

New Morning Magical

How do you know if you are God's son or daughter?

Today, let's look at the Apostle Paul's letter to the Romans, beginning in Chapter 6, verse 20:

20 For when you were slaves of Sin, you were free as to Righteousness.

21 What fruit, then, had you then? -- of which you are now ashamed, for, indeed, the consummation of those things is death.

Whether you know it or not, you lived your life as a slave of Sin – capital S, as in THE Sin. Now, what is THE Sin? I know we've talked about this, but let's review quickly: First, Paul never tells us what The Sin is; we're supposed to know already. It's part of Paul's charm: He writes like he's sitting across your kitchen table and you know what he's talking about, as if you've known him all your life. So, for those of us who haven't known the Apostle for all our lives, The Sin refers to Adam's disobedience of the original instruction from the Father to steer clear of the fruit of the tree of the knowledge of good and evil. The Sin cost not only Adam and Eve their lives, but it cost the lives of all humanity that followed, except Enoch and Elijah. The Sin has burdened us all with a daily focus on survival that creates an undercurrent of stress and tension that ages us relatively quickly and which makes this next section especially welcome:

22 Yet, now, being freed from **[THE]** Sin, yet enslaved to God, you have your fruit for holiness. Now the consummation is life eonian.

23 For the ration of **[The]** Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord.

Once our salvation dawns on our hearts and minds, we are "*freed from THE Sin*" and all the trouble that goes along with it. NOW we are "enslaved," or bound to God, which is obviously a good thing and produces not only "*your fruit for holiness*" but leads into eonian life, or life for the eons. Finally, Paul says, death is the inevitable outcome of The Sin; that's your big payout for The Sin; in Christ, however, the Father graciously gives you life for the eons.

You ever wonder why coming to Christ is so hard it seems for so many people? What's the big decision: Let's see, do I want to be a slave to The Sin that leads to death; or, do I want to be enslaved, figuratively speaking, to the Father Who gives me life for the eons? Wow! What a quandary, huh? I'm ashamed that I took me so long to get this message; but, in all fairness, I may have heard it and just didn't pay attention.

Now jump down to Chapter 7, beginning in verse 4:

4 So that, my brethren, you also were put to death to the law through the body of Christ, for you to become Another's, Who is roused from among the dead, that we should be bearing fruit to God.

Paul really is talking to his brethren, his fellow Jews here, and he does that a lot in this letter, because many – maybe most – of the Roman ecclesia were Jews. So, of course, the Law comes up; but I'm going to out on a limb and compare Paul's fellow Jews to your fellow Christians – or Judeo-Christians, if you prefer – who are in many cases – not all, granted, but many – bound to the Law as much as any Jew. Christian doctrines may be written differently from Jewish commandments, but they are just as strict and just as enslaving.

I promise, this is not axe-grinding on my part: Read any "statement of faith" on any church's web site and you'll see exactly what I mean.

We are Christ's, for Heaven's sake! We live to Him, or we ought to be; that we, as Paul says at the end of verse 4, "*should be bearing fruit to God.*" Not bearing fruit to any denomination or religious hierarchy, but to the Father. He is the One Who deserves our service, no one and nothing else, no matter who they are or how big the building is.

5 For, when we were in the flesh, the passions of sins, which were through the law, operated in our members to be bearing fruit to Death.

6 Yet now we were exempted from the law, dying in that in which we were retained, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

Verse 6 is uniquely Paul's revelation – exempted from the law – that all our efforts are done by the leading of the Holy Spirit, as opposed to trying to fulfill a list of rules and regs.

I share this next section to give you a picture of the Lord's own Apostle who is yet a man struggling with his own inner conflicts. None of us get straight A's at walking in Yeshua's footsteps, and it is oddly comforting to know that Paul had as great a struggle as a human being as you or I.

15 For what I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing.

16 Now if what I am not willing, this I am doing, I am conceding that the law is ideal.

17 Yet now it is no longer I who am effecting it, but Sin making its home in me.

18 For I am aware that good is not making its home in me (that is, in my flesh), for to will is lying beside me, yet to be effecting the ideal is not.

19 For it is not the good that I will that I am doing, but the evil that I am not willing, this I am putting into practice.

20 Now if what I am not willing, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me.

21 Consequently, I am finding the law that, at my willing to be doing the ideal, the evil is lying beside me.

22 For I am gratified with the law of God as to the man within,

23 yet I am observing a different law in my members, warring with the law of my mind, and leading me into captivity to the law of sin which is in my members.

24 A wretched man am I! What will rescue me out of this body of death? Grace!

The last part of verse 24 is the most important: *“What will rescue me out of this body of death? Grace!”* You and I are completely dependent on the only thing that can rescue us out of these bodies of death: grace. Fortunately, the One providing this grace is absolutely dependable.

Now we begin Romans chapter 8:

1 Nothing, consequently, is now condemnation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit,

2 for the spirit's law of life in Christ Jesus frees you from the law of sin and death.

