

Covenant, Knowing God's Covenant
Lesson 11, Video, Wayne Barber (59:45)
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Covenant: God's Language of Liberty

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Introduction

"Now, Behold. I Myself do establish My covenant with you, and with your descendants after you."
Genesis 9:9

"I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth." Genesis 9:13

"And He took a cup and gave thanks and gave it to them saying, "Drink from it, all of you; for this is My blood of the covenant, which is to be shed on behalf of many for forgiveness of sins." Matthew 26:27-28

"Like a lamb that is lead to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth." Isaiah 53:7

Video

Covenant: God's language of liberty. Now, tonight's our last session. I guess ya'll have counted them up. There's only eleven sessions and this is number eleven tonight. And I want to start off, and this is from my heart to yours, and share with you how grateful I have been to have the opportunity to do this thing. I love covenant, I love doing it, but I so love doing it with other people so we can all just see it together. And I do really want to thank you for that.

Now, on our last session what I want to do, and we could do this thing for ten more sessions. You do know that, don't you? We have absolutely just raced through so much stuff in here. This could be a twenty or thirty week session very easily. But tonight, the thing that's on my heart, one of the things I just can't stand anymore, is somebody trying to put me back under The Law, or somebody trying to put me back under their law.

A lot of times it's not The Law they want me under, it's their law they want me under. And I want to make sure tonight as we go through this . . . We're going to do a review. And I know it's going to sound like a broken record; that's all right. We're going to do some review. But I want us to make sure we've come out from the Old and we're now living in the New. I want to make sure that we can go back and just look and see the difference of living under the New as opposed to living under the Old.

Now, I honestly believe that a lot of churches, a lot of people today, people are just absolutely willfully ignorant of this truth. They want people under bondage. I honestly believe that. Sometimes I wonder, have they cut out part of Scripture or something? Have they just completely forgotten about the covenant of grace and what God has done to free us from man's law, and to free us from the curse of the Law that was there given in The Old Testament? Because we see a lot of people today still living under that bondage.

You've got to do it this way. You've got to do it my way. And they have schedules and they have all kinds of programs rather than simply preaching a Person Who is Christ. And teaching folks how to know Christ by faithful study of His Word and practically applying His truth to their hearts.

Kind of like the blind leading the blind. Can you imagine being in a situation where people don't understand grace and here you are trying to understand grace? It's like the blind leading the blind.

I heard about the fellow that fell out of the airplane. He didn't fall out, he jumped out. Out of a perfectly good airplane. He jumped out and he pulled his ripcord and nothing happened. And he was falling down just a thousand miles a second. He pulled his emergency chute and nothing happened. And boy, he was really disturbed because he didn't know a whole lot about parachutes and being as high up as he was there wasn't a whole lot of people he could talk to about it. And he was just absolutely miserable.

"Boy, if somebody could just help me with knowing something about parachutes."

Well, about that time a guy goes flying by and going the other way. Well, first of all he was so comforted by somebody else being up there. And he says, "Hey! Hey! Hey! Don't go so far! Hey! Whoa! Whoa!"

He says, "What do you mean?"

He says, "Do you know anything about parachutes? Help me, man!"

"I don't know anything about them!" He says, "Man, No. Do you know anything about gas stoves?"

So, a lot of the time it's the blind leading the blind! Let's make sure we understand what we've been talking about in covenant. Making sure we understand the New Covenant and the difference from being under the Old.

All right. Let's go back and review. All right. Broken record time, all right? First of all, the first covenant. Was it an everlasting covenant or a temporary covenant, the Abrahamic Covenant? What was it? An everlasting covenant. Which means it was everlasting. The word everlasting in Genesis 17 means everlasting. It's not temporary, it's everlasting. All right.

In this everlasting covenant, God picked out a man by the name of Abram, changed his name to Abraham, and He promised him three things. First

of all, He promised him a nation. And through that nation all nations on earth would be blessed.

Secondly, He promised him a land. And that land was Canaan. And obviously to this day it's still there.

Thirdly, He promised him a Seed. And we've studied all this. Galatians 3 tells us that that Seed was the Lord Jesus Christ. And of course through Him, obviously, all nations will be blessed. The Jews happened to be the nation through which the Seed came. Out of the tribe of Judah from the lineage of David came the Seed, the Seed, the Lord Jesus Christ.

Now, in and through Him is the Jew and the Gentile made one, in His body, which is called the church. So, we see that fulfillment. It ended in Christ and continues to be sustained in Christ. The Seed through which all nations shall be blessed. All right?

Four hundred and thirty years later, this is the second covenant, there was initiated or added the Covenant of Law. And there are several reasons why it was added. This is just review, now.

First of all, it was to guard the people from sin. There had to be boundaries. There had to be boundaries. So, God gave them boundaries in the Law.

Secondly, it was to educate people as to what sin is. You see, the Law exposed sin. We're going to talk about that later as we look at Romans 7.

Thirdly, it was to set them apart from other nations. You see, their heart was just as darkened as anybody else's was. But they were set apart from the Gentiles by their life-style, their religion, everything they did by the Law, because it dictated their behavior. Therefore setting them apart from all the nations on this earth.

And then fourthly, is to get them ready by frustrating them for the New Covenant, which is really a fulfillment of the Abrahamic Covenant, which would be a covenant of grace. Until they had been exposed as sinful under the Law, they would never be desperate enough to come to the Covenant of Grace. So we see that second covenant.

Then the third covenant, obviously, is the New Covenant of Grace. We had the Abrahamic Covenant. We have the temporary . . . is the Law temporary or is it everlasting? Temporary. It was only given for a period of time, like a tutor, a schoolmaster.

Matter of fact, the Greeks would use a word, not really a schoolmaster, but they would hire

somebody as a servant to make sure their child got from the school to home and back to the school, many times, when they couldn't go with the child. That's the word used there for a tutor. Someone to make sure they got to where they needed to be.

That's what the Law was all about. Just a temporary situation to condemn and to expose so that they would be frustrated enough to respond to grace.

