law-keeping can justify past sins. For example: Someone kills someone and then flees and hides and lives an exemplary life after that.

Does that exemplary life mean that they are justified from killing the person? *No, they are not justified from it!* Same way with you.

1. unless you repent your sins are not justified
2. this rights all the past wrongs by repentance and accepting the blood of Christ
3. justification removes the penalty of sin when you are forgiven

What is the ultimate penalty of sin? *The wages of sin is death, and in this case the second death, or the Lake of Fire!*

4. accepts it as satisfaction for the payment of your sins
5. Christ's death brought justification by the sacrifice of His life!

If obedience justified past transgression then no sacrifice would be necessary, only obedience. Yet, obedience, the true spiritual righteousness, comes not by law or knowledge of law, but by the Holy Spirit, because that truly justifies you to God. You have part of God in you through the power of the Holy Spirit and the impregnation of the seed of God the Father that now you are a child of God.

6. justified by faith and the sacrifice of Christ and the claiming of Christ's promise of forgiveness

This puts you in right standing with God!

7. the righteousness of Christ is imputed to you that you stand before God totally blameless, or completely unleavened in Christ

Rom. 5 is a key, very important chapter; absolutely one of the most magnificent chapters in the whole Bible. ***Paul was inspired to write clearly what it means to be unleavened in Christ by having your sins forgiven and having the imputed righteousness of Christ given to you!***

Romans 5:1: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Through Whom we also have access by faith into this grace in which we stand..." (vs 1-2).

Grace is like a great umbrella, ***a spiritual umbrella***, under which you are standing. From that comes:

- the love of God
- the Truth of God
- the Spirit of God
- the faith of God
- the fruits of the Spirit

- Christ in you

All of these things are by grace!

The very fact of having the Holy Spirit is an act of grace by God to you. ***It is a gift, and all gifts are grace!***

“...and we ourselves boast in *the* hope of the glory of God” (v 2). So, when you really get down and really feel bad, start hoping in the glory of God. That is, think about what it’s going to be like to have the glory of God given to you at the resurrection. And the true total unleavenedness will be when you are no longer flesh but spirit.

Verse 3: “And not only *this*, but we also boast in tribulations...” We need to learn to ask God to give us a boasting or joy in trials and difficulties that come instead of complaining. *Thank God for it!* Ask God to help you to learn from it so that you can know God even more, that you can grow in grace and knowledge from that experience.

“...realizing that tribulation... [trials] ...brings forth endurance, and endurance *brings forth* character, and character *brings forth* hope. And the hope of God never makes us ashamed because the love of God has been **poured out into our hearts** through the Holy Spirit, which has been given to us” (vs 3-5).

That’s quite interesting in the Greek, *it just poured out*. That’s what we need to realize and feel with the Spirit of God, especially during the Feast of Unleavened Bread when we are unleavened in Christ. Let God’s Spirit pour out into us.

Now here’s when God did all of this, v 6: “For even when we were without strength, at the appointed time Christ died for *the* ungodly.” The truth is there was no Godly people on earth. ***Not one! All have sinned and come short of the glory of God!*** Paul said, ‘We have proved that both Jew and Gentile are under sin.’ *So, He died for the whole human race, all ungodly!*

Verse 7: “For rarely will anyone die for a righteous man, although perhaps someone might have the courage even to die for a good man. But God commends His own love to us because, when we were still sinners, Christ died for us. Much more, therefore... [much more than Christ dying for us] ...having been justified now by His blood... [through the resurrection]: ...we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God through the death of His own Son, much more *then*, having been reconciled, we shall be saved by His life. And not only *this*, but we also boast in God through our Lord Jesus Christ,

by Whom we have now received the reconciliation” (vs 7-11).

You have been reconciled to God through this whole operation that we are talking about. Now what about human nature? Paul interjects that here in Rom. 5.

{Note sermon series: *Epistle of Paul to the Romans*}

Verse 12: “Therefore, as by one man sin entered into the world, and by means of sin *came* death; and in this way death passed into all mankind... [all receive *the law of sin and death*] ...and it is for this reason that all have sinned. **For before the Law, sin was in the world...**” (vs 12-13).

This means ***before the Law was given to Israel*** sin was in the world because there were still God’s laws, which were required to be kept.

“...However, sin is not imputed when law does not exist; nevertheless, death reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam, who was a type of the *One Who was to come*” (vs 13-14).

