

**Sin in the FLESH
in the light of the RIGHTEOUSNESS of God**

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Greetings! It is a great blessing for me to be with you and to bring you the Gospel of God's grace. We are preaching through Romans verse by verse and I am excited to bring you a message today that I trust will help you to understand what righteousness truly is.

We are in Romans chapter 3 and we are going to preach from verse 9 up to verse 31. We are going to explain what it means when the Bible says, "Now the righteousness of God is revealed without the works of the Law." We are going to define righteousness as a term prior to the existence of the Law, what it would be in God's relationship with Adam or as what righteousness would have been defined as in the Godhead before the world was created. That would be the true definition of righteousness and will help us to understand what Paul is saying in Romans. Let us pray before we start and go into the Word.

Father, I want to thank You so much for Your grace and Your mercy, I want to thank You for Your kindness. I want to thank You that You empower me to preach Your Gospel boldly today. In Jesus' mighty name. Amen

Before I get into the Word, I want to welcome you. The purpose of this web church is to create a place where people can meet one another, where people that are like-minded and don't have a grace-based church where they can fellowship. It also serves as a place where people can receive teaching as pertaining to the Gospel of Jesus Christ.

My ministry is focused on teaching and I want people to understand the passion in my heart, for people to understand what Paul was saying when he was writing... to understand what the writers of the books of the Bible had in mind when they were writing and what God's Spirit is bringing to all of us through the writings of the Bible. And we all know that the writings of the Bible is all found in what God wanted to say to man from the beginning... which was that He was giving us the promise of eternal life. Glory to God! I trust that you will enjoy the message I have today. Prepare yourself to have an in-depth teaching. The Sunday services is geared towards in-depth teaching. Glory to God!

In today's message, I'm going to answer four questions. I've put these four questions on my facebook page earlier this week. The questions are these:

1. What is the righteousness of God?
2. How do we define righteousness before the giving of the law. How do we measure it?
3. Why would faith be counted for the imputation of righteousness? Why is faith needed for the imputation of righteousness. We want to understand the logic behind it.
4. What is unrighteousness before the law and why?

As an introduction, I want you to know that the Bible is a very old book. It is very old writings. It would just be a frivolous exercise to try and read the Bible inside our culture today. Although the message of the Bible is for all cultures and for all groups of people, it would be absolute foolishness to go and read the Bible, from our perspective or inside our logic, thinking that Paul had the American mindset in mind when he was writing his letter to the Romans... Thinking that the writer of Genesis had the South African System where we have eleven nations, eleven different languages. We've got the apartheid system and all of that mixed in with all kinds of ideologies... Thinking that he had that in mind when he was writing to the people of his time. When he wrote, he didn't know about us. When he didn't know that the world will be what it is today. He didn't have any of that in mind. We need to understand that.

I mean, if we just go and look at Shakespeare who was born in 1556 and died in 1614, that is just a few hundred years ago. He wrote at least 38 plays and if we go and look at that and how people analyze that and teach that in schools and universities, and how they still, today, look at what Shakespeare wrote and find it impossible to understand without going into the realities of Shakespeare in his time. How much more for a document that was written 2,000 years ago or 4,000 years ago. Think of that. That makes Shakespeare new and yet we find it difficult to understand what Shakespeare was saying outside of adopting or going into that culture and leaving our culture behind. It would simply be impossible.

Imagine the people that were under the Mesopotamian, Babylonian, kind of an influence for thousands of years from about 4,000 before Christ until about 300 before Christ in the time of the Hellenization with Alexander the Great. When he came and where the world was basically made Greek and then taken over by Rome where there was a mixture of different cultures placed into one big bowl. With that mindset there, if we today want to use our mindset to understand that, I want to tell you that it is going to be very difficult and bordering to impossibility. We have to adapt and see what those people have seen. You know, culture is not described in our writings. We don't talk about our culture when we write. We write inside our culture. We can try to analyze and say that our culture is this and our culture is that, which would even be a very difficult thing to do. For us to see our own culture is as difficult as what it is for a goldfish to define water. He lives in the water. It's actions are in the water and when we, who are outside of the water, behold the actions of the goldfish, we can say that this goldfish is swimming in water. This goldfish must be thinking this or thinking that.