Then thirdly, the New Covenant of Grace. Now, where the Old Covenant revealed sin, the New Covenant forgives sin. That's the difference. The Old Covenant revealed and exposed and reminded of sin. The New Covenant forgives sin.

And through the Seed which fell into the ground and died and then therefore, brings forth much fruit, that's the Seed that came that was promised to Abraham. All of it's fulfilled in the New Covenant in the Lord Jesus Christ.

Now, what is the mark of a person having entered in to the New Covenant? It's that which was promised, it's The promise. It's the Holy Spirit of God living within us. Who does what? Who now enables us to walk and to live righteously thus fulfilling all the Law, you see. Now we are equipped from the inside to live righteously before God by the power of His Holy Spirit that He has placed within us.

Now, in our final lesson then, let's make sure we have left the Old and we've entered in to the New.

Now, the first thing I want you to do is turn to Galatians chapter 3. We're going to look at a lot of verses here. We want to talk about a church that was being misled. A church that was being misled. It was a church in Galatia and they had obviously entered in through grace but now they were being bewitched or, the word, it's an interesting word in the Greek. It means to have a spell cast on you. They were now under the spell of false teachers who were trying to put them back under the Law. So, the first thing we want to see, then, is a church that was being misled. And it's a church of Galatia. Mislead! Led. Okay.

It's interesting. Everywhere I go people come up to me and they say different things: that they're in Precept groups that use our tapes. And one of the things they say they enjoy most is my spelling. I can't understand that. Galatians chapter 3. I'm glad we don't edit that out because evidently it's providing humor for somebody, so they can make fun that I can't spell. All right, in Galatians. Look at chapter 3 and verse 1. Here's his whole thing. He says:

Gal 3:1 [reads]

1 You foolish Galatians, who has bewitched you, [or put you under their spell] before whose eyes Jesus Christ was publicly portrayed as crucified? NASB

That word "publicly portrayed," means like it was a poster put right in front of you. You have seen clearly that Jesus has died for you. Now, who has bewitched you? Verse 2:

Gal 3:2 [reads]

2 This is the only thing I want to find out from you: [Paul said] did you receive the Spirit by the works of the Law, or by hearing with faith? NASB

And that's the whole problem that's going on in Galatia. What has happened is, the Judaizers have come in. And they're saying that, number 1, Paul is not an apostle. And they're saying that what he's saying is heresy. "You need to go back under the Law. Trying to get them circumcised and back up under the Law. You cannot truly be a believer unless you're under the Law." And that's the whole purpose of Galatians, is to get them out from under that idea of works and back under the Covenant of Grace.

Now, let's look in verse 10 and we'll go on down through several verses here. Now, you pray as we go through this that this will stay alive. Sometimes reading these verses gets a little old, all right? Verse 10. Here's his argument.

Gal 3:10 [reads]

10 For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." NASB

Now, he quotes out of Deuteronomy 27 and verse 26, which says that. And what he's saying is, "Listen, you want the Law? Then okay, remember James 2:10, which says if you obey the Law, if you mess up in one you're already responsible for the whole Law." And what he's saying is, you don't want to go back under the Law. If you go back that direction . . .

James 2:10

10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. NASB

Now, what does the Law condemn? It condemns our works, right? But what does it, what does it tell us? It means that a person externally trying to do works to make him justified, to make him righteous in the sight of God. He says, "Don't go back under that attitude. That's not the way you live, because

you're under a different covenant now. Don't go back under Law." Verse 11:

Gal 3:11-13 [reads]

11 Now that no one is justified by the Law before God is evident; [You see, the Law's never made anybody righteous.] for, "The righteous man shall live by faith." [The Law doesn't teach faith. Now verse 12:]

12 However, the Law is not of faith; [Now, the faith here that's he's mentioning in the context of Galatians is a total believing in the finished work of Christ. You see, any person who's under the Law does not receive what Jesus has done on the cross for them. They do not believe that He has ended the Law. He has become a curse for us. He has fulfilled the Law. Now, He comes into our life and we respond by faith to Him. We don't go back under a set of rules, but we simply live in obedience to Him and what He does through our life will produce righteousness, you see. All right. It says: on the contrary, "He who practices them shall live by them." [In other words, if you're going to try to work for it you've got to live by your works. Verse 13:]

13 Christ redeemed us [purchased us] from the curse of the Law, [What is the curse of the Law? It's sin, it's death, isn't it? I'll give, well, I won't go back to that, but anyway, it's death. The curse of the Law is death, because if you sin, then obviously, that's the final curse. You're going to die. You're separated from God. All right.] having become a curse for us [He took that death upon Himself] — for it is written, "Cursed is everyone who hangs on a tree" — NASB

You see, the Seed that was promise to Abraham, and you see now the reason for the Law which condemned all mankind, put them under a curse. Then Jesus becomes grace, becomes that curse for us. He dies on a cross for our sins, all right? Verse 14:

Gal 3:14 [reads]

14 in order that in Christ Jesus [the Seed] the blessing of [whom?] Abraham might come to the [whom?] Gentiles, so that we might receive the promise of the Spirit through faith.
NASB

Now, boy, listen. When you're under the Covenant of Grace, then you have received the promise of the Spirit. Look at Ezekiel chapter 36. This is something prophesied a long time ago. Ezekiel chapter 36 and starting at verse 22. Ezekiel 36, verse 22. Verse 22 says:

Ezek 36:22-25 [reads]

22 "Therefore, say to the house of Israel, 'Thus says the Lord GOD, "It is not for your sake, O house of Israel, that I am about to act, but for My holy name, [Boy, that's a phrase and a half! Isn't it?]

which you have profaned among the nations where you went.

23 "And I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD," declares the Lord GOD, "when I prove Myself holy among you in their sight. [Now, what is he talking about? He says in verse 24:]

24 "For I will take you from the nations, gather you from all the lands, and bring you into your own land.