No one else has sinned directly in the face of God, in the Garden of Eden in the presence of God. So, his sin was great for all mankind.

Verse 15: “But *should* not the **free gift** be even as the offense *was*?...” [the gift of righteousness] ...For if by the transgression of the one man many died, how much more did the grace of God, and **the gift** of grace, which *is* by the One Man, Jesus Christ, abound unto many?”

We’re talking about *the gift of grace*. There’s the gift of grace, which is given to you, under which you stand. God gives that to you. So we have the gift of grace. We’ll see a little later there’s *the gift of righteousness*.

“...And *should* not the free gift *be* like that which came by *the* one who had sinned? For on the one hand, judgment *was* by one unto condemnation; but on the other hand, the free gift *is by one* to the justification of many offenses. For if by the offense of the one man death reigned by the one, how much more shall those who receive the abundance of grace and the **gift of righteousness**...” (vs 16-17).

This is the kind of righteousness that is imputed. If it’s imputed to you, you didn’t earn it. It is *a gift*. This is in addition to your keeping the commandments. And this imputed righteousness, the gift of righteousness ***is the righteousness of Christ, or the spiritual righteousness that can only come***

from God! This puts you before God in a sinless state. In other words you are completely and absolutely, through this *gift of righteousness* and the *gift of grace*, **unleavened in Christ!** Absolutely no doubt about it.

Verse 17: “For if by the offense of the one man death reigned by the one... [all have sinned and come short of the glory of God] ... how much more shall those who receive the abundance of grace and the gift of righteousness reign in life by the One Jesus Christ.) So then, even as by the one transgression condemnation *came* unto all men, in the same way also, by the one act of righteousness... [which was the crucifixion of Jesus Christ, which was the most Holy righteous act that God could perform for His creation of mankind] ...*shall* justification of life *come* unto all men” (vs 17-18)—*according to God’s plan as revealed in the Holy Days!*

Verse 19: “For even as by the disobedience of the one man many were made sinners, in the same way also, by the obedience of the one *Man* [Christ] ...shall many be made righteous”—***because of Christ in us!***

That’s what is so profound about this. Nowhere do we see any inkling whatsoever that we now through grace have license to sin. **No!** *We now through grace are given the gift of righteousness to live justly before God!* We’ll see in Rom. 6 how it tells us what we need to do. How he begins showing the contrast between the flesh and the spirit.

Verse 20: “Moreover, the law entered, so that transgression might abound... [that they might really know what sin was] ...but where sin abounded, the *grace of God* did super abound.” *In other words, grace has to be greater than sin, which it is. Meaning it’s super abounded!*

Verse 21: “So that even as sin has reigned unto death, so also might the *grace of God* reign through righteousness unto eternal life through Jesus Christ our Lord.”

Here’s what the Protestants miss. I don’t think that they read this very often. But we’re going to read it:

Romans 6:1: “What then shall we say? Shall we continue in sin so that grace may abound?” That’s what the Protestants do. They say that nobody has the power to obey, no one has the power to keep the Law, but through the grace of God we live. *Then they just go on and sin!*

Paul said, “What then shall we say? Shall we continue in sin so that grace may abound? **MAY**

IT NEVER BE!...” (vs 1-2)—Greek ‘mi genoito.’ It doesn’t mean God forbid. It means *don’t even let this thought exist!*

“...We who died to sin, how shall we live any longer therein?... [you can’t do it]. ...Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death?” (vs 2-3)

That’s what baptism is all about. It is a *covenant death* that you pledge your death to God. Because Christ died for you, you pledge your death in the Lake of Fire if you do not follow Christ. That’s exactly what you’re pledging. Therefore, God let’s you be baptized to have a symbolic death. That symbolic death conjoins you into the death of Christ.

Verse 4: “Therefore, we were buried with Him through the baptism into the death; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life.” *Not in the life of sin, but in a life of grace and imputed righteousness!*

As Jesus said, ‘If you love Me keep My commandments.’ *and* ‘If you abide in Me you keep My commandments. If you abide in My love you will keep My commandments.’

