

When Victory seems lost



“Finding FREEDOM
at the foot of the cross.”



"When Victory Seems Lost"

Finding Freedom at the Foot of the Cross

Copyright © 2007 Waukesha Bible Church
Published by Torn Veil Publications
Reigning Grace is the Theology of Waukesha Bible Church

Waukesha Bible Church
S53 W24079 Glendale Road
Waukesha, Wisconsin 53189
www.waukeshabible.org

All rights reserved. No part of this booklet may be reproduced, stored in a retrieval system, or transmitted in any form or by any means-electronic, mechanical, photocopy, recording, or otherwise-except for brief quotations for the purpose of review or comment, without the prior permission of the publisher.

Scripture taken from the NEW AMERICAN STANDARD BIBLE®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

Preface

Since 1951 Waukesha Bible Church (WBC) has ministered to the Waukesha community. WBC is a Christ-Exalting, Word-Centered, Global-Impacting, Grace-Based Ministry. As a fellowship we are convinced that God is honored in the careful handling of His Word and in the acknowledgment that His Son, Jesus Christ, is enough for this life and in the life that is to come. We are equally convinced that God has entrusted us with this message. It is a message of life and not death; of freedom, not bondage. We wish to take this message to the ends of the earth until worshippers from every tribe, tongue, people and nation have been gathered to honor God.

A Word of Introduction

Local Churches have received from God a sacred trust. This trust is a mission. This mission is defined for us in Matthew 28:18-20, Acts 1:8, and 2 Timothy 2:2. This same mission is pictured for us by the early church in the activity of the apostle Paul beginning in Acts 13:1. The mission is to duplicate herself in the lives of others. Church health is not defined by numerical size or budgetary well-being, but by the degree to which they are intentionally engaging in the reproducing of local churches. Churches birth churches. God's safeguard against doctrinal defect and pastoral apathy is through the strengthening and establishing of local churches.

What is the Purpose of this Study?

The intent of all study is to ask the hard questions and to seek Biblical answers. Parroting standard answers without learning the truth first hand will produce an anemic faith. May it please our heavenly Father to open our eyes to the magnitude of His grace so that we might understand all that we are in His Son and all that He is for us.

A word about Torn Veil Publications

Torn Veil Publications (TVP) is the distributing arm of WBC and exists to shout the supremacy of God in all things by finding, celebrating, and declaring that He is enough in this life and in the life to come through the systematic study of Scripture and to share Him with every tribe, tongue, people, and nation. It is all designed as part of the WBC vision to spread a Christ-Exalting, Word-Centered, Global-Impacting, Grace-Based message to others.

Introduction

If you have ever felt or believed that somehow you needed to work to measure up to God's standard or earn His favor, then this study is for you.

As a believer, there is nothing you can do that Jesus hasn't already done for you. Your sin has been dealt with in full on the cross. You are free from its penalty and power. There are two applications to this truth. The first is in the area of justification and the second is in the area of sanctification. The first addresses the question, "How can you be right with God?" The second addresses the question, "How can you live in daily freedom before God?"

The desire of the biblical text is to set the people of God free. God wants you to live in the freedom in which He has set you free and not to go back into bondage (Gal. 5:1). This is the biblical ideal.

"It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery" (Gal. 5:1).

The freedom
you and I crave
is only possible
in the cross
of Jesus Christ.

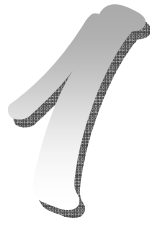
The freedom you and I crave is only possible in the cross of Jesus Christ. There is no truth I would rather teach and celebrate than the enormity of who Christ is and what He has done for His people.

If I could speak only one thing to a dying person, this is the truth I would communicate.

In order for us to be freed from sin as a Christian, it is necessary to understand three aspects of the topic.

- First, "What happened to sin when Jesus died on the cross?"
- Second, "What does it mean to be 'freed from sin'?"
- Third, "What happens to my sin when I die?"

Each of the above questions deals with a specific area of sin and the Christian life. The first question looks at the believer's **freedom from the penalty of sin**. The second question looks at the believer's **freedom from the power of sin**. And the final question looks at the believer's **freedom from the presence of sin**. It is only as we consider these three ideas that we can rest in the victory that is already ours in Christ Jesus.



Freedom from the Penalty of Sin

(1 Cor. 1:17, 18; Gal. 6:14; Eph. 2:16)

The cross of Christ has secured freedom from the penalty of sin for all who believe in Him. This is a glorious truth that so many believers do not understand to a degree that affects their lives. It is a truth that transforms our view of God and our walk with Him.

If you do not understand that, as a believer, you are free from the penalty of sin, then you will always live in experiential bondage to your sin. In 1517, Martin Luther nailed to the church doors of Wittenburg, Germany his 95 statements concerning the selling of “forgiveness” by the church. His 36th statement reads as follows:

36. Any truly repentant Christian has a right to **full remission of penalty and guilt**, even without indulgence letters.

If you do not understand that, as a believer, you are free from the penalty of sin, then you will always live in experiential bondage to your sin.

The idea of being freed from the penalty of sin by grace alone through faith alone in Christ alone was considered a challenge and a threat to the church as it existed at that time and it is still a threat to many who claim the name Christian.

Perhaps you are a persistent liar or thief. Perhaps you have stolen something that you cannot repay. Perhaps you had an abortion and the weight of that sin is destroying you. Perhaps you are living in bondage to your inability to conquer a besetting sin. Whatever your sin was or is, you will never find deliverance from it until you find your freedom from the penalty of sin.

The purpose of this study is to . . .

- Help you understand the power of the cross and its impact against the penalty of sin
- Help you choose the victorious cross instead of defeated sin
- Help you love the sufficiency of Christ more than the deceitfulness of sin

Freedom is only possible because of the cross of Jesus Christ. For even the most casual reader of the New Testament, the cross of Jesus Christ is an unavoidable theme.

¹⁷ “For Christ did not send me to baptize, **but to preach the gospel**, not in cleverness of speech, so that **the cross of Christ** would not be made void. ¹⁸ **For the word of the cross is foolishness** to those who are perishing, but to us who are being saved **it is the power of God**” (1 Cor. 1:17, 18).