25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. NASB

You know, a lot of people who translate this think that he's talking about when they came out of Babylon, came back into their own land. But that's really what he's talking about. But how could that be? Because they were not cleansed from all their idols were they? Or the filthiness of their mouth? Remember Malachi? In the last book of the Old Testament? Chastising them for the idolatrous ways of the people? So that couldn't be the time period he's talking about. What is this got to be talking about? It's got to be the Feast of Atonement, the Day of Atonement for the Jew at the end of the tribulation when that third of all the living Jews there will come to understand that Jesus really is the Christ and that's when He's going to do this brand new work in their life. That's when He's going to cleanse them. That's when He's going to change their heart. But look at verse 26:

Ezek 36:26-27 [reads]

26 "Moreover, I will give you a new heart [Now, what does it mean to have a new heart? Here it is right here] and put a new [what?] spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. [One that's tender and responsive. Verse 27:]

27 "And I will put My Spirit within you [That's the promise, that's the promise that one receives when he enters in through the Seed, which is Christ Jesus, promised to Abraham, all right?] and cause you to walk in My statutes, NASB

Man, I tell you. Whew! I will cause you to walk in My statutes! What was the . . . was it the problem with the Law or was it the problem with the people? We learned that in Hebrew. Where was the problem? It was the people! Why? 'Cause there was nothing internally that enabled them and empowered them to do and live up to the Law. They wanted to but they couldn't because there was nothing within. So, He says I'm going to bring a New Covenant. I'm going to give you a new heart. That new heart is going to consist of the fact that My Spirit is going to come and live within you. And I will cause you to walk in My statutes.

If you find somebody who lives habitually and lawlessly before God, what does 1 John say about that individual? Does he know Christ? No way! No way! You may have joined the church thirty years ago but friend, if there isn't something of an act of a life of obedience in your experience right now, you have absolutely nothing to bank on that you know the Lord Jesus Christ. That doesn't mean that you don't fail. 1 John covers that very clearly. Chapter 2 of 1 John covers the act of sin. And how we still have that blood and the propitiation that Christ is for us. But chapter 3 says it's a state of sin, absolutely living lawlessly and in habitual sin, that's not a sin we're talking about here, but just sinful living. If you can live that way and not be convicted about it, and not be miserable over it, then my friend, from the Word of God, you evidently do not know the Lord Jesus Christ. Because the New Covenant says I will put My Spirit within you and I will cause you to walk in My statutes. And that's exactly what it means, all right? It says in verse 28:

Ezek 36:28 [reads]

28 "And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. NASB

Then many people say, "Well, that's for the Jew and that's only going to happen at that time, then where is the church?" Well, we've already studied that in covenant. And I'm not going to go back and review that for you. We have clearly seen how we've been grafted in to this promise. We're the mystery; we're the body of Christ and now is a different day, okay?

So, we see then, that the promise was the promise of the Spirit. How do we receive the promise of the Spirit? We receive Him through faith. We don't work for Him. You can't go to church enough for God to justify you and give you the mark of the New Covenant by putting His Spirit within you. You can't give enough to the church so that God will justify you and put His Spirit within you. You only receive it the way the Bible says and that's by faith, by faith. Totally trusting God as to what He said.

And what's the evidence of faith, by the way? What's the visible evidence that a person has faith? Right. Works or obedience, obedience obviously the result of the visible expression there. When I obey God there are works that proceed. That's the whole book of James. That's our next study! Okay. Verse 15. Watch this.

Gal 3:15 [reads]

15 Brethren, I speak in terms of human relations: [Now, what Paul is saying here is: "Okay, guys, let's get down to your level. Here we're going to talk about something you can understand," okay?] even

though it is only a man's covenant, [See, they understood covenant, very clearly. Let's talk about a man's covenant.] yet when it has been ratified, [Do you know what the word ratified means? You know, it's forever, I finally found out what it means. I've used it, preached it, it sounds great. It sounds like you've got a wonderful vocabulary! I finally looked it up. It means approved, that's all it means! Once it's been approved, okay? That means ratified, okay? or confirmed.] no one sets it aside or adds conditions to it. NASB

Now, what he's saying is: the Covenant of Law did not push out the Abrahamic Covenant. He's trying to, he's going to get into that because you see, the promise that God made to Abraham cannot be broken. The word covenant there, tells us everything we need to know. It's the word d-i-a-t-h-e-k-e, *diatheke*.

Now, a *diatheke* is like a testament or a last will, okay? I make a will when I go out of town, okay? with my wife if we're going a long ways, especially out of the country. I make sure that my will is up to date because if something happens to me then there are certain terms of that will which will provide certain benefits to my family. Is that not correct? So a will, then, a *diatheke*, is something, Hebrews tells us, is somebody has to die, as a matter of fact, in order for it to be enacted. Which we understand that from practical living. That's what he said: Let's just talk about human relationships here. A covenant man to man, okay? A *diatheke*. Now, you can't change the terms of that will.

Now, there's another word for covenant that basically is a marriage covenant. It's *s-u-n-t-h-e-k-e*. *Suntheke* or *soontheke*, however you want to say it. Now, that's different. That's totally different. My wife can strike for better wages! No. When she and I enter in to covenant together, we enter in on an equal basis. A *suntheke*. Actually that means that there are certain privileges we both have. But when you enter in to a *diatheke*, it's different. Somebody has had to die and the terms have been preset. And you can never change the terms of that covenant, you see. So, he's saying here then, that the promise then, he goes on and explains himself. He says in verse 16:

Gal 3:16 [reads]

16 Now the promises were spoken to Abraham and to his seed. [You can't just rip them out because the Law came in because that was a *diatheke*. That was a covenant. And once it's been ratified you can't ever change it. You can't push it aside. Now] He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. NASB

In other words, all the promises that were given to Abraham are found in whom? Jesus Christ. That's right. And you can't change that. Because the terms were preset. God's already made this covenant. Just because the Law came about does not change anything. It's still going to be found and fulfilled in the Lord Jesus Christ.