Verse 5: “For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness of His* resurrection.” *That is the whole profound meaning of being unleavened in Christ!*

Here’s what we need to understand and this is what the Feast of Unleavened Bread pictures right here:

Verse 6: “Knowing this, that our old man was co-crucified with *Him*...” Just as Christ was on the cross and being crucified, He bore the sins of all the world, which means for everyone worldwide in particularly of all generations down through all time and for each one in particularly. So, when you are baptized into this covenant death of baptism, ***you are co-crucified with Him!***

“...in order that the body of sin might be destroyed... [which shows that this is a process] ... so that we might no longer be enslaved to sin; because the one who has died *to sin* has been justified from sin... [that is in the watery grave of baptism] ...has been justified from sin” (vs 6-7). ***If you have been justified from sin you are to no longer live in sin, or be enslaved to it!***

Verse 8: “Now, if we died together 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 any

dominion over Him. For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord.... [that is how you are unleavened in Christ] ...Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof” (vs 8-12). *There will be sin in you, but don't let it rule! Don't let it have dominion!*

Now we're going to see on the Last Day of Unleavened Bread[transcriber's correction] how to overcome sin by using the Spirit of God and letting God fight our battles for us.

Verse 12: “Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God” (vs 12-13).

They have known that people who have gone through a death experience and have been able to come back to physical life, in almost every case they set to change the way that they live. To change the way that they have done in the past. That's what we need to do brethren, because we have been made alive from the death of the watery grave of baptism, wherein all of our sins, which the wages of is death, have been buried.

Verse 14: “For sin shall not rule over you because you are not under law, but under grace.... [Sin is not to rule in is when we're under grace] ...What then? Shall we sin because we are not under law, but under grace? MAY IT NEVER BE! Don't you realize...” (vs 14-16).

See how that flows right along here? You are not under works of law for justification; ***you're under grace the faith of Jesus Christ!*** That does not give you license to sin. The freedom in Christ, which we have as we pointed out, is not the freedom to sin but the freedom from sin so that you may walk in God's way.

Verse 16: “Don't you realize... [understand] ...that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness?” It shows that with the imputed righteousness of Christ we have to have obedience. So, we have to have obedience unto righteousness.

Verse 17: “But thanks *be* to God, that you were *the* servants of sin, but you have obeyed from *the* heart that form of doctrine which was delivered to you...”

- What is the greatest doctrine or teaching? *That you shall love the Lord your God with all your heart, mind, soul, and strength!*
- Is that how you're commitment is to God? *If it is then you will have obedience unto righteousness and the imputed righteousness of God given to you through Christ!*

So that's a marvelous thing!

Verse 18: “And having been delivered from sin, ***you became the servants of righteousness.***” To serve God righteously through His Spirit, through the gift of righteousness, and ‘all the commandments of God are righteousness” (Psa. 119:172).

Verse 19: “I speak from a human point of view because of the weakness of your flesh; for just as you *once* yielded your members in bondage to uncleanness, and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification... [to be made Holy] ...For when you were *the* servants of sin, you were free from righteousness. Therefore, what fruit did you have then in the *things* of which you are now ashamed? For the end result of those things *is* death. But now *that* you have been delivered from sin and have become servants of God... [that's what you are] ...you have your fruit unto sanctification, and the end result *is* eternal life. For the wages of sin *is* death, but the gift of God *is* eternal life through Christ Jesus our Lord” (vs 19-23). ***And that's how you are unleavened in Christ!***

- What about the human nature that you still have?
- What about fighting and overcoming those things?
- What about overcoming what is in you? *because you're going to have sin and temptation come along*
- Now what do you do?

Romans 7:7: “What then shall we say? *Is* the Law sin? MAY IT NEVER BE! But I had not known sin except through the Law... [because the Law tells us what sin is] ...Furthermore, I would not have been conscious of lust, except *that* the Law said, ‘You shall not covet.’ But sin, having grasped an opportunity by the commandment, worked out within me every *kind* of lust because ***apart from law, sin was dead...*** [there couldn't be any sin without the Law] ...For I was once alive without law...” (vs 7-9).

He didn't know about the Laws of God. None of us knew about the laws of God, did we?

One day God began calling us and all of a sudden we began to understand about the Law and Commandments of God. So, you were living once with out law. That's what Paul was saying.

"...but after the commandment came, sin revived, and I died" (v 9). In other words, you understood what sin was.

Now let's apply this to the Sabbath. There was once where you didn't know about the Sabbath. Then the knowledge of the Sabbath commandment came and your life living in Sabbath-breaking now killed you and ***you died through the operation of baptism!*** That's what he's saying here.