“But may it never be that I would boast, **except in the cross of our Lord Jesus Christ**, through which the world has been crucified to me, and I to the world” (Gal. 6:14).

“and might **reconcile them both in one body to God through the cross**, by it having put to death the enmity” (Eph. 2:16).

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of **the cross**” (Phil. 2:8).

“For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of **the cross** of Christ” (Phil. 3:18).

“Looking unto Jesus the author and finisher of [our] faith; who for **the** joy that was set before him endured **the cross**, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2).

The cross is not a subject we can afford to become complacent about. The cross is what makes our manner of life possible. Ultimately, the cross is what frees us from the penalty of sin.

The cross is
what frees us
from the
penalty of sin.

Everything I read regarding the modern day church speaks of her intention to become relevant to meet the needs of the people. I am all for having classes that address marriage, and parenting, and single parent homes, and divorce, and alcohol abuse, and addictions, but there is no problem that can be addressed in the absence of this truth being set forth. To treat your problems in the absence of laying down this foundation is to strain at the gnat while swallowing the proverbial camel.

Romans 6:23 speaks of sin’s wage. The word “wage” can refer to a soldier’s stipend or pay (Luke 3:14; 1 Cor. 9:7). The text tells us that sin’s wage or what sin earns is death. Death is the penalty for sin. You sin and you die.

“Sin pays its wages in full with no cut.” (A.T. Robertson’s Word Pictures)

This death is more than just the ultimate physical death we all experience. It is also a spiritual death. We are walking spiritual corpses. We are in need of life, a resurrected life. This is the life that Jesus Christ infuses into our very being when we trust in His finished work on the cross to save us from our sin. As believers, we die to sin but are made alive in Christ.

Romans 6:2 presents a question that is rhetorical in nature, “How shall we who died to sin still live in it?” The answer is we cannot as believers still live in sin. This answer is based on a biblical truth that forms the foundation for the entire Christian life. Believers are dead to sin. This begs the questions, “How did this take place?” and “How have we died to sin or when did this take place for us?”

We have died to sin only because of our union with Christ. His work against sin has been imputed to us. His work is attributed to us. In His death to sin we died to sin.

In His death to sin we died to sin.
--

It is in light of this enormous truth that we must look at two primary thoughts. First, what are the consequences of the cross against sin?

The consequences of the cross against sin

There are three initial issues that must be addressed before unpacking the consequences of the cross against sin: What is sin? Why the incarnation? Why the cross?

What is sin?

Sin is creation in rebellion against God. Sin is a denial by the creation that their Creator is enough in this life and in the life to come.

Gentlemen, if you came home after a long day at work hungry and your wife had prepared a delicious meal for you, only to have you reject the meal and to either go eat something else or go out and buy fast-food, to put it mildly “you would be in the dog house.” Why? Because you are saying by your actions that what she made was inadequate. You were by your actions rejecting her love.

This is no less true when you and I choose sin. We are rejecting God’s provision for the satisfaction of our souls.

Sin is what separates the created from its Creator. Everyone everywhere at all times has sinned and will sin. There is not only the sin of Adam that has been “imputed” to everyone’s account, but there is also the personalized and

individualized transgressions through acts of commission and ignorant omission of God's unchanging laws that places everyone everywhere at all times in open rebellion against Him.

It is this sin that makes you and I "feel" lousy at our ineptness. It is this sin that "fills" you with feelings of guilt when you breach known law. It is the twinge of conscience at your own blatant hypocrisy and righteous self-deception. You might live in a world of your own making and deny sin, but without Christ you can never escape its penalty.

This leads us to our second thought that will unpack our initial question.

Why the incarnation?

The incarnation is the Creator's response to the creation's rebellion against Him. With the incarnation God who is not created would take upon Himself the nature of the created. God would become what He had created. This was necessary for two reasons.

1. As God, the sacrifice was of infinite worth
2. As man, the sacrifice was race representative

This leads us to our third thought that will unpack our initial question.

Why the cross?

The cross creates the greatest possible means to accomplish the highest end of glorifying God the most. Everything about the cross shouts grace. God acted without restraint to save those who stood in rebellion against Him.

The cross creates the greatest possible means to accomplish the highest end of glorifying God the most.

The penalty is what sin incurs. It is the inherent or intrinsic demerit that all sin carries with it. There is a horizontal consequence that happens in time and is temporary, and then there is a vertical consequence that awaits everyone everywhere at all times who faces God in the absence of the Lord's wrath-placating sacrifice.

This penalty creates debt and guilt. It causes a breach in a relationship that is humanly incapable of being mended. The penalty for sin makes us so repulsive and vile that nothing known to man can wash us clean. God's response to sin is undiluted wrath. The enormity of God's wrath against sin is perhaps incapable of being measured. The wrath of God against sin has been seen at Calvary and attempts have been made for finite minds to wrap around

a biblical definition, but in the end we can still not fathom the sheer horror of God's wrath against sin.

Every feeling you have that undermines your sense of self worth, every time you feel woefully inadequate and apathetically complacent and entirely empty, that feeling is part of the penalty of sin. Your inability to measure up as a spouse, parent, employee, or friend is the penalty against sin.

Yet even this, all this, is a consequence of the penalty, but it is not the actual penalty. Let us explore this idea for just a moment. In the book of Numbers, there are multiple statements concerning the judgment of God against sin. I want us to place ourselves in this context. Let us take just a moment and note the following thought.

“The **anger** of the LORD was kindled against the people, and **the LORD struck** the people with a very severe plague” (Num 11:33), (cf. v. 20).

“So the **anger** of the LORD **burned against them** and He departed. But when the cloud had withdrawn from over the tent, behold, Miriam was leprous, as white as snow” (Num. 12:9, 10).

²⁷ “How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. ²⁸ Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will surely do to you; ²⁹ **your corpses will fall** in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me’ ” (Num. 14:27-29).