In the very same way for us to try and understand what Paul was writing in Romans, what the writers of Genesis and Exodus and so forth was writing and thinking, from within our sphere, is just ludicrous. We have to go back and see what they were thinking, what was normal to them. When Paul was writing and he would use the word, righteousness, it might have had a completely different meaning than what we would have today. The word righteousness, to Adam, might have meant something completely different from what it would have meant to Moses and what it would have meant to Paul and what it would have meant to God prior to the creation of the world.

Now you might say, “Bertie, that makes it very difficult to understand the Gospel!” Now let me put it this way: We don’t need to understand other cultures in order to understand the Gospel. But, if you want to understand Romans, you need to understand the culture. Let me say it again. You don’t need to understand history and cultures or none of those things. You don’t need to understand context, none of that, in order to understand the Gospel because the Gospel is simply this: God has promised you eternal life. He raised the man from the dead who is now ruling and He will give it to you freely. Just believe Him and as you believe this, you find that He starts to bring life to you. That is all that there is to it! There’s nothing more. That is the depths of the Gospel, but to find that simple message in the writing of Genesis, to find that simple message in the creation story, to find that simple message in Adam’s story, to find that simple story in the exodus of the Israelites, to find that simple story in Isaiah and in Jeremiah, and in Ezekiel, you have to look at their realities to see that story.

And if we are scholars of the scriptures and we want to study the Bible, we have to come to the place where we realize that these people that wrote these things in the Old Testament and in the New Testament, that they wrote from certain understandings which might not be our understanding. And under the concept of righteousness for a liberal in America or in Europe is completely different than the concept of righteousness for a Muslim in Saudi Arabia. Just in our world, if we write the word, righteousness, today, and read it and let’s say that four thousand years from now, those people would have to consider our culture and what we are in and leave what they are in to understand what we have meant so that it can be applicable to them.

I just had to say that and I want you to know that it is not needed to understand all these things to know the Gospel. I don’t want to make it complicated. It’s very easy! The Gospel is that there was a man, Jesus, that God promised eternal life. He brought forth a man that conquered death and He will now bring forth eternal life for whosoever believes on Him. That is it! That is how simple it is and we are not saved by our works but we are saved by God keeping His promise. With that in mind, let us go to Romans 3.

I am going to go through a little bit of the history here.

Romans 3:9 What then? are we better than they? No, in no way: for we have before proven both Jews and Gentiles, that they are all under sin;

What is Paul saying here? This is what he wants to do. We need to understand the culture Paul was in. Paul was in a culture where human flesh meant a lot. It would be the same as what it would be in a very staunch Jewish background today where everything is about the flesh. Everything is about the human body where there would be the flesh of the Gentiles and the flesh of the Jews. That is the culture from where Paul is writing. That is logic to him and to everybody in that time from the perspective of the Jews. And that was preached to the Gentiles and then the Gentiles were also then very fleshly minded. Fleshly minded means, of what group of people you are... are you a Jew or are you a Gentile?

We need to understand this: The Jews thought that they would inherit the kingdom because of their Jewish flesh. They thought that the kingdom belongs to the Israelites. That is very important. If you don't understand that, you cannot read Romans. You will not understand what Paul was saying. You will read Romans and not know what he is saying although you might know the Gospel. The Gospel is that God gave His Son, He died, that He rose again and through Him you have eternal life by simply believing upon Him having the hope of the Resurrection. If you believe that, you are fine but, knowing that is good unto salvation but that is not good into knowing what Paul was writing. You need to understand the history here.

Paul was trying to correct people that were thinking that the kingdom of God belongs to flesh, to a certain group, that in their flesh were Israelites to whom God gave the Law. He tries to break down flesh in his writing. He starts in chapter one and basically says that whosoever believes shall be saved and whosoever believes will basically inherit the kingdom of God. That is what he is saying. Then in verse 18 he goes and he defines that all kinds of flesh, be in Jewish flesh or Gentile flesh, are sold under sin. What he does from verse 18 onwards is he uses Adam and Eve and he basically explains that God has come and shown the truth to certain people. But these people became wise in their own eyes and in unrighteousness, or in doing the wrong thing, they suppress the truth in their unrighteousness. Then, from their flesh, sins started to manifest, showing them that from Adam all people have sin in the flesh.

From Adam onwards, we find that there is nobody righteous in their flesh. Then he goes into chapter 2 and even explains to the Jewish people that they shouldn't think that they are exempt from these groups of people because they have the Law and judge others as sinners. They, in themselves, cannot keep the Law and dishonors God as the other Gentiles do. It is the same fruit of death, that is in all groups of people, is also found inside the Jewish people. That means that their flesh is as unrighteous to salvation as what the flesh of all groups of people are.