Verse 10: "And the commandment, which *was meant to result in life*, was found *to be* unto death for me... [that is because he was breaking the Law] ...because sin, having taken opportunity by the commandment, deceived me... [and sin always deceives you] ...and by it killed *me*. Therefore, the Law *is* indeed Holy, and the commandment Holy and righteous and good" (vs 10-12).

There's nothing wrong with the laws and commandments of God! The Protestants don't understand this,

- they think that the Law is a curse
- they think that the Law is unholy
- they think that the Law is sin

Paul said, "MAY IT NEVER BE!"

Verse 13: "Now then, did that which *is* good become death to me? MAY IT NEVER BE! But sin, in order that it might truly be exposed as sin in me by that which *is* good, was working out death... [he never knew it, you never it and I never knew it] ...so that by means of the commandment, sin might become exceedingly sinful"

You go back and rehearse again Psa. 51 where David repented of his sin with Bathsheba, and he was deceived by it. He had to repent of it.

Verse 14: "For we know that the Law is spiritual; but I am carnal, having been sold *as a slave* under sin... [that's the way our human lives are without God] ...because what I am working out myself, I do not know...." (vs 14-15)—*or understand!*

Do you ever say that to yourself, 'I don't understand why I did that.' That's what he's saying here.

"...For what I do not desire to do, this I do..." *As an apostle of some 25 years, now he's talking about his inner battle of overcoming*, and his

inner battle of warring with what we will see is *the law of sin and death* within him.

Even though you are unleavened in Christ you still have that. You still have to overcome that. You still have to begin to realize that the battle that is going on and warring in your mind is all a part of overcoming through the power of the Holy Spirit. Because it's God's Spirit in you, which is telling you in your mind that this is sin and this is wrong. It is Christ in you showing you when you are sinning. So therefore, this internal battle goes on and Paul is describing it here.

"...moreover, what I hate, this *is what* I do" (v 15). Some people still have a hard time overcoming smoking, drinking, cursing and swearing, taking God's name in vain, lying, and all of those things. ***That's all a part of sin within you!***

Verse 16: "But if I am doing what I do not desire to do, I agree with the Law that *it is* good." *The Law is convicting you internally and mentally that what you're doing is not good, it is sin!*

Verse 17: So then, I am no longer working it out myself..." *That is he is not doing it of his own accord*, because he hates what he's doing. He doesn't want to do it just like you hate it when you sin. Just like you hate it when you do things that are not right. You're not doing it yourself, you don't even understand sometimes why you do some of the things you do. Same way with me, I don't understand and *I have to go to God and go to God's Word and get understanding!* Here Paul gives it right here.

"...rather, it is sin *that is* dwelling within me; because I fully understand that there is not dwelling within me—that is, within my fleshly being—*any* good. For the desire to do good is present within me... [but that's not the good thing] ...but how to work out that which is good, I do not find.... [within himself] ...For the good that I desire to do, I am not doing; but the evil that I do not desire to do, this I am doing. But if I do what I do not desire to do, I am no longer working it out myself, but sin *that is* dwelling within me. Consequently, **I find this law in my members**, that when I desire to do good, evil is present with me" (vs 17-21).

Now we are going to see this is called *the law of sin and death* as Paul defines it. Every human being has the downward pull of human nature, which is called *the law of sin*. And this law of sin we have naturally by inheritance as part of our human nature. That's why it has to be by grace that God saves us, not by our own human works. For if by our own human works we who have sin naturally within our members, how can we do that which is righteous

enough of our own accord to warrant eternal life? We can't!

- it has to be by Christ
- it has to be by gift
- it has to be by grace
- it has to be by imputed righteousness
- it has to be by faith

Verse 22: "For I delight in the Law of God according to the inward man; but I see another law within my own members, warring against the law of my mind, and leading me captive to **the law of sin** that is within my own members" (vs 22-23).

Part of you, just like every cell of your body has your DNA identification on it, so you as an individual have the law of sin in you and every human being has that law of sin within them.

- that's why salvation has to be by grace
- that's why the imputed righteousness is required unto justification, and unto eternal life

Just think of the marvelous thing that it is that we have Christ in us. That with our mind we consent unto the Law of God that it is good.

Verse 24: "O *what a wretched man I am!....*" *This is the whole wretchedness of human life!*

This is the whole struggle, the twisting, the turning, the fighting, the warring and the overcoming that we have to go through—**the battle within our mind!** We know what is right. We have the Spirit of God, which is right. But here's the law of sin pulling us and tugging us, but remember Paul said **sin is not to rule in your life**. It is not to have the dominion in your life. It is the Spirit of God that is going to have the dominion in your life.