³² “Now while the sons of Israel were in the wilderness, they found a man gathering wood on the Sabbath day. ³³ Those who found him gathering wood brought him to Moses and Aaron and to all the congregation; ³⁴ and they put him in custody because it had not been declared what should be done to him. ³⁵ Then the LORD said to Moses, **“The man shall surely be put to death; all the congregation shall stone him with stones outside the camp.”** ³⁶ So all the congregation brought him outside the camp and stoned him to death with stones, just as the LORD had commanded Moses” (Num. 15:32-36).

³¹ As he finished speaking all these words, the ground that was under them split open; ³² and **the earth opened its mouth and swallowed them up**, and their households, and all the men who belonged to Korah with their possessions. ³³ So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. ³⁴ All Israel who were around them fled at their outcry, for they said, ‘The earth may swallow us up!’ ³⁵ **Fire also came forth** from the LORD and consumed the two hundred and fifty men who were offering the incense” (Num. 16:31-35).

⁴¹ “But on the next day all the congregation of the sons of Israel grumbled against Moses and Aaron, saying, ‘You are the ones who have caused the death of the LORD’S people.’” ⁴⁹ **But those who died by the plague were 14,700,** besides those who died on account of Korah” (Num. 16:41, 49).

¹⁰ “And Moses and Aaron gathered the assembly before the rock. And he said to them, ‘Listen now, you rebels; shall we bring forth water for you out of this rock?’ ¹¹ Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. ¹² But the LORD said to Moses and Aaron, ‘**Because you have not believed Me,** to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.’” (Num. 20:10-12).

⁵ “The people spoke against God and Moses, ‘Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food.’ ⁶ **The LORD sent fiery serpents among the people** and they bit the people, so that many people of Israel died” (Num. 21:5, 6).

This is what the penalty against sin looks like in the absence of Jesus Christ. God’s wrath against people is a horrible thing. This is what stands against the sinner. It is for this reason Hebrews 10:31 says, “It is a terrifying thing to fall into the hands of the living God.” *The penalty against sin is God being against you.* The place of torment we call hell is not the “real” hell. Hell is simply the location where the penalty of sin is carried out. Hell is having God against you and you being eternally separated from Him. That is the penalty against sin.

Hell is having God against you and you being eternally separated from Him. That is the penalty against sin.

Now, this is what God took care of for us when He sent His “Son to be the propitiation for our sins” (1 John 4:14).

These three initial thoughts now allow us to answer our question, “What are the consequences of the cross for sin?”

What are the consequences of the cross for sin?

We will only consider four consequences of the cross against sin.

1. Redemption: The debt incurred by sin has been paid/cancelled.
2. Propitiation: The wrath against sin has been stopped (1 John 2:2)
3. Reconciliation: The gap between God and man has been removed
4. Forgiveness: The charges against sin have been dropped (Col. 2:13).

Finding Freedom at the Foot of the Cross

Just imagine . . .

- What if all your debt was cancelled and you could never create any more no matter how hard you tried?
- What if no one would ever be mad at you again?
- What if every relationship you have is perfect? There is no tension and no misunderstandings.
- What if no matter what you did you would never be held accountable in a court of law?

- And what if all of this existed because someone who you did not even know paid off all your debt and made sure you had an inexhaustible supply of wealth.
- And what if all of this existed because someone who you did not even know made sure that everyone with whom you have a relationship was always satisfied with your actions and words.
- And what if all of this existed because someone who you did not even know was always pleading your case before the judge and always winning.

This is what it means to be freed from the penalty of sin. Freedom from the penalty of sin is what we have as His people. Foolishly someone might ask, “If this is true, then why do I not go out and sin with abandonment?” The reason why you would not go out and transgress the law is because your love for the person whom you did not know is greater than your desire for sin.

Commentators Jamieson, Fausset, and Brown make the following observation concerning the phrase “and for sin” in Romans 8:3.

The expression is purposely a general one, because the design was not to speak of Christ's mission to atone for sin, but in virtue of that atonement to *destroy its dominion* and *extirpate it altogether* from believers (emphasis theirs).

There are four expansions on this idea that must be noted.

First, the cross was the work of Christ. The Father sent His Son to be the Savior of the world (1 John 4:14). This is the work given to Him by His Father that He came to fulfill. It was His work. It was not a work that we could do for ourselves.

Second, the work of Christ on the cross was the outworking of the Trinitarian eternal purpose. The entire Godhead was involved in the freeing of His people from the penalty of sin. It was not done in isolation. It was done in counsel within the eternal Godhead. The redemptive activity of Christ in behalf of His people was no accident. It was not a response prompted by man's fall.

When the Father sent His Son to be the Savior of the world, this action on His part was intentional and certain. He would secure for Himself a people called by His name. The enormity of His actions in behalf of His people has huge ramifications for everyone everywhere at all times, but as it relates to His redemptive activity, it is singularly focused on His people.

Third, the redemptive activity of Christ negates the penalty of sin. There is an effectual element to the cross. It destroys the penalty of sin. The consequences of sin noted earlier has been negated by the cross. We are free from the penalty of sin.

Finally, the work of Christ as the outworking of the Trinitarian eternal purpose in behalf of His people against sin *is finished*. Nothing more can be done and nothing more will be added. When you and I accepted by faith the work of Christ we entered into a reality that no longer acknowledged the penalty that existed because of sin. We are free from that world. As slaves we have been emancipated from the tyranny of sin. The grasp of sin has been forever broken.

The penalty against sin has been fully met in the provision of Christ. This is what we have and this is what we are to enjoy.

We do not have to live in a world of rejection, failure, guilt, unrest, coupled with feelings of inadequacy and breakdown. The penalty against sin has been fully met in the provision of Christ. This is what we have and this is what we are to enjoy.

Sin has zero authority in the life of the believer. The presence of sin still exists, but the penalty against it has been eradicated and the power of sin has been broken.

The second primary thought concerning our freedom from the penalty of sin that must be considered is this, "How can I become a recipient and participant in His work against sin?"

How I became a recipient and participant of His work against sin?

How does what He has done benefit me now and forever? How do I transfer what He has done to my account?

- All of the necessary actions on God's part have taken place. Nothing more can be added and nothing will ever be subtracted.