What is that verse, is it in Corinthians that says, All promises of God in Jesus are what? Yes and amen. And, they're only found in Him. They're not found in any other way. You can work yourself until you turn blue in the face, friend, but you'll never get them until you by faith trust the Lord Jesus Christ. Then you'll understand the promises that are still available that were given to Abraham. Now, verse 17:

Gal 3:17-18 [reads]

17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. [You see, the promise is still there. The promise is still here.]

18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise. NASB

You see, some people interpret that they've got to work in order to receive that benefit. But you don't get the inheritance by working, do you? The promise was given to those who by faith believe in the Lord Jesus Christ. That's his whole argument. Verse 19:

Gal 3:19-20 [reads]

19 Why the Law then? [That's a good question. Then why in the world did God throw in the Law? And he beautifully brings it out.] It was added because of transgressions, having been ordained through angels by the agency of a mediator, [Who was the mediator? Moses.] until the seed should come to whom the promise had been made. [Now watch this in verse 20. Oh! I like this!]

20 Now a mediator is not for one party only; [And so, it's for what? It's for two parties, right?] whereas God is only [what?] one. NASB

Who's the other party? In other words, the promise is still available. You can still come to the Seed. The Seed is Christ. Abrahamic Covenant is still alive, folks! But it's found embodied in the person of the Lord Jesus Christ. It is through Him all nations shall be blessed. Now, look at verse 21:

Gal 3:21-24 [reads]

21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

22 But the Scripture has shut up all men under sin, that the promise by [what?] faith in Jesus Christ might be given to those who believe. [And what's the promise? The Holy Spirit within our life. And verse 23:]

23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

24 Therefore the Law has become our tutor to lead us to Christ, [The One Who makes sure we get to exactly where we belong] that we may be justified by [our works. Is that what it says? Uh uh. By] faith. NASB

That's the only way we're ever justified. Righteousness never comes by fleshly effort. It is produced as an act out of an act of obedience to Him, in the power of His Spirit. He then, produces that righteousness in our life. It never comes by simply what I do out of my own fleshly effort, all right?

Gal 3:25-29 [reads]

25 But now that faith has come, we are no longer under a tutor.

26 For you are all sons of God [How? How are we sons of God?] through faith in Christ Jesus.

27 For all of you who were baptized into Christ [have done what?] have clothed [Boy, that has covenant written all over it, doesn't it? We have clothed ourselves with Christ.] yourselves with Christ.

28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all [what?] one in Christ Jesus. [In His what? In His body, which is called the what? Which is called the church. We saw last time. And verse 29:]

29 And if you belong to Christ, then you are Abraham's offspring, heirs according to promise. NASB

So you see, what Paul is trying to say here, is, "Look, somebody is trying to deceive you. They're trying to make you think that you have got to start working, now. Even though you entered in, you see, by grace. Now somehow, they're telling you that you've got to start working, in order to be justified from this point on and that's not right."

You know, I wish sometimes, we could have response back and forth in this thing because I would love, of course, you do this your first group. I've been set. But can you think of how many people have either been willfully ignorant of this, or perhaps just ignorant of it, and how they're trying to put people back under a bondage to works? Can you see how it's gotten into the church of the Twentieth Century?

My goodness! You know, people will come to me and say, "Wayne, you got to have this gift or whatever, in order to be spiritual." What is that? Is that legalistic or is it not? Sure it is! Anybody who tells me that I've got to do something on my own in order to have, look out! Because they bypassed the very basic of how we have entered in through the Seed and how we continue to maintain that walk with Him and that's by faith, totally by faith, just totally trusting Him which is expressed in obedience to Him. And the power of the Holy Spirit within me enables me to do every bit of that.

Now, if we could just do a run down. We know we started this whole course on looking at the book of Judges, remember? Everybody did what was right in their what? in their own eyes. And many of them called it good because they just knew what they did, God would count it righteousness. Did God count it righteousness? No way, folks. He called it evil.

I was sitting with a person, with a friend of mine, today. He said, "Wayne, I want to ask you a question. If you were pastoring a church, say, like you were trying to give, or someone was pastoring a church and you wanted to help them try to preach on something. What would you tell them to preach on? Would you tell them to preach against sin? Would you tell them to preach on, against abortion? Or would you tell them to preach against the issues that are facing us today or what would you do? You've just gone into a church and all these things we know are wrong. Well, what would you do? What would be the main ministry that you have?"

Do you know what I told him? And I really believe that this is right. This is opinion time. Plug nickel, you know, you can throw this out if you want to. But I really believe is to teach a person how to relate to God. How to know Him; and how to walk by faith. And friend, it'll take care of every social issue that we're dealing with 'cause brother, you'll get a hold of what His mind is; it'll take care of every evangelistic effort you ever wanted to make. Because if it's Christ and no longer you, buddy, you'll care about lost people. It'll take care of your missions; it'll take care of your giving. It'll cover the whole gamut. But if you start somehow compartmentalizing what you're trying to do, what you end up doing is putting people back under a program and you've taken them away from Christ Who is the Seed through which all the promises are found.

And I don't know if I'm getting across or not. Sometimes I feel like I open doors I never get to close or throw bases out that I can't cover. But folks, there is a lot of churches who are being misled. And they think this way: if I'll just do this, somehow God will bless it. Brother, righteousness does not come that way. Righteousness comes by

me relating to the Seed, who is Christ. And in my walk with Him through His Word, out of obedience empowered by His Spirit, then the results are righteous, whatever He produces in my life.

Well, I hope we're there because this is our last session. I'm going to ring that bell until it gets tired of ringing it. Don't let somebody put you under their plan. And don't let somebody put you back under the curse of the old plan. Because you've entered in through the Seed and now you're related to a Person. Learn to walk with Him; learn to talk with Him. What we've done, we've replaced Christ-anity with what we now call Christianity. That's the plague that's on America today, friend. If I just do this, God will bless it, right.

Okay, so we see a church then, that was being deceived. I want you to see . . . Let's go back, no, let's go to the second point. 'Cause we're not going to finish this if I don't. I always over-prepare then I get frustrated. I know somebody else that does that. Her name is Kay and her last name starts with "A."