"...Who shall save me from the body of this death?... [it is a body of death] ...I thank God *for His salvation* through our Lord Jesus Christ. Because of this, on the one hand, I myself serve the Law of God with *my mind*; but on the other hand, with the flesh, *I serve the law of sin*" (vs 24-25).

It's not he that is doing it himself but sin that is in his very members and our whole continued life after baptism in growing in grace and knowledge is to come to the point of overcoming and conquering that *law of sin and death* within us, which the final chapter of that takes place when we die.

Here is one of the most wonderful verses in the Bible: Romans 8:1: "Consequently, *there is now no condemnation to those who are in Christ Jesus,*

who are not walking according to *the flesh*, but according to *the Spirit*." **Do you understand:**

- even though you have this battle going on within you
- even though there is this law of sin and death pulling you down
- even though it's warring against the law of your mind that the Holy Spirit of God

that as long as you are crying out to God, looking to Christ to cover your sins, and repenting and growing, and overcoming, and letting the gift of righteousness be imputed to you, *there is no condemnation!* Do you understand that? God does not condemn you. What God condemns is unrepented sin. But if you look to Christ for this salvation out of it, and to grow and overcome from it *there is no condemnation*. You stand before God righteous. You stand before God with the imputed righteousness of Christ, the gift of grace and the gift of righteousness **by the One man: Jesus Christ!** That's how you stand before God. Why?

Verse 2: "Because the law of the Spirit of Life in Christ Jesus has delivered me from the law of sin and death." You have been delivered from it though it is still in there fighting and warring against you. That deliverance comes from Christ.

Verse 3: "For what *was* impossible for the Law to do..." *The Law had no power!* The Law only defines what sin is, and the wages of sin is death. The power of the Law is death because of sin. But the Law has no power unto righteousness. Do you understand that?

Verse 3: "For what *was* impossible for the Law to do, in that it was weak through the flesh, **God having sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.**"

Now that's a powerful for you to understand. If you're drawing close to God, and if you are being unleavened in Christ ***you have no condemnation!***

- Why do you want to go around with a guilty conscience?
- Why do you want to try and justify your own sins?

The easiest thing to do is that when you find that you have sinned, you say, 'I'll repent when I'm right with God.' The truth is that ***you're never right with God unless you repent!*** You can't get right with God and then go repent; it's incongruous. You can only get right or be justified with God when you

repent. So, the key and the thing is here like we read in the beginning, if we confess our sins He is faithful and just to **forgive us all our sins and to cleanse us from all unrighteousness!** That is a daily activity!

That's why when you have the model prayer: 'Forgive us our sins'; that's a daily prayer. 'As we forgive those who have transgressed against us.' That's another whole part of overcoming too, because you are a sinner. Don't go around and condemn people in your mind because they're not doing what they're supposed to do. Some of them don't even know better. Rather, **pray for them** that God may intervene in their lives and God may intervene in their minds to bring them to the point that you are. Now that's so very important.

Here's why he condemns sin in the flesh, v 4: "In order that the righteousness of the Law might be fulfilled in us, who are not walking according to *the* flesh, but according to *the* Spirit." If you're doing that then God is going to be with you.

Let's see what we are to do. Let's see how the intercession can be given to us through Jesus Christ so that we can always remain in this state of grace, and always have the imputed righteousness given to us and remain unleavened in Jesus Christ. Heb. 4 will show you that it is the Word of God and the Holy Spirit of God that is accomplishing this to expose the inner sin within you that you may repent.

Hebrews 4:12: "For the Word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both soul and spirit, *and* of both *the* joints and *the* marrow, and *is* able to discern *the* thoughts and intents of *the* heart."

God knows! God knows what human nature is *because He gave it!* God knows the solution for human nature and sin *because He sent Jesus Christ as that solution*, so we could be unleavened in Christ and justified by His blood and His resurrection.

Verse 13: "And there is not a created thing that is not manifest in His sight; but all things *are* naked and laid bare before the eyes of Him to Whom we must give account."

We can fool ourselves. We may be able to fool other people, **but we can never fool God!** We are **laid bare** before Him.