Finding Freedom at the Foot of the Cross

- The gracious activity of God moves Him to make us respond to His provision. Our response is simply one of faith. We accept the record of the account as accurate.
- This simple act of faith moves the provision, resources, and consequences of the cross into my personal account.
- I now live in the consequences of the cross against sin. The provision, resources, and consequences of the cross have completely and forever broken the penalty of sin against me.

What if someone out there threw a “We love Pat Party?” I did not even have to show up. They came to me. Everything needed was provided. In fact everyone who came brought a gift just for me. The party was not thrown because of who I am but because of who they were. Because those who were throwing the party were so gracious and loving, they simply wanted to do this for me. My response to the party can be one of several. First, I could get upset because I did not earn it. Second, I could get upset because it makes me a debtor (although those who throw the party assure me that nothing I do can repay them). Third, I could simply accept the gracious activity of others in my behalf.

With respect to all of the gifts, I did nothing to earn them; they are mine. All I have to do is accept them and unwrap each one. Although the gifts are mine, until I take them and unwrap each one they will do me no good.

The same is true with my freedom from the penalty of sin. Everything has been done by God, not because of anything I did, but because of who He is. He has given me everything, but until I take it and unwrap it, it will do me no good.

Are you ready to take the gift of God and unwrap it?
You can be gloriously and deliciously freed from the penalty of sin.

Application: (Where do we go from here? What is the next action step?)

If you know Jesus Christ as your personal Savior, then . . .

1. Stop beating yourself up for your inability to measure up to another person's selfish ideals.
2. Stop hoping for something other than what you have thereby robbing yourself of the moment in which you currently live.
3. Begin to believe that right now God is smiling upon you for who you are in His Son.
4. Begin to believe that what Jesus Christ did on the cross for your sins is truly enough in this life and in the life to come.
5. Homework - Consider your feelings. Write them down. Then evaluate how you feel in light of the cross and the freedom you have from the penalty of sin.

Finding Freedom at the Foot of the Cross

6. Once you find release from the bondage you have placed yourself in, before God you will be free to love other people as unconditionally as God loves you.
7. It is only when this happens that you can be the spouse, parent, neighbor, and child that you desire to be.

If you do not know Jesus Christ as your personal Savior, then . . .

1. You are still under the penalty of sin
2. Unless you accept Christ as your Savior you will die separated from God forever.
3. Will you accept Him today?

2

Freedom from the Power of Sin

(Rom. 6:1-14)

Hebrews 12:1 speaks of “lay[ing] aside every encumbrance and the sin which so easily entangles us.” Galatians 6:1 speaks of being “caught in a trespass.” Today, many of you are still submitting yourself to the authority of sin when it has no legal right over you. Today, I am speaking to those of you who find yourself caught in the web of sin and to those of you who are beginning to listen to the seductive voice of the deceiver.

This study is necessary because sin is wrecking our relationships in marriage, in parenting, at school, and at work. Until we see ourselves in union with Christ, we will continue to be in bondage to the destructive consequences of sin.

This is the truth that liberates us to live and die in peace.

What would you rather have?

- Adultery or monogamy
- Deception or honesty
- Hypocrisy or transparency
- Instability or faithfulness

The contrast between these ideas is the difference between living in bondage to the power of sin or living in union with Christ.

The purpose of this study is to . . .

- Help you **understand** the power of the cross and its impact against the power of sin.
- Help you **choose** Christ instead of sin.
- Help you **love** Christ more than sin.

It is the freedom from the penalty of sin that now affords me freedom from the power of sin.

It is the freedom from the penalty of sin that now affords me freedom from the power of sin. Sin’s authority over a people marked by the cross has been completely removed. This is the argument presented in the first handful of

verses in Romans 7. Our death to sin has freed us from sin. Sin is no longer to rule over us. Sin once reigned and its reign resulted in death (Rom. 5:21), but sin's reign has come to an end (Rom. 6:12) and grace now reigns.

The reign of sin speaks of its authority or power over its subjects. Sin was once a king but has since been dethroned. Our Lord Jesus Christ led an insurrection against it and won. Sin no longer has authority over the people of God. It is hard for us to process the idea that sin no longer has authority over us when it would appear that we sin so easily. Yet, sin has no power over us because of Jesus Christ.

Think about what this means to be free from the power of sin. To be under another person's power places you in bondage. Thoughts of cowering under the dictates of a tyrant and a bitter task master makes us shutter with weakness and fear. Sin as a task master has no pity. There is nothing within it that would offer any kind of sympathetic expression. It has nothing to give that would edify or encourage. It exists only to take. It pulls from us everything that is godly. It seeks to extinguish the flame of God's image within us.

Sin pulls relentlessly at the hem of our garments. It leans against us ever so slightly but persistently until we bow under its enduring weight. This is the power of sin. It makes us doubt the goodness of God. It wants us to believe that His love for us is conditional and His acceptance of us is performance based. It delights in keeping us in bondage to its residue. It wants us to believe that God's forgiveness, although complete, is still qualified. This is the power of sin. And this lie is what the power of the cross has destroyed. As His people we have freedom from the power of sin.

Paul attempts to help his audience move from living in freedom from the penalty of sin to living in freedom from the power of sin.

In Romans 6, Paul attempts to help his audience move from living in freedom from the penalty of sin to living in freedom from the power of sin. Both are non-negotiable. Both are irrefutable and both are unchanging. Nothing we say or do can alter either truth. Listen to the emphatic nature of this event from New Testament commentator William Newell:

"Let us never forget, that this crucifixion was a thing *definitely done by God at the cross*, just as really as our sins were there laid upon Christ." (William Newell, Romans, 212).

As a believer you are free from the penalty of sin and as a believer you are free from the power of sin. This is why our present sanctification is called progressive sanctification. Because the power of sin has been broken, we are always advancing in our Christian walk.

“The decisive and definitive breach with sin that occurs at the inception of the Christian life is one necessitated by the fact that the death of Christ was decisive and definitive. **To equivocate here is to assail the definitiveness of Christ’s death.**” (John Murray, “Definitive Sanctification,” in Collected Writings, 2:289, 293).

In Romans 6, Paul provides three action steps or thoughts that help us live in the divine reality of the cross against sin. When I speak of three action steps, I am not saying these three steps are the key to living the victorious Christian life or that these three steps will give you power over sin. These three action steps are simply different aspects of faith.