Then he comes in verse 9 and says, "Are we then better than they? No way! We have concluded that all people are under the power of sin.

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

He is saying that all people are under the bondage of sin and death. All people are sold out under sin meaning that they are slaves of sin. They cannot, by their own power, attain eternal life. That is what he is saying. And then he connects that with righteousness. He says that they are all unrighteous.

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

:11 There is not one that understands, there is not one that seeks after God.

:12 They have all gone out of the way, they have all become unprofitable* (That means that their doctrine and what they teach and what they try to do is not good unto eternal life); ***there is none that do good, no, not one.**

:13 Their throat is an open grave (That means that their doctrine that they teach just speaks of death and cannot bring life.); **with their tongues they have used deceit** (Paul is not referring back to Adam and Eve, where the devil has come and deceived them. How did he deceive them? He told them, "Listen, you can have eternal life by your own power, by standing in the solitude of yourself. God is lying! You will not surely die! There is no reason for death in your flesh. Your flesh is okay. You can have eternal life from your flesh!" That is what the devil was doing here. He was deceiving Adam and Eve! He says, "They use deceit." Verse 7 says, "Sin in the flesh has also now deceived him", we will look at that later; **the poison of snakes is under their lips:**

Why is Paul using that language? He is referring to Adam and Eve. He is referring back to the message that says what happened to Adam and Eve and what was true about them is true about all people. And that there is no one righteous in his own flesh. No one can stand by the power of himself. No one, by his own good works, can produce eternal life... not a Jew and not a Gentile. There is no person. They are all in the same boat as what Adam was. They are all at a place where, as Adam, had to believe upon God and trust God so that God can give him eternal life. In the very same way that we, today, have to trust and rely upon God... be you a Jew or a Gentile. You have to rely upon God for salvation and nothing else.

:19 Now we know that whatsoever the law says to them who are under the law: that every mouth (every teaching) **may be stopped, and the world may become guilty** (under the judgement of God, lacking in life therefore including all) **before God.**

:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the (experiential) **knowledge of sin** (not being righteous unto life or worthy of eternal life).

Let me explain what he is saying here. This is my conclusion. I didn't read it in a book but as I read the Scripture, this is what I see: What Paul is addressing here is that the Jews thought that because of their flesh, they are exempt from the wrath of God that was, according to them, described for those people that are non-Jews.

But then the Law was given to the Jewish people. The purpose of the Law for the Jewish people was that the Jews could also see that in their flesh dwells nothing good. That was the purpose. The Law was not given that the Gentiles might see that they have sin in the flesh. The Law was given to the Jews.

What was the purpose of the Law? The purpose of the Law was that the Jews might see that their flesh is sinful. Why? Because they didn't think that their flesh was sinful. They thought that their flesh is righteous unto eternal life. They thought that because they were Jews in the flesh, that gave them the right to inherit the kingdom. We even find that question in Acts, after the resurrection, at the time of the outpouring of the Holy Spirit. It is recorded in Acts that about that time they asked, "When will You restore the kingdom back to Israel?" They were thinking that they are righteous to inherit the kingdom and eternal life because of their Jewish flesh.

Then, since they put their trust in their Jewish flesh, God gave them the Law so that they could see that, “We cannot keep the Law. Oh, my goodness! We never knew we were sinful in our flesh. But now that we are trying to keep the Law, we find that the sin that we have in the flesh, which God knew about, which we didn’t know about, the unrighteousness in our flesh which we thought we were righteous, is now manifesting through the Law showing that we are as much sinners as the Gentiles.” Now I have not heard people teach it like that but I want you to consider that. The Law was given to the Jews so that the Jews, who think they are righteousness in their flesh, can see that their flesh only has sin hidden in it or unrighteousness hidden in it or that their flesh is not sharing in what they need to share in, in order to inherit the kingdom of God.

Then it goes on...

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Now he is getting into the teaching that I have for you today where I am going to start to answer the questions. I am sure I am going to preach an hour maybe more. There’s a lot that I want to cover and I want you to see how Paul defines righteousness.