Let's see, secondly, we want to see the frustration of an individual trying to live under the Law. Who's trying to live under the Law. The frustration, I won't write all that. The frustration of an individual who is trying to live under the Law. Here we have a church that was being misled. Here is an individual who's struggling to live under the Law.

And you know, I was sharing with my precious wife . . . My wife is my best friend that I've got on this earth. I want you to know that. And she understands where I'm coming from right now. But you know, she has the most difficult time understanding grace. Does anybody in here have a difficult time understanding grace? Would you raise your hand so my wife will not feel like she's by herself? Thank you. I thought, I said, "You know Diana, you can get under bondage over a stop light." I mean, it's amazing. It is amazing.

Her temperament is such that she is a perfectionist. And it has to be done a certain way. Man, listen. She can mess up and she'll try to get back under trying to do it herself. And you talk about one miserable individual as a result of not understanding that it's just simply by faith, just trusting God, obeying Him. That's when righteousness is worked out of us. Because with the Holy Spirit now, must produce that. That's why the promise was given to us; that's why it's a new and better covenant. We don't have to do it anymore, folks. We just cooperate. God does it through us. But we must know Him and know how to relate to Him on a covenant basis. All right.

Turn with me to Romans 7. Chapter 7 of Romans is dealing with the Law. You got to remember that.

And chapter 8, obviously, is grace. There is no condemnation now found in Christ. Chapter 6 is the death to the old man. And you know we died with him. And it all fits together to me to paint a beautiful picture. However is a very controversial passage. Let's just jump in right in verse 1. And see what happens, I want you to see an individual who is absolutely struggling to the Law. And he starts off and says:

Rom 7:1-2 [reads]

1 Or do you not know, brethren (for I am speaking to those who know the law), [Now, obviously, this is a Jewish audience, 'cause who else would know the Law?] that the law has jurisdiction over a person as long as he lives? [Romans, you know, kind of goes back and forth. It's from one group to another. But here to me, he's speaking to those who know the Law.]

2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. NASB

Now folks, this is not a teaching on marriage and divorce. It is not a teaching on that. And if you take these two verses and establish your thinking just based on these two verses, to me hermeneutically, you've messed up in Scripture 'cause there's too many other passages you've got to balance out. He's just trying to bring about a point here, okay? Look what he says in verse 3:

Rom 7:3 [reads]

3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. NASB

Now basically, what has he said? He's basically trying to draw a premise here that a contract is only binding as long as you're living, right? In other words, if I'm in a contract with Costell [someone in the audience] and I die, that sort of ends the contract, is that not correct? That's what he's saying. There's got to be a death before the contract, as he's bringing up here, is over. Now look in verse 4:

Rom 7:4 [reads]

4 Therefore, my brethren, you also were made to die to the Law . . .

Do you see anything different about that verse as to what he's just brought up in 1, 2, and 3? You know, I saw this woman. And I saw her married to a man. And I saw him dying so that she then, what? could be remarried. Now, he could have said, he said, he could have said you didn't die, but he could have said, God slew the old sin nature, or the old sin, the

original sin, He slew that on the cross. He paid it's debt, therefore, cancelled it out, now you can be remarried. He could have said He made the Old Law obsolete and therefore now you can be remarried. But he didn't go that route, did he?

He said, "You have died." And I don't know why it caught me. I notice things like that. "You have died." And I think what he's bringing out here, is not the Law's relationship to you but you're relationship to the Law. Where are you in this whole thing? We know where the Law is, it's been made obsolete. But wait a minute. What's my relationship to the Law? Look what he said:

Rom 7:4 [reads]

4 Therefore, my brethren, you also were made to die to the Law [how?] through the body of Christ, [That goes back to Romans 6 when we died with Him, remember? Okay?] that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. NASB

In other words, if you understand anything about these covenants, then you understand that when you, by faith and repentance, walking in the way of death, right? appropriating the death that Christ gave to you on the cross. In other words, when I walk in, I'm dead, friend. I died with Him in Romans chapter 6. There's supposed to be no more Wayne. That's what our baptism pictures, if you are those who immerse. Died, buried in the likeness of Christ, raised to walk in newness of life. And so I entered in this way of death. And because now Wayne is dead, I'm free, right? I'm at liberty to be what? To be married to another. I am no longer under the curse of the Law. That's what he's trying to say. You're free from the Law.

Well, there's a hymn nobody ever sings. It goes: "Free from the Law, oh happy occasion." We sing that periodically in our church just to remind people that we're no longer bound to the curse of the Law. We're no longer condemned by the Law because we have died. Now that we have died we're free to be married to another. We've entered in that Covenant of Grace. Okay.

Let's go on. This is just interesting right now. It's going to get real interesting in a minute. Verse 5:

Rom 7:5-8 [reads]

5 For while we were [what?] in the flesh, [Is that a believer or an unbeliever? Has to be a nonbeliever, is that not correct? Because in Romans 8 it says you're no longer in the flesh, you are now what? in the what? In the Spirit. So the only thing I can figure here, it's got to be a time when we're lost.] the sinful passions, [Where are the sinful passions found? The flesh, folks. There it is right there. If you want to know where it's all

happening, that's the buger right there, the flesh.] which were aroused by the Law, were at work in the members of our body [to do what?] to bear fruit for death. [Now, I'm going to explain this in a second. Let's go on to verse 8.]

6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet." [But watch this. Verse 8. Whoo! This is something! Now watch this.]

8 But sin, [And by the way, the definite article is used every time the word sin is mentioned. What does that refer to? THE sin. It has to go back to the original sin. It's tagged to every one of us that the Law condemns us for. It's not so much what we've done; it's what we are, you see, that's what we're dealing with here. Okay? Now watch:] taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. NASB

Here's the picture. Ol' Paul said, "Man, Listen." He said, "I didn't know there was anything called coveting." What is the Law, what is one of the purposes of the Law? To define sin, is that not correct? "But the Law came and told me that what I was doing was called coveting." He was already doing it. He just didn't know what it is. He said it's called coveting and we're not to covet. So ol' Paul said, "Well, okay, I just won't covet." What happened? Covet, covet, covet, covet, covet, covet, covet, covet.