I am saying this because you already *have* victory over the power of sin, not in order for you to *gain* victory over the power of sin. You are working *from* victory not *for* victory. You do not have to die to sin because you are already dead to sin.

You do not have to
die to sin
because you are
already dead to sin.

I am not speaking of an illusion. This is not a mental magic trick. I am not asking you to deny your reality, but I am asking you to believe the truth of God’s Word and then see it transform your life by renewing your mind.

Many of us have heard stories of those who have been victims of horrific crimes. The criminal has been caught and sentenced and eventually they are put to death. Their death allows the victim to move on. But let us say that the victim of the crime is still living in fear of the criminal. Let us say that they believe the criminal is alive although he has been put to death. Their non-acceptance of the fact of his death keeps them in bondage to him even though the threat is not real. The criminal who has perpetrated acts against us is dead. We can believe him to be alive, but we will not change the fact of his death.

How do we go from believing to behaving? This demands that we understand the nature of faith.

A.H. Strong in his work Systematic Theology defines saving faith as “knowledge of (intellectual), assent to (emotional), and unreserved trust in (volitional) the finished work of Christ as declared in the Scripture (837, 838).” These three expressions are no less true of all faith. To define faith as powerful is to see faith as having these three expressions. For faith to be efficacious, these three expressions cannot be separated. Each is a part of the whole.

This is what Paul does for us with three defining words: “knowing,” “considering,” and “presenting.” The first of Paul’s ideas is knowing our position in Christ.

**The power of sin is broken by
knowing our position in Christ
(vv. 6-10).**

⁶ “**Knowing** this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; ⁷ for he who has died is freed from sin. ⁸ Now if we have died with Christ, we believe that we shall also live with Him, ⁹ **knowing** that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. ¹⁰ For the death that He died, He died to sin once for all; but the life that He lives, He lives to God” (Rom. 6:6-10).

There are two different words being used in our text. The first word for “knowing” in verse six speaks of an experiential knowledge, a knowledge that communicates intimacy and relationships. Whereas, the second word for “knowing” in verse nine speaks of cognitive knowledge, a knowledge that is more information based. The relationship between the two is that the extent of our knowledge allows us to have a more intimate and personal relationship with the object known.

In any relationship, the more I know about you, the more intimate our relationship can become. The two work in tandem. I cannot have an intimate understanding of an individual without knowing the individual. It is possible to have information without intimacy, but it is impossible to have intimacy without knowledge.

Our union with Christ is intimate and personal and the more we understand this relationship the more prized it becomes.

Here Paul wants our information to be factual and deep, but he does not wish for us to stop there. He desires for us to enter into an intimate and personal relationship with this knowledge. Our union with Christ is intimate and personal and the more we understand this relationship the more prized it becomes.

There are three thoughts we are to know about our union with Christ. The first thought centers on death and dying.

Death and dying

You have died with Christ (Rom. 6:6). Your old man has been crucified with Christ; that which you once were you no longer are, but still have. Your old self is no longer your defining identity.

You have been united with Christ in His death, burial, and resurrection (Gal. 2:20; Col. 3:1, 2). Our union with Christ is real and the reality of this union is manifesting itself in our daily behavior.

Your old self
is no longer your
defining identity.

The idea of death and dying is found throughout the sixth chapter of Romans. As believers we have been united with Christ and His death (Rom. 6:2, 3, 4, 5, 8).

² “May it never be! How shall we who **died** to sin still live in it? ³ Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His **death**? ⁴ Therefore we have been buried with Him through baptism into **death**, so that as Christ was raised from the **dead** through the glory of the Father, so we too might walk in newness of life. ⁵ For if we have become united with Him in the likeness of His **death**, certainly we shall also be in the likeness of His resurrection, ⁶ knowing this, that our old self was crucified with Him, in order that our body of sin might **be done away with**, so that we would no longer be slaves to sin; ⁷ for he who has **died** is freed from sin. ⁸ Now if we have **died** with Christ, we believe that we shall also live with Him” (Rom. 6:2-8).

⁵⁵ “O **DEATH**, WHERE IS YOUR VICTORY? O **DEATH**, WHERE IS YOUR STING?” ⁵⁶ The sting of **death** is sin, and the power of sin is the law” (1 Cor. 15:55, 56).

We have died with Christ to sin. As such sin no longer has mastery over us. Its authority has been broken.

What is this old self that causes us so much concern? The old self or nature was once our identifying characteristics and qualities. It is what made us who we were. When I was saved, this old self was crucified with Christ. It was put to death. It is what I was in Adam. My old self hates God and was always in continuous rebellion and deviance against Him. This thing, this old self, has been put to death.

The second thought that we must know concerning our union with Christ centers on life and living.

Life and living

Your death to sin has made you alive to God. In His death my old self was killed, and in His resurrection I received my new self, my new nature, my new man. This new man is who I now am. This new self determines my new characteristics and qualities. It is God who defines me. He shapes my words and my actions.

It is God who defines me.

- We are raised to walk in newness of life (Rom. 6:4).
- We are raised with Him in the likeness of His resurrection (Rom. 6:5).
- We are alive unto God (Rom. 6:10, 11).
- We are alive from the dead (Rom. 6:13).

The third thought that we must know concerning our union with Christ centers on master and mastery.

Master and mastery

Because of this exchange from my old self to my new self, sin no longer has mastery over me. I have a new master and His name is Jesus, and He is loving and kind and merciful and gracious.

- He has done everything for me.
- He has paid my debt.
- He has spanned the gap.
- He has borne my burden.
- He has passed my tests.
- He has adopted me into His family.
- He has given me an incorruptible inheritance that can never be taken away.
- He has raised me from the dead.

This is the one to whom I am now a slave. The word “mastery” in verses 9 and 14 speaks of “authority” and “lord.”

“Knowing that Christ, having been raised from the dead, is never to die again; death no longer is **master** over him” (Rom. 6:9).

“For sin shall not be **master** over you, for you are not under law but under grace” (Rom. 6:14).

“Or do you not know, brethren (for I am speaking to those who know the law), that the law has **jurisdiction** over a person as long as he lives?” (Rom. 7:1).

“For to this end Christ died and lived again, that He might be **Lord** both of the dead and the living” (Rom. 14:9).

Sin no longer has mastery over me. The authority of sin has been broken. It is no longer my lord.

How can we break down this idea? Let us picture ourselves hungry. Let us also picture ourselves sitting before a banquet table filled with healthy and good tasting food. Your knowledge of the table and of the food items will not satisfy your hunger. More is needed than just information. Yet, if you do not know that the table exists and that the table is for you, it will never do you any good.

This is what we are to know. In His death my old self was killed and in His resurrection I received my new self, therefore, sin no longer has mastery over me. This is step one. The second of Paul's ideas is to consider our position in Christ.

**The power of sin is broken by
considering yourself dead to sin,
but alive to God in Christ
(vv. 11, 12).**

¹¹ "Even so **consider** yourselves to be dead to sin, but alive to God in Christ Jesus. ¹² Therefore do not let sin reign in your mortal body so that you obey its lusts" (Rom. 6:11, 12).

The word "reckon" or "consider" means "to take inventory of." The idea is making a mental note of the object being considered. There is an assessment, an evaluation.

When we sin, do we make an evaluation of what we are about to do? Do we take inventory of the consequences of the cross against the penalty of sin and our glorious position in Christ? This is important because it puts all our choices in perspective.

When we do this, **we are choosing** not to obey the lusts of our mortal bodies and **are choosing** to see Jesus as enough in this life and in the life to come. This is a matter of faith. We believe the record given to us by God in the Bible. William Newell correctly notes how "the path of faith is always against appearances." (Newell, 225).

Let us go back to the picture of ourselves hungry. Let us again see ourselves sitting before the banquet table filled with healthy and good tasting food. We now have knowledge of the table and we have been informed that the table has been spread for us. We can eat if we wish to. However, until we eat, mere

knowledge of and considering will not stop our hunger pains. We need more than just information and consideration. Something else has to happen.

The third of Paul's ideas is presenting our members to God.

**The power of sin is broken by
presenting the members of your body to God
(vv. 13, 14).**

¹³ “and do not go on **presenting** the members of your body to sin as instruments of unrighteousness; but **present** yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. ¹⁴ For sin shall not be master over you, for you are not under law but under grace. ¹⁶ Do you not know that when you **present** yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? ¹⁹ I am speaking in human terms because of the weakness of your flesh. For just as you **presented** your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now **present** your members as slaves to righteousness, resulting in sanctification” (Rom. 6:13, 14, 16, 19).

It is the same word used in Romans 12:1.

“Therefore I urge you, brethren, by the mercies of God, to **present** your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship” (Rom. 12:1).

We have made the idea of “yielding” or “presenting” yourself to God as something mystical or mysterious and in so doing have missed the bigger picture. This is not something that is magical. It is not the switch that must be flipped in order for the power of God to work in you and through you to those around you. All it is addressing is the idea of faith.

Do you trust God or yourself for victory from sin? If you are trusting God, you are working *from* victory. If you trust self, you are working *for* victory. In whom does your faith rest? Do you believe He is enough for this life and for the life to come?

Do you trust God
or yourself for
victory from sin?
If you are
trusting God,
you are working
from victory.
If you trust self,
you are working
for victory.

Because faith is “the assurance of things hoped for, the conviction of things not seen” (Heb. 11:1), we struggle with the transfer. Herein is the danger of the

doing. I can tell you to do these six things, but I would only be deceiving you and you would trust a lie.

Let us go back to the picture of ourselves hungry. Let us again see ourselves sitting before the banquet table filled with healthy and good tasting food. We now have knowledge of the table and we have been informed that the table has been spread for us and it is at this point that we finally take the food and begin to eat it. Perhaps initially we gobble it up and over eat, little realizing that the table will always be there. So in time we begin to slow down and really enjoy what we have. The table is always before us and always available; we no longer crave the empty husks of this world. Everything we could ever hope for and wish to have we now possess. This is the power of the table. It controls our lusting after lesser things. The power of unhealthy objects and poor tasting items has been broken.

If I am free, why am I still fighting against sin? (Rom. 6:1-14).

What place do the commands of the New Testament have on our freedom from the power of sin? If I am free, why am I still fighting against sin? Thus, I would like to address the issue of the New Testament commands.

Romans 6 speaks of our union with Christ, and because of this union, His death to sin becomes our death to sin. The believer is dead to sin.

If this is true (and it is), then what about the various commands of the New Testament as it relates to our “battle” against sin and the old nature? Would not these commands suggest that the work is far from over? There are various commands throughout the New Testament that speak of our fight against the flesh. Consider the following commands.

“And do not go on presenting the members of your body to sin as instruments of unrighteousness; but **present yourselves to God** as those alive from the dead, and your members as instruments of righteousness to God” (Rom. 6:13).

¹ “Therefore I urge you, brethren, by the mercies of God, **to present your bodies** a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. ² And **do not be conformed to this world**, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect” (Rom. 12:1, 2).

“Put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts” (Rom. 13:14).

¹⁶ “But I say, **walk by the Spirit, and you will not carry out the desire of the flesh.** ²⁴ Now those who belong to Christ Jesus have **crucified the flesh** with its passions and desires” (Gal. 5:16, 24).

“That, in reference to your former manner of life, **you lay aside the old self**, which is being corrupted in accordance with the lusts of deceit” (Eph. 4:22).

“Therefore **consider the members of your earthly body as dead** to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry” (Col. 3:5).

“Beloved, I urge you as aliens and strangers to **abstain from fleshly lusts** which wage war against the soul” (1 Pet. 2:11).

“**Do not love the world** nor the things in the world. If anyone loves the world, the love of the Father is not in him” (1 John 2:15).

This is only representative of the idea as it exists in the New Testament. Unfortunately, we have made the commands of the New Testament prescriptive instead of descriptive.

What’s the difference between the two? Prescriptive prescribes; it states what is normative, and establishes rules. Prescriptive thought seeks to regulate conduct. Descriptive describes; it observes and explains what it sees. Descriptive thought seeks to describe what already is true.

What we have to understand and decide is whether or not the commands of Scripture are describing our condition or prescribing a solution.

All commands in the New Testament, in the absence of the cross, become prescriptive truth. All commands in the New Testament, in the presence of the cross, become descriptive truth. If the commands are prescriptive, then I do what is necessary to gain. I work from deficiency. If the commands are descriptive, then I do because I already have. I work from sufficiency.

The commands
are telling us
what is true
because of the
cross.

The commands are telling us what is true because of the cross. In the absence of the cross, we would struggle to keep the commands. In the presence of the cross, the commands are being kept by the Holy Spirit as He manifests the life of Christ in us and through us to those around us.

If the commands are prescriptive, then you and I are obligated to keep each one. If the commands are descriptive, then you and I are keeping each one in Christ, and the Holy Spirit is working these fruits in us and through us to those around us.

The problem is we have so individualized the commands of Scripture that we isolate them from the broader idea and in so doing become enslaved to them. The commands are descriptive. They show us what freedom from the penalty of sin looks like in the life of God's people. Because we are freed from the penalty of sin we are free from the power of sin.

We have so individualized the commands of Scripture that we isolate them from the broader idea and in so doing become enslaved to them.

This means we are presenting the members of our body to God; we are no longer making provision for it; we are putting off the old nature; we are no longer walking in the flesh; we are considering the members of our earthly body as dead; we are abstaining from fleshly lusts; and we do not love the world.

This is what freedom from the power of sin looks like in those who have been freed from the penalty of sin. Power over my sin is true because of freedom from the penalty of sin.

- Power over sin presents the members of the body to God.
- Power over sin no longer makes provision for it.
- Power over sin puts off the old nature.
- Power over sin no longer walks according to the flesh.
- Power over sin considers the members of the earthly body as dead.
- Power over sin abstains from fleshly lusts.
- Power over sin is no longer in love with the world or the things of the world.

To think you have to access this power in order for it to be true is erroneous. It is true whether or not you access it.

Consider this illustration: We are surrounded by radio signals. They are all around us. We cannot see them or hear them, but they are there. If we had a radio, all we would have to do is turn it on and we would begin picking up the signals that are all around us. Faith in what is true is the radio that picks up the signal. The beauty of this is that your non-faith cannot stop the signals from going forth. Your non-faith simply keeps you from enjoying what is already true.

This does not mean you will never sin or that you will live in sinless perfection. First John 1:6, 8, and 10 assures us of our ongoing sinfulness. Sin is real and we are confronted by its reality on a daily basis. And even though this is true, I do not have to obey its dictates. I am not under its authority.

Often it is said that when a Jew converts to Christianity he is considered dead by the family. Whatever inheritance existed prior to his conversion to Christianity is now and forever lost. He is no longer alive to the family. They

do not acknowledge his presence or existence. He has no rights in the family. (See further Alva J. McClain, Romans, 145)

The idea has its parallel in our study. We have died to sin. We are no longer a part of its family. We have no inheritance with it. We are no longer alive to it.

When I find myself having failed in my fight against the flesh, what do I “do?” I would like to note several biblical ideas. Remember, these thoughts are descriptive not prescriptive. You could do a number of different things and still be biblical and you could not do several other commands and still be biblical. I do not do all of this every time. Sometimes it looks different than these four things, but these four things are suggestive of what it might look like.

Sin is not my identity.
It is what I once was,
but no longer am,
although I still have.

- When I find myself having sinned, I agree with God concerning its nature and speak to Him about it (1 John 1:9).
- I realize that the sin is not my identity. It is what I once was, but no longer am, although I still have. As such the sin is not my pattern. It does not define who I am (2 Cor. 5:21).
- I ask the Holy Spirit to put sin from me and to work the Spirit of Christ in me and through me (Eph. 4:22-24).
- I also ask the Holy Spirit to make Christ more real to me than my fleshly appetites that would war against my soul (2 Pet. 2:10).

These are not instructions as to what you should do. There are a number of descriptive verses that address the issue of sin and the Christian. These ideas are broad generalizations as to what freedom from the power of sin looks like in those who have been freed from the penalty of sin.

If Jesus were to speak audible to us today He would say, “Go and sin no more” (John 8:11) and “I say these things in order that you sin not, but if you do, you have an advocate before the Father and I am He” (1 John 2:1, 2).

APPLICATION: (Where do we go from here? What is the next action step?)

Sin is no longer our master. We no longer have to obey its dictates. We can and should and must say no to sin. Its voice has been silenced. What and when we do hear from it, it is but a whisper of its former shout.

To submit to sin is like offering to pay the tip when the entire meal was free. It is trying to “do” something . . . anything . . . so that a sense of personal worth and accomplishment can be embraced. But to refuse the rest that is ours in

Finding Freedom at the Foot of the Cross

Christ Jesus as it relates to our battle against the power of sin is to refuse rest. It is to work when there is nothing more to do.

1. Go and sin no more.
2. What are you doing to increase your knowledge of your union with Christ? What are you reading and/or studying that is increasing your understanding of the cross and its benefits?
3. What is your besetting sin? What are you doing to feed your sinful habits? Ask yourself why this sin is controlling you? What is it about this sin that is attractive? What is it about this sin that Jesus Christ proves deficient in?
4. Do you need help through accountability? Are you willing to become accountable to another believer? Who would you ask?
5. My desire is that you do not sin. But when you do, know you have an unconditional advocate before the Father (1 John 2:1, 2).



Freedom from the Presence of Sin

Many believers are so consumed by their immediate sorrow that they are paralyzed from fully enjoying their freedom in Christ. They see only the immediate, and thus are blinded to what has happened and what still awaits them. It is the past and future that shape our present. It is impossible for us to be so heavenly minded that we are of no earthly good.

My desire is to see the full impact of the cross against sin and the liberating power this has for the believer. You and I are now free from sin's penalty and its power. One day we will also be completely free from sin's presence.

You and I are now free
from sin's penalty
and its power.
One day we will also be
completely free from
sin's presence.

The purpose of this study is to . . .

- Help you understand the power of the cross and its impact against the presence of sin.
- Help you choose to live in light of the future than in your immediate circumstances.
- Help you love Christ and His cross more than Sin and its consequences.

So . . . what does it mean to be freed from the presence of sin? Such a question would assume we understand to even the smallest degree what impact sin has had on our lives and circumstances. Think of all the trauma and heartache that exists in the world. Think with me of every tear that has been shed from the complete and utter anguish of soul when it is visited by hopelessness and dashed dreams.

Even then, our inability to comprehend fully the loss this entails calls me to be cautious in any attempt to describe what freedom from the presence of sin might be like. Nonetheless what says the Scripture?

The Bible says "All have sinned and come short of the glory of God" (Rom. 3:23). The Bible says "No one is righteous and no one seeks after God" (Rom. 3:10, 11). Everything about our existence is marred by sin. Nothing has

escaped the touch of sin's denigrating influence. Everything is in decay. Nothing is sustained indefinitely. Our hearts cry out in pain. We cannot feel, because sin has dulled our sense of touch (Eph. 2:1-3). We cannot see, because sin has clouded our vision (2 Cor. 4:3, 4). We cannot hear, because sin has silenced the voice of God. We cannot taste, because sin has made us calloused to the true things of God.

Our bodies are racked with pain. Our dreams continue to go unfulfilled. We are called upon to live by faith and not by sight because sin has blinded us to what is real. We think we know reality, but we cannot fathom the depth of our ignorance.

The penalty of sin has been broken. In its wake lies freedom from the power of sin. This is true now. What lies ahead is a liberating freedom from the presence of sin. In that day the siren voice of sin will be silent FOREVER.

Revelation 21 provides for us a beauty of what awaits those who are freed from the penalty of sin.

“and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away” (Rev. 21:4).

I believe this is true for all those who know God. There is coming a day when sin will be completely eradicated from the very presence of the believer.

When believers meet God for the first time, the very presence of sin will be completely removed. In time, the old self has been crucified with Christ. For us who believe our old self is *judicially* dead. But there is coming a day when believers will experience the actual removal of the old self.

For the first time,
we will see the full extent
and impact of His work
in the world.
It will be a overwhelming
moment of unbridled joy
and celebratory worship.

When will this take place? I personally believe my old self died at the cross. We have seen this from Romans 6:1-14, Galatians 2:20, and Colossians 3:1-4. It was at the cross that my old self died judicially. The full experience of this death will be *officially* carried out at the

Bema Seat Judgment (Rom. 14:10; 2 Cor. 5:10) where the body of Christ will be fully gathered for the first time. At that time, He will destroy the source of our works of the flesh and reward His own labor that He carried out in us and through us to those around us. For the first time, we will see the full extent and impact of His work in the world. It will be a overwhelming moment of unbridled joy and celebratory worship.

It is a day when the glory of God will encircle the globe and everyone everywhere at all times will bow down before Him and worship Him (Phil. 2:10, 11). In that day, the residue of sin's presence will be completely wiped out from the people of God. Wow, what a glorious day awaits the people of God! It is this hope that sustains us in our present pilgrimage. So today, as the people of God, let us joy in a future hope, a hope that penetrates and sustains in this present moment.

Let us joy in a future hope,
a hope that penetrates and
sustains in this present
moment.

APPLICATION: (What does this look like?)

What does it mean to be freed from the presence of sin?

1. I will no longer be tempted to do wrong.
2. I will no longer struggle to love God.
3. I will no longer be distracted in my devotion to God.
4. I will never feel sorrow, heartache, confusion, pain, failure, and rejection again.
5. I will no longer be concerned about myself. All of my relationships will be perfect and satisfying.
6. I will have a clearer understanding of who God is, what He has done, and who I am in Him.
7. I will pray without ceasing.
8. I will have a sensory experience of the Triune God.
9. I will for the first time in my life always be contented, restful, and that illusive idea of "happy."

This is what it means to be freed from the presence of sin and this is what awaits all of us who know Jesus Christ as our personal Savior.

If you do not know Jesus Christ as your personal Savior, then none of this awaits you. You will experience the absence of God and be confined forever in a place called hell.

Are You Sure of Your Relationship with God?

Do you know where you will spend your life after death? If you are not sure, please consider the following thoughts:

Most of us have heard the word "Gospel." The word itself means "Good news." If there is "good news" it presupposes that there is "bad news." **What is bad news?**

Bad news is having a problem you cannot fix. What that problem is varies from person to person, but whatever it is, when you cannot fix it, it is bad news.

Most problems in life can be fixed with either time or money. Both things, however, are limited.

There is one problem that cannot be fixed with either time or money and it is the problem that exists between you and God.

The bad news is . . . You are a sinner

- Your sin separates you from God (Rom. 3:23).
 “For all have sinned; all fall short of God's glorious standard” (Rom. 3:23).
- Your sin results in judgment against you (Rom. 6:23).
- **“For the wages of sin is death**, but the free gift of God is eternal life through Christ Jesus our Lord” (Rom. 6:23).

This is the “bad news” that neither time nor money can fix. Because of your sin . . .

- You have a debt you cannot pay,
- a gulf you cannot span,
- a burden you cannot bear,
- and a test you cannot pass.

As dark as this information is, there is hope.

The good news is . . . God sent his Son to be your savior

- God has done for you what you could never do for yourself. He sent His Son to be your substitution. He became the sacrifice for sin (1 John 4:10).
 “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (1 John 4:10).
- Because God loves you, Jesus died in your place for your sins (Rom. 5:8).
 “But God showed his great love for us by sending Christ to die for us while we were still sinners” (Rom. 5:8).

You must accept the provision of God (John 1:12)

- You must accept the provision of God in your behalf or you will live and die in “bad news.”
 “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name” (John 1:12).
 “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him . . .” (John 3:16).

Finding Freedom at the Foot of the Cross

The provision of God is described in two ways.

- First, it is a gift received (Rom. 6:23; Eph. 2:8).
- Second, it is an object believed (Acts 16:31; Rom. 10:9).

If you desire to accept the gift of eternal life in Jesus Christ, then take Him at His word and believe what He has said as true. I cannot answer the question for you. You must choose to accept and choose to believe. Unless you do this, you will be lost forever. If you would like to discuss the above information, please feel free to seek us out.