When we look at what he was expressing in chapter 1 from verse 18 to chapter 3 and verse 20, what he is basically saying is that man in his flesh could not attain to eternal life. In the beginning when man became wise in his own eyes, did not believe that he was just a natural man. (We’re going to prove that from the Scripture.) but they became wise in their own eyes and they thought that from themselves they are wise unto to life, they found that they were not. They found that in their flesh was nothing good to eternal life. And that is defined as unrighteous by verse 20 when the Bible says, “Now the righteousness of God, or the condition where God is where He can produce eternal life in us, is now made manifest without the Law, showing, saying, that God does not need our flesh to produce eternal life. He from himself is in the condition which can bring forth life in us free from our works. That is what he was saying.

Righteousness... that’s what I want to explain today. I have two props, a cup and a pair of scissors. I want to define righteousness by using these. My question to you would be, “Is this cup righteous?” Now you would say, “What are you asking?”

Righteous in my notes is defined as, according to Thayer Definition: in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God.

He who is in the state as he ought to be... Now, if I asked, “Is this cup in the state that it ought to be?” Obviously, we can say, “Yes, as pertaining to this being a coffee mug, keeping hot water and coffee or tea or whatever you want to put in it.” It can hold water. It is waterproof. It can keep water in it. It has been made for that. It is righteous for that but it is not very righteous when it comes to or in the condition that it should be when it comes to cutting paper.

I mean if I take this pair of scissors and cut my notes, it does a perfect job. But, if I want to take some water and I want the scissors to keep water and I pour water on it, it is not in the condition that it should be or that it is supposed to be to keep water. It is righteous or as it's supposed to be in cutting paper and not to keeping water.

It is the same way with this cup. This cup cannot cut paper. I can try. I will ruin the paper. I will not cut it because it has not been designed for that. In the same way, Paul comes and he uses human flesh (Romans 1:18 all the way through Romans 3:20 and he is saying that human flesh is not righteous to eternal life. It doesn't have the ability in itself to produce it. If you should think, like Adam thought, that flesh is righteous to produce it, what happens? The Law gets added to you so that you can experience your sin.

The literal definition of sin is combined out of two words. One word is not and the second word is to have what is allotted to you or be a partaker of. It means not to partake of. So human flesh does not partake of the ability to produce eternal life. Human flesh is natural. It is of the earth. It is earthy and if we define human flesh from the perspective of the ability to produce eternal life, we will find that as a scissor is not sinful, it is not bad. It has been made for a certain purpose but if I want to define or judge scissors by its ability to keep water, I am going to find that it is not partaking in the ability to keep water.

Therefore, according to the judgment of, "Are you righteous, or as you ought to be, to keep water, we are going to find that it is unrighteous. And if we want to do it, if we want it to keep water, if I take some water and pour it on it, I am going to find that it is not keeping water. It is missing the mark. It is missing the mark completely. It is not doing it. It is wasting water. It's not keeping the water. It is what I would then call weak in keeping water. We can also define that as sin in the flesh: The inability of the scissors to keep water. In the same way we can liken the human body's inability, not created by God, to produce eternal life but to be the recipient of the life that God produces so that it can be a sharer in the glory of God or be the carrier of the very life of God. So that that being, then, can feel what it feels like to have the fullness of God's life. It is necessary that he had to be a being that cannot produce it by himself but can receive it. That is what it is.

So, if man was made for the purpose of receiving eternal life and not producing eternal life, we can say that man is holy just the way he is. He is good.

He is good for **receiving** eternal life but he's very bad for **producing** eternal life. So is man good? It depends on the question. It's like, I am righteous, I am good, in my wife's eyes. I'm a good man. But all men know that the moment your wife asks you, "Do I look fat?", that moment you became a sinner. In that moment you have already lost. You are unrighteous. You are not qualified to answer that question. You have not been designed to answer that question. It's not within your ability to answer that question. We will know that. Many are laughing when they hear that because it is humorous. We have not been designed for that. As men, we have been designed to love our wives, provide for them financially, to care for them, to speak words of affirmation over them, to share the Gospel love with them, to be their husband. That is what we are.

In the very same way they have been designed and it is natural for them to be one with us, to be a help for us, to assist us, in sharing their life with us and we sharing our life with them, to be one and be a type and a sharer of what is true between Christ and us. I want to define righteousness now.

The unrighteousness of man was revealed when man tried, by his flesh, to attain eternal life. Unrighteousness that was inside man was not a bad thing. It only becomes bad when we want to have life by our own works. The reason why I teach this and the reason why I share this with you is two-fold.