You know, have you ever noticed how that works in your life? How this whole principle is worked out here? That the nature of the flesh is to be sinful. Who tagged it with that? It's Adam, right? We've got that ol' nature tagged to our flesh.

Now, that's what is dealt with at the cross. This is what we're set free from: its power. We were once slaves to that. This is a beautiful picture here of the new person we are now in Christ. But that old nature . . .

Now, watch this. You say, "Well, how can that work? How could the Law that only is defining sin, how can it end up causing a person to sin?" It's not the Law that causes a person to sin, this is the strength of sin, folks. It's the curiosity of the forbidden. Have you ever been told not to do something that was wrong? What did your old flesh want to do immediately? Do it!

I told my wife, I don't know how many times. She'll say, "Stephen, don't you do that!" And she'll da da

da da da. I say, "Be careful!" Because if he's anything like me and 1 Corinthians says, no man is tempted, and we're all alike. I know what he's fixing to do. He's going to have a curiosity for the forbidden.

Isn't it amazing the strength of sin? God put the Law, not to produce sin but sin was so strong once it found out what sin was, it was predetermined to go ahead and commit that sin of curiosity for the forbidden.

And this is a miserable picture here, of a lost person. A person who's in the flesh. A person, who not necessarily wants to do sin, but once sin is defined, he has that nature tagged to him by Adam that's a curiosity for the forbidden. And he wants to go do that. And before you know that he's not only exposed to it, he's not only committing it, but now he is under its power, okay? Let's go on to verse 9.

Rom 7:9-11 [reads]

9 And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died; [I didn't know it was sin. But what did the Law do? It exposed me as to what I am. Verse 10.]

10 and this commandment, which was to result in life, proved to result in death for me; [Because it exposed me as a sinner incapable of ever measuring up to that Law's standard. Okay? Look in verse 11.]

11 for [THE] sin, [Notice that definite article. You ought to write that in there.] taking opportunity through the commandment, deceived me, and through it killed me. NASB

It wasn't the Law that killed me. It was the sin that was there that the Law exposed that caused him to be condemned. And obviously, now under this curse, which would be death. Then he says:

Rom 7:12-13 [reads]

12 So then, the Law is holy, and the commandment is holy and righteous and good.

13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was [THE] sin, in order that it might be shown to be [THE] sin by effecting my death through that which is good, that through the commandment [THE] sin might become utterly sinful. NASB

Now, what are we saying up until now? He's exposing the fact that a man in his own flesh is absolutely sinful. It's already been exposed that way by the Law. Don't ever forget that. Anything that's of the flesh, in the flesh, or after the flesh is sinful. It's already been exposed by the Law, okay? That ought to clear it up for you. But look in verse 14. Here we go. Now pray!

Rom 7:14 [reads]

14 For we know that the Law is spiritual; but I am [it's not of flesh, I am fleshly, is the actual Greek word there. I am fleshly] of flesh, sold into bondage to sin. NASB

Now what in the world is he talking about here? Well, first of all, if you'll look at your tenses it clears up a lot of things. It's in the perfect tense, which means what? Action in the past, bearing a present result.

Now, when would action in the past be? When could he have possibly been sold in the bodies of sin? When Adam fell, is that not correct? We were all sold at that moment, buddy. When Adam fell we were all sold into the bodies of sin. By one man sin came and then death by sin, by Adam, okay? Now, look at verse 15.

Rom 7:15 [reads]

15 For that which I am doing, [Now, this is the typical thing I'm going to try to explain to you.] I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. NASB

Oh boy! Now, who is Paul talking, when is he talking about? He's already seen, he's talking about a time when he is in the flesh, is that correct? When he was in the flesh he was condemned by the what? By the Law! Okay? Now, as a result of being, the flesh being condemned by the Law, when he gets into verse 15, is he talking about right now as a new believer in Christ? Is that what he's talking about? Some people say he is. And see, the conflict that what he's talking about in Romans 7, is a conflict between two natures.

I'm not going to throw rocks at you, but remember the context is about the what? [He writes "Law" on the board.] And our relationship to it, is that not correct? That's already been established in Romans 7. So, could he not be doing this, I really believe what he's doing is this. I believe he's giving a personal, practical illustration, back before he ever came to know the power and saving grace of the Lord Jesus Christ. Of how, he, as a Jew, as a zealous Jew, and Philipians says, blameless according to the Law, tried his best to live righteously, even though the very thing he was trying to live up to was condemning everything he was doing in the flesh.

Now, let's go on through and then I'll give you the balance of it. Verse 16:

Rom 7:16-17 [reads]

16 But if I do the very thing I do not wish to do, [The present tense here, is what fools everybody. Could he be putting himself back as if he were in

the present tense, I don't know. I think he is.] I agree with the Law, confessing that it is good.

17 So now, no longer am I the one doing it, but [THE sin. And this is the thing that will help you understand that verse. If THE] sin which indwells me. NASB

And what is THE sin tagged to? It's the flesh, isn't it? It's that old fleshly bondage that I'm into. It's causing, in my mind I really want to do differently but something is enslaving me. I'm in bondage to my flesh. I can't seem to do the things that are good.

Do you know anybody lost trying to do that? Trying to become saved; trying his best to become the Christian so that God can justify him?

I asked a man one day, I say, "Are you going to heaven one day when you die?" He said, "Oh, I hope so." You hope so? You don't know so? You haven't entered in through Christ Who became righteousness for you and now He's been living within you? You've not been living by faith, trusting the fact that He that saved you, has secured you, you see? Boy, if you're in that old covenant, it's caused a lot of problems. Go on to verse 17.

Rom 7:17-23 [reads]

17 So now, no longer am I the one doing it, but sin which indwells me. [That is where? In my flesh, which is where all the sinful passions are, we saw earlier.]

18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.

19 For the good that I wish, I do not do; but I practice [as a habit] the very evil that I do not wish. [Does that sound like a believer?]