Verse 14: "Having, therefore, a great High Priest... [this is a marvelous thing that God is doing] ...*Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a High Priest Who cannot empathize with our weaknesses... [no He was

tempted in every way like we are like it says here] ...but *One Who* was tempted in all things according to *the* likeness of *our own temptations*; yet, *He* was without sin" (vs 14-15)—*therefore, He knows what it's like*. Only He alone condemns sin in the flesh. That's powerful brethren.

Verse 16: "Therefore, we should come with boldness to the throne of grace, so that we may receive mercy and find grace to help in time of need."

That you remain standing in that grace. So you see you come boldly. You confess your sins. You come before God and ask Him:

- to help you
- to just cleanse you from all unrighteousness
- to help you with your thoughts
- to help you with the way that you live
 - ✓ in keeping the commandments
 - ✓ in dealing with other people
 - ✓ to overcome human nature

Now let's see the kind of access that we have and see this grand and glorious purpose that God has for us. I know I've covered this leading up to the Feast of Unleavened Bread, but this is very important during the Feast of Unleavened Bread we really grasp it so that we can be:

- inspired
- uplifted
- just thank God for the great and wonderful and magnificent thing that He has done:
 - ✓ to give us this kind of access
 - ✓ to give us of His Holy Spirit
 - ✓ to give us of His Truth
 - ✓ to give us of His grace
 - ✓ to give us of His gift of righteousness

Here's the covenant, v 16, "'This *is* the covenant that I will establish with them after those days,' says *the* Lord, 'I will give My Laws into their hearts...'" That's the inner most part of your very being, so that you can:

- live by those
- walk by those
 - ✓ in faith
 - ✓ in truth
 - ✓ in understanding

"...and **I will inscribe them in their minds**" (v 16). Your mind is a place that God has created so He can:

- put His Holy Spirit
- write His laws

- write His commandments
- write His Truth
- write His goodness

in you as part of the grace wherein you are standing, and as the imputed righteousness of Christ!

Verse 17: ““And their sins and lawlessness I will not remember ever again.” *They are completely put away; completely forgotten!* Every time you ask God to forgive you, *you are forgiven!* That is provided you have the repentance of a contrite heart and a humble spirit. They are forgiven. They are not remembered, and as the Psalm says, ‘as far as from the east is from the west so far has He removed from us our transgressions and sins.’ *That is so great!*

Now this needs to inspire us to do this, v 18: “Now, where remission of these *is, it is* no longer *necessary to offer* sacrifices for sin. Therefore, brethren, having confidence to enter into the *true* Holiest by the blood of Jesus” (vs 18-19).

That is right into the very throne room of God. Did you know that the throne room of God is only a knees bend away from you? You get on your knees and say, ‘Our Father,’ *and you have direct access to the throne of God in heaven above!* That is fantastic!

- you need to understand that
- you need to use that
- you need to utilize that
- you need to make it a part of your every day way of living:
 - ✓ so that you can walk in righteousness
 - ✓ so that you can live in Truth
 - ✓ so that you can keep the commandments of God
 - ✓ so that Christ will be in you

Verse 20: “By a new and living way... [by faith, by the Spirit of God] ...which He consecrated for us through the veil... [unto the very Holiest of Holies in heaven above] ...(that is, His flesh), and *having* a great High Priest over the house of God, let us approach *God* with a true heart... [an *unleavened* heart, an unleavened mind, under the grace of God with the imputed righteousness of Christ] ...with full conviction of faith, our hearts having been purified from a wicked conscience, and our bodies having been washed with pure water. Let us hold fast without wavering *to* the hope *that* we profess, for He Who promised *is* faithful” (vs 20-23).

So, brethren, *that is how you are unleavened in Christ and you are cleansed from every sin, and all unrighteousness, therefore, you are unleavened in Jesus Christ!*

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) 1-Corinthians 5:7-8
- 2) John 15:1-14
- 3) 1 John 1:3-9
- 4) 1 Corinthians 15:34, 12-23
- 5) Romans 4:16-25
- 6) Galatians 2:16-21
- 7) Romans 5:1-21
- 8) Romans 6:1-22
- 9) Romans 7:7-25
- 10) Romans 8:1-3
- 11) Hebrews 4:12-16
- 12) Hebrews 10:16-23

Scriptures referenced, not quoted:

- 1 Corinthians 11
- John 14-17
- 1 Corinthians 16
- John 13:34
- 2 Corinthians 5:21
- Psalm 119:172; 51

Also referenced: Sermon Series: *Epistle of Paul to the Romans*

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