Number 1: I believe it is Paul's logic where he wrote Romans. If you are going through Romans, you need to understand that.

Number 2: I put an emphasis on that so that we can start to accept who and what we are and stop to walk in guilt and condemnation because we find mortality, or weakness in our flesh, or an inability to do good by our own power. Many of us think of ourselves as bad. We hate our bodies. We hate our flesh. We hate the fact that we are mortals. We detest that because we want to do. We want to produce good. Listen: You were designed by God not to be able to produce good by your own power. And God told Adam that from the beginning.

I've got people asking me questions about this so you would say, "Did God make Adam a sinner?" No, God did not make man a sinner. God made man a natural being that can only attain eternal life by God granting it to him for free. God made man a being that does not have the ability to produce eternal life by himself. That's how He made man and that is good. But, if that being says, "I want to stand before God by my own power and I will be a god by my own power." Then that very same good being would be defined as unrighteous by design. We need to see that because Paul has that mindset in Romans because he is trying to prove, from Adam's flesh, all the way through to Jew and Gentile that flesh, by itself, is not righteous to eternal life and now the righteousness of God is revealed from faith to faith. That means that the condition as you ought to be to produce eternal life is now revealed from God, through the man, Jesus, and He produces the eternal life.

And now, when His righteousness is imputed to us, is when we believe upon Him for eternal life. When we believe upon Him for eternal life, then His ability to produce life in us becomes our ability because we are relying upon Him. What is actually said is that His ability to produce life is now used as the power whereby we will have life.

That is the imputation of righteousness. That means that God is as He ought to be and I trust Him to be as He ought to be in me according to the original design which was that He gives us eternal life as a free gift and now He starts to produce that. That is the imputation of righteousness where in His condition, where He can produce eternal life is now applied to my life by me not using my flesh to produce it but trusting in Him. I hope you can see this. This is really very simple.

It's very simple: God made a promise to mortal man. But you might say, "But was man mortal before the Fall?" We are going to look at that now from Scripture and I think that Scripture is final authority to me. Was man mortal? Did man have the ability to die before he fell... before he ate of the wrong tree? We will look at Scripture but let's first look at the promise. God promised man, "You can have eternal life by Me!" He gave him access to the Tree of Life that he could go and eat of that tree. This man was not in the condition, He was not righteous to eternal life, by his own works. He was not made to produce that. His flesh had a weakness. He could not produce that by himself. It is impossible. God promised him.

What would be the right thing to do? If man was as he ought to be in the presence of this promise, what would that look like? It is very simple... just believe God! Then this faith would be accounted to him as the condition where you ought to be to have eternal life manifest in you. That is why righteousness for us is by faith. The condition God has to be in, in order to produce eternal life, meaning the righteousness of God to produce eternal life, that condition is to be an eternal immortal being without beginning, without end... which God is. So, He is righteous to produce eternal life. We have a beginning. We cannot produce eternal life by ourselves. We are not righteous unto eternal life but how will we attain unto righteousness that we can have eternal life? We trust the one that has promised us! Then as we believe Him, then our faith is accounted to us for righteousness because we are now making use of His ability to produce eternal life in us. And now our faith is accounted to us, for that is how you ought to be in relation to the one who's righteous that can produce eternal life. Just believe! That was true from the beginning!

It is then manifested as true in Abraham and is manifested as true today as we believe upon the Lord, knowing that we in our flesh dwells nothing good as pertaining to producing eternal life. Yet, in our flesh we are the temple of God. We are holy. Our bodies are holy but our very bodies that are holy as a temple of God, as the place where God must dwell unto eternal life, is very unholy as pertaining to being producers of eternal life. I hope you understand the language there.

Now let us go to 1Corinthians 15:40 and I am going to read from verse 14. I am now going to address the question, "Was man mortal in his flesh before he ate of the wrong tree?" You will remember that the Scripture says in Genesis that God blew the breath of life into man and man became a living soul. Then He told man to have authority and then He also said to him not to eat of the wrong tree.

So man became a living soul prior to him eating of the wrong tree. That is very important.

:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption

What is he saying? He is saying that in the resurrection of the dead, our physical bodies today are sown in corruption. It means we are corruptible. We are decaying. We are not eternal beings. **It is sown in corruption; it is raised in incorruption**

43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power

So, what is the normal human body that we have today? It is a body that can corrupt and die. It's a body that has access to death. It is not incorruptible. It's a body of dishonor. It's a body of weakness.

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

What is a living soul according to Paul? A living soul is a body that can die, that doesn't have the ability to live forever by itself. It's a body of dishonor. It's a body that carries weakness to producing eternal life. It's a body that doesn't have the power to produce eternal life. It's called a natural body. It is called a living soul.

We find that Adam, before his fall, didn't have eternal life in his body. He had the promise of it and he could not produce it by himself. So when Paul comes in Romans, it's about righteousness.

21 But now the righteousness (the condition where God is, where God produces life in us is manifested without or fleshly contribution) **of God without the law is manifested, being witnessed by the law and the prophets;**

22 Even the righteousness of God which is by faith (by the faithfulness) **of Jesus Christ unto all and upon all them that believe: for there is no difference:**

23 For all have sinned, and come short of the glory of God;

All of us have sinned. And that all does not include individuals. In the context of Romans, the all, means two... either Jew or Gentile. Therefore, both Jew and Gentile are coming short of the glory of God. Where are they coming short of the glory of God? They are coming short of the glory of God in their flesh because when their flesh was put to the test to see if it can produce eternal life, we find both Jew and Gentile bringing forth sin and dying. That is what he is saying.

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God had set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness (His condition and ability to produce eternal life): **that he might be just, and the justifier of him which believe in Jesus** (Whether they be Jew or Gentile).

Let me summarize everything that I am saying. There is still so much to say. You may say that this is a lot of information. Let me summarize it and bring it all together.

1. You don't need to understand any of these things in order to know the Gospel of Jesus. Should you want to go through Romans verse by verse, and you want to understand what Paul's logic was about righteousness, unrighteousness, the flesh, sin in the flesh and so forth, you need to understand what I just shared.

I said that man, even before the Fall, had a weakness in his flesh. The weakness in his flesh was not wrong or an unacceptable condition before God. That is why it is not described as man was made a sinner by God although man was weak to creating eternal life. It's called a natural body. It is called a corruptible body. It's called a weak body. It's called a body in which there is not the condition to produce eternal life which I will show to you from Romans 7. Sin in the flesh is not having a share in the life of God in the flesh by our own ability. That means that we cannot measure up to God's ability to produce eternal life by ourselves. This is what it is all about.

Now, God is the one that can produce eternal life. He made a man that could not produce eternal life because His plan had never been that man would produce eternal life. That is why man, in a state where he could not produce eternal life, is called good. The point of this whole message is so that you can know today that if you cannot produce good, my friend, that you are okay. You are okay! You are still in an acceptable condition before God. You are good. You are as you ought to be. If you are not able to produce eternal life by yourself, if you have weakness in your flesh that when you, by your own will power, want to produce good, find that there is no good in you, that you cannot look at yourself and hate yourself, but you can say, "I need salvation from this dying body! I need Christ for when I want to produce by my own power, I find that I cannot. Yet, the condition that I am in is not detestable in the sense of, "Oh, God, I'm a bad person!" No, I have not been made to function as a being that creates life by myself!" I don't know how to express that in clearer terms.

This being, this condition, is a good condition. But the moment this condition ends before God as a self-existing one, as a god by its power, that condition is defined as unrighteous, sinful, bad, unto death, evil, and all those kinds of things. Yet, that very same body, under the condition where it doesn't stand in the power of itself but believes in God, is called righteous, holy, the temple of God, blessed! Can you see how we need to redefine or actually define righteousness in the light of what God has done and how He has blessed us and how He's been good to us. Amen! We have to do that.

Let's look at what Paul says in Romans 7. In his writings, Paul starts with Romans 1:18 and I believe that in his mind, he basically refers to Adam and Eve and how they brought destruction to the whole world. Then in chapter 2 he goes and tells the Jews that they are not exempt from what happened in Adam and Eve. Their flesh is just as bad to eternal life as anybody else's flesh and we need not to suppress the truth in unrighteousness but believe in God for eternal life.

Then in the end of chapter 2 and beginning in chapter 3 he begins to answer some difficult questions the average Jew would ask. Then he goes into chapter 3, verse 9, and explains that both Jew and Gentile are the same.

Then he goes into chapter 4 and he basically explains that Abraham did not find according to the flesh but that he believed God and he takes this system that he's been bringing forth for three chapters and he is now applying it to Father Abraham trying to convince the Jews that it wasn't the flesh of Abraham that was righteous but the fact that he believed the righteous God because in his flesh was nothing good.

Then he goes into chapter 5 explaining verses 6-10. He explains that while we were weak in our flesh, while we were sinners, (He calls the weakness of the flesh, sin. He calls walking in the weakness of the flesh that you are now a sinner. You've got the act of sinning by walking in the flesh.) is why we were in our weakness, Christ died for those who are not like God which would be those who don't possess the ability to produce eternal life by themselves. To be ungodly means not to be like God and Christ came for those who were standing in the ability of themselves that don't have the ability to produce eternal life by themselves. He entered their death, conquered their death, and then produced a body which they can rely upon, which is the body of Jesus, so that they can have eternal life. That is what it is.

Then Paul goes into chapter 7 and he takes the whole logic, that he was taking from chapter 1, and applies it to him personally. He takes what happened in Adam and applies it to him, personally. Let's go and look at that in **Romans 7**

:9 For I was alive without the law once (I think this talks about Adam. You know like Adam, he was alive without the Law. When he was talking about the Law, we need to understand that we cannot throw away the context from chapter 1 until chapter 6. We cannot throw away the context. The context is that the Law was given to the Jew who put his confidence in his flesh, saying, "In my flesh I've got whatever it needs to attain to eternal life."

He now takes that concept and he is saying, **For I was alive without the law once** (I was alive to the point in my time without putting my reliance upon the flesh.): **but when the commandment came, sin revived, and I died.** (When could the commandment come to Paul? This is how the Jews believed the Law came to them: First, you had to be a Jew. That's it. Then you had to be circumcised and then you had to put your confidence in that... confidence that the kingdom will be yours by that. Then the Law was given to you.

:10 And the commandment, which was ordained to life, I found to be unto death.

He thought, "I make my boast in the flesh. I trust that I am righteous to eternal life by being a Jew, that I will inherit the kingdom because I am a Jew."

Then as he starts to do the Law and thought, "I am righteous to eternal life because of my flesh and from my flesh I will have the ability to obey these laws and so have eternal life, I find that I cannot do it!" Can you see how he is taking, "I am alive, yet, although I am alive there is some part of me that has not been designed to produce life. **And the commandment, which was ordained to life, I found to be unto death.**

:11 For sin, taking occasion by the commandment, deceived me (Can you see how he is using deception again in printing, he says, "Don't be deceived as Eve was deceived), **and by it slew me.**

:12 Wherefore the law is holy, and the commandment holy, and just, and good.

He is saying that the Law is holy but I, by my own ability, by my flesh, do not have the ability to keep the Law. But the fleshly mind, meaning boasting in my flesh, I was deceived by thinking that my flesh, my ability, my Jewish ability, deceived me. The message that you, as a Jew, can do the Law, deceived me and it slew the real me, the inner man, the mind that wanted life.

:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

So, Paul, in his flesh, did not have the ability to produce eternal life. But, when he put his trust in his flesh, then the commandment showed him that his flesh has a weakness about him. His flesh is not a co-partaker with God in the ability to produce eternal life. His flesh, going back to my analogy, cannot hold water.

:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Carnal, there, talks fleshly, talks about what Paul talked about in 1Corinthians 15, where he says that the first man was of the earth... earthy. It was of the earth, earthy, and natural man. He says, "I find that my body is natural. I come to the same discovery as Adam. Adam thought that by his flesh he can live forever. But, the moment he tried to implement the flesh, he discovered that his flesh does not know how to produce eternal life. We are going to get to that verse now.

:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Sold under sin... going back to chapter 3 verse 9 where he says that both Jew and Gentile are under sin. Now he is explaining what it means to be under sin... to be under the inability of the flesh to produce eternal life.

:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

:16 If then I do that which I would not, I consent unto the law that it is good.

:17 Now then it is no more I that do it, but sin that dwells in me.

Now he explains what sin was that dwelled in him:

18 For I know that in my flesh, dwells no good thing: for to will is present with me (Now he explains what the sin in the flesh is); but how to perform that which is good I find not.

What is sin in the flesh according to Paul? Sin in the flesh, according to Paul, is the flesh not knowing how to produce eternal life.

I want to say to you: Stop to ever think bad of yourself because of the scripture which talks about sin