20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but [THE] sin which dwells in me. [I'm still in bondage to an old sinful flesh.]

21 I find then the principle that evil is present in me, the one who wishes to do good.

22 For I joyfully concur with the law of God in the inner man,

23 but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members. NASB

And verse 24, to me, summarizes that individual who's trying to live in the flesh to obey the Law. Look what he says in verse 24.

Rom 7:24 [reads]

24 Wretched man that I am! Who will set me free from the body of this death? NASB

Isn't Romans 6 talking about being set free from the body of that death? And to me, it makes more sense. But now listen, rather than start an argument, rather than trying to just being controversial, for the sake of being controversial, law is law whether you're saved or you're lost. And friend, if you'll just look at verse 14 through 24, as the wretched condition a man gets himself into by trying to do fleshly works and obeying the Law at the same time, to me, it's the same whether you're lost or you're saved. And the only difference is, a saved man can repent and go on and live righteously. A lost man is absolutely bound to live that way the rest of his life.

So let's push the controversy aside. The key here is a person who's seeking to live righteously in his own power, folks. Flesh is anything that we are without God's help. That's exactly what flesh is. And the moment I try to start doing that I immediately discover I can't do it. And the wretched, wretched feeling begins to enter on me. That's the way a lost man is. We're to be saved from that. We've entered the New. We don't strive to be righteous. We simply obey and trust by faith and that is accounted as righteousness. It's what God is initiating in our life. It's our response to Him and the result is righteous.

Folks, you know sometimes I just want to say it in a better way, but the words won't get there. I honestly believe that this is not taught, I believe this is caught. Until God opens your heart to sin, I guarantee it's just going to be a mystery. I can't, I can't explain it any other way.

For years I struggled. I pastored a church once, and I was trying to be the Holy Spirit in that church, looking for a vacancy in the trinity. And I put my application in and thought I had made it. And for two and a half years, I mean, I was in a place that made Peyton Place, and folks, to some of you who don't remember Peyton Place, some of you do, it made it look like a fairy tale story. I mean, like a children's hour story. This place was unreal.

And when I went in there, I thought that I had to be the Holy Spirit to convict these people. Buddy, I tried in my own efforts to do what I knew was righteous. And I want to tell you something, it like to have killed me. Because I found myself, the more I preached the Law, the more I realized I myself could not live up to it in my own power. Isn't that incredible? Because all of a sudden the thing started to point back at me. Then you're in a real dilemma. I wasn't preaching Christ. I was preaching the Law.

And a man by the name of Roy Hession, that I love dearly . . . Whatever you think of Roy doesn't bother me a bit. I know what I think about Roy, for what he did to help me to understand the message of grace

and the power of the blood. And he came to my church years ago and stayed in my home for one week. And man, when he would get up to preach, I would sit and I would just weep. He didn't get up in the pulpit and get on everybody. He just got up in the pulpit and preached the fact that we're free from the Law. Oh! Happy condition! And that we've entered in to a covenant of grace, and the power the blood has to separate us from the condemnation of the Law, and the freedom that grace gives to us to walk in newness of life, and the fullness and the power of the Spirit. And it just wiped me out and, obviously, changed the whole course of my life in that time when I started seeing what the Word said, that I'm free.

Folks, listen. I don't get up on Monday morning and strive to be a great pastor. I'm glad. I'd never make it. I just get up on Monday morning and say, "Lord, I thank You that it is very well established that the Law has said my flesh is always going to be condemned, as far as its efforts, is going to be unrighteous. Thank You for saving me from its power. Thank You for me for setting me free. Thank You for putting Your Spirit within me and giving me the nature and making me a partaker of the nature of Christ. Now Lord, today, as bad as I feel right now, and I agree with You Lord, there's still sickness on this earth and my body's getting old. But, Lord, listen. I just want You to know, my heart is to obey You today. I just want to love You today. Lord, You just tell me what to do and in Your grace and in Your power I'll seek to do that."

And that's all I've been trying to do. I'm serious. People call me and say, "Wayne, how in the world is your church growing like it is? How in the world do you get all those people in there?"

I haven't the slightest idea. I'm serious. All I know is what I was told to do today.

People said, "Well, you just went through a building committee, a building program. Oh, I'll bet that just worked you to death."

I remembered about ten meetings over four years. I forgot the rest of them. Really a lot of striving involved in this thing.

"But Wayne, that's just, that's just irresponsibility!"
Yeah.

For those of you that love the Law, help yourself. You can have all that irresponsibility you want and all that whatever it is you're calling it you want. And when you are liberated is when you simply know you don't have to worry about that Old Law anymore, friend. You don't, anything you try to do in your flesh apart from your relationship and walk

with Jesus is unrighteous and it's been established in Romans 7.

You're going to feel like a wretched man and you're going to live like a wretched man. If you're lost friend, you're not going to get out from under until you come to Christ. If you're saved then all you have to do is repent and come back and to begin to walk in the power of the Spirit again. That's the key. Learning to let Jesus be your righteousness is to me the key of understanding the New Covenant.

Boy, have I ever wasted a lot of time trying to say that. Boy, have I blown this whole thing. Okay, well, look in chapter 8, verse 1. Here it is.

Rom 8:1 [reads]

1 There is therefore now [This is why I believe why Paul was pointing back when he was a Jew, a zealous Jew. He says, now when. Oh, I forgot to read verse 25, folks.

Rom 7:25-8:4 [reads]

25 Thanks be to God through Jesus Christ our Lord! So then, [He says, "Who will deliver me from the body of sin?"] on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh [always serves the what?] the law of sin. You see the difference here now? look at verse 1 of chapter 8.]

8:1 There is therefore now no condemnation for those who are in [the flesh? Is that what it says?] Christ Jesus. [When you've entered in, are you any longer in the flesh? Uh uh. You're in Him.]

2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, [That's before and after, folks. Thank God for the blood that keeps us free from it. Verse 4:]

4 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. NASB

Man oh man, I've got so much more to do. Like I said, I always over prepare. Let me do one more thing. I'll go as far as I can and then I'll say timeout. And I'll let you get the rest. All right. The final thing is, okay.