Paul packs a lot into these first two verses:

- Condemnation doesn't apply to you and me in Christ.
- We walk according to, or in agreement with, spirit, not flesh; at least, that's what Paul says. You and I can judge the truth of that for ourselves.
- Finally, you and I have been freed *“from the law of sin and death,”* by *“the spirit's law of life in Christ Jesus.”*

Now, we're going to jump down to verse five of Chapter 8 and go all the way to verse 15. Notice the importance of living according to, or in agreement with the spirit, versus living according to flesh in this section.

5 For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit.

6 For the disposition of the flesh is death, yet the disposition of the spirit is life and peace,

Wouldn't you think that life and peace versus death would be enough motivation to choose life and peace? Of course you would, but there seems to be a whole lot of folks working hard to get

into the death line, doesn't there? I've been in that line and I can tell you, the life line is much better!

7 because the disposition of the flesh is enmity to God **[enmity is open hostility and hatred]**, for it **[the flesh]** is not subject to the law of God, for neither is it able. **[You can't get there from here!]**

8 Now **those who are in flesh are not able to please God.**

You got all that, right? Your flesh can't obey the Father; it isn't able to; and not only that, but flesh can't please Him either.

9 Yet you are not in flesh, but in spirit, if **[watch the "if"]** so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His.

10 Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness.

11 Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies because of His spirit making its home in you.

There's the promise, brothers and sisters: *"He Who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies,"* but the promise carries a condition, doesn't it? What is it? Oh yeah: Everything hinges on whether the Father's spirit *"is making its home in you."* Well, how can you know that, beyond a shadow of a doubt? Paul doesn't say it here, but you should be able to answer the question by now. Let me give you a hint: it has to do with speaking in tongues or as Paul says it, in languages.

12 Consequently, then, brethren, debtors are we, not to the flesh, to be living in accord with flesh,

13 for if you are living in accord with flesh, you are about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living.

14 For whoever are being led by God's spirit, these are sons **[and daughters]** of God.

15 For you did not get slavery's spirit to fear again, but you got the spirit of sonship **[or daughtership]**, in which we are crying, "Abba, Father!"

16 The spirit itself is testifying together with our spirit that we are children of God.

You are one of God's kids if you are being led by His Spirit. Make sure God's spirit is what is leading you, because everything hinges on this!

17 Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.

18 For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us.

Here Paul introduces us to the idea of suffering as part of walking with Christ, and that somehow suffering is linked to being glorified. All of us like the idea of being glorified – of having our bodies changed into immortal bodies like Yeshua's. None of us like the idea of suffering, though, especially when it looks like a requirement.

I'm not here to tell you that you won't suffer in some way; however, remember who wrote these words and remember the time in which he lived. I doubt that you and I would face Paul's suffering, or the suffering that those believing in Yeshua in Rome at that time would.

19 For the premonition of the creation is awaiting the unveiling of the sons ***[and daughters]*** of God.

To know who the sons and daughters of God are, go back to verse 14:

14 For whoever are being led by God's spirit, these are sons ***[and daughters]*** of God.

Now verse 20:

20 For to vanity ***[emptiness, purposelessness]*** was the creation subjected, **not voluntarily, *[the creation had nothing to say about being subjected to vanity]*** but because of Him Who subjects it, in expectation

21 that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God.

22 For we are aware that the entire creation is groaning and travailing together until now.

23 Yet not only so, but we ourselves also, who have **the firstfruit of the spirit *[Paul is talking about speaking in languages again here]***, we ourselves also, are groaning in ourselves, awaiting the sonship ***[and daughtership]***, the deliverance of our body.

24 For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, why is he expecting it also?

25 Now, if we are expecting what we are not observing, we are awaiting it with endurance.

26 Now, similarly, the spirit also is aiding our infirmity, for what we should be praying for,

to accord with what must be, we are not aware, but the spirit itself is pleading for us with **inarticulate groanings**.

27 Now He Who is searching the hearts is aware what is the disposition of the spirit, for in accord with God is it pleading for the saints.

We don't know what to pray or how, but our spirits do, so to ignore this faculty inside us, or worse, consider it outmoded and even demonic, is just plain foolish and arrogant.

28 Now we are aware that **God is working all together** for the good of those who are loving God, who are called according to the purpose

29 that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren **[and sisteren]**.

30 Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also.

31 What then, shall we declare to these things? If God is for us, who is against us?

32 Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all?

33 Who will be indicting God's chosen ones? God, the Justifier?

34 Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes?

35 What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?

36 According as it is written that "On Thy account we are being put to death the whole day, We are reckoned as sheep for slaughter." **[Paul is quoting Isaiah again here]**

37 Nay! in all these we are more than conquering through Him Who loves us.

And Paul finishes this chapter of Romans with this:

38 For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers,

39 nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord.

There is so much life in these Chapters in Romans that we could read it all again and again, and still get more out of it each time.

But for now

May Yahweh bless you and keep you;

May Yahweh light up His face toward you
and be gracious to you;
May Yahweh lift His face to you
and appoint peace for you.

AMEN