If we are not under the Law anymore, if we're not being misled and we're under grace, then let's enjoy the promises found in Christ of the New Covenant, the promises of the New Covenant. Let's enjoy those. Let's just look and make sure that we know what they are. The Promises of the New Covenant found and manifested in Christ, all right?

Look to Jeremiah chapter 31. Good gracious. I've been waiting to get to this the whole course and now it's time to leave, finally get there. Jeremiah 31, verse 33.

Remember, we're engrafted in to these promises. And they're found and realized through one Person, that is Whom? Through Jesus.

One of the reasons Israel has not yet understood is because they still have that veil and that veil keeps them from understanding 'cause they're still looking to Moses. You don't look to Moses, you look to Jesus. The veil comes off, you understand He gives revelation. All right. Jeremiah 31, verse 33. He says:

Jer 31:33 [reads]

33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law [where?] within them, [It's not as much as He did away with it, but He completed it. He fulfilled it.] and on their [what?] heart I will write it; [It means that the very desire of God, the very character of God, is written within my heart. The motivation to do it. Not only does He give me the power to do it, but now He gives me the motivation to do it. It comes out of a heart-relation with Him.] and I will be their God, and they shall be My people. NASB

Jer 31:34 [reqds]

34 "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," [Back in their day they knew only one person that could teach them about God, now they can know Him personally through the Holy Spirit that God gave.] declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." NASB

And that sin is that sin of Adam, tagged to every man, that has been washed away. Don't mistake the fact that we're still accountable in the Christian walk. Don't use that as a blanket thing to say. I can see it and not have to bear its consequence. You understand that don't you? When He talks about how "I'll remember their sin no more," that's that nature that's tagged to all of us that's been washed away, folks. It's what we've been set free from.

And in verse, let's look over in Jeremiah 32. Boy, am I really abbreviating this thing. Jeremiah 32, verse 39. Verse 39 says:

Jer 32:39-41 [reads]

39 and I will give them [How many hearts?] one heart and one way, that they may fear Me always, for their own good, and for the good of their children after them.

40 "And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. [And this is what God says He'll do for us now.]

41 "And I will rejoice over them to do them good, and I will faithfully plant them in this land with all My heart and with all My soul. NASB

And let's look at some of the fulfillment of that. Look in 2 Corinthians chapter 3. 2 Corinthians chapter 3. We'll close with this. 2 Corinthians chapter 3. And we'll just read the chapter there, just verse by verse, just commenting on it. And it just draws its own picture. Now, watch how all this seems to be culminating right here what he's saying. He says:

2 Cor 3:1-18 [reads]

1 Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? [Now, he's addressing the context. But verse 2 says:]

2 You are our letter, written in our hearts, known and read by all men; [Now look at verse 3:]

3 being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts. [That is exactly what he was talking about back in Jeremiah. I will write the Law on your hearts, you see, and not on stone. Verse 4:]

4 And such confidence we have through Christ toward God. [We're not afraid of God, the Father, anymore. We can approach Him through Christ.]

5 Not that we are adequate in ourselves to consider anything as coming from ourselves, [Do you see it?] but our adequacy is [what?] from God, [Whoo!! Well, that's it! Man, I just love Scripture! Boy, it's great when you just read the book. It's right there! Verse 6:]

6 who also made us adequate as servants [of the what?] of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.

7 But if the ministry of death, in letters engraved on stones, [Now, watch this very carefully] came with glory, [Why would it come with glory? Because God spoke it, that's why!] so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, [Remember he had a veil. But look at what it says] fading as it was, [Why was that glory fading? Because the Law, was it everlasting? No. It was already beginning to diminish. It was never meant to continue that way. But verse 8:]

8 how shall the ministry of the Spirit fail to be even more with glory? [Whew! In the Spirit, glory just gets brighter and brighter and brighter. The glory on Moses' face with the Law, faded, and faded, and faded. Do you see the difference? Verse 9:]

9 For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. [By the way, the word glory means to recognize, to bring recognition. Verse 10:]

10 For indeed what had glory, in this case has no glory on account of the glory that surpasses it. [I know this is inspired by the Holy Spirit of God, but some of these translators put their this thing a little wordy. It's much smoother in the Greek. God said it in a whole lot less wordy way. Verse 11:]

11 For if that which fades away was with glory, much more that which remains is in glory.

12 Having therefore such a hope, we use great boldness in our speech,

13 and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away.

14 But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. [You see, only in Christ is that veil removed. And that's when the glory begins to brighten. Because it's a new day, a New Covenant. Verse 15:]

15 But to this day whenever Moses is read, a veil lies over their heart;

16 but whenever a man turns to the Lord, the veil is taken away. [Oh! If we could get this across!]

17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is [what?] liberty.

18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. NASB

Whew! Man, it took me forever to read that but do you have to comment? You see the difference of being in the New? Man, in the Old you try your best to be like God and oh, every effort you make is condemned. But in the Spirit as you obey from faith to faith, you're changed glory to glory in His image. What a precious New Covenant He's put us within.

And folks, I just want to make sure, as we close, that you've come out of the Old and you've entered in to the New. Some of you may still be trying to live in both. Boy, are you ever messed up. And you're miserable on top of that. Why don't you turn loose of the Old? Quit striving and just start trusting and let God take care of the rest of it. That's the promise of being in the New Covenant. Let's pray together.

Well, Father, we thank You so much for this precious time. And thank You Father, for the wonderful New Covenant. Thank You Lord, for giving us Your Spirit. Thank You Father, that we don't have to try in our own flesh to do anything because it's already been condemned, the fact is established. Father, thank You, that we can just start trusting.

And Lord, thank You for the pressure situations of life that simply squeeze out of us what You put in us. And Lord we love You and we praise You. Thank You for Your chastisement that Lord, always, if we'll just simply yield to it it'll cause us to yield to the peaceful fruit of righteousness. Lord, we love You. Thank You that we're in boot camp for eternity. We praise You. In Jesus' Name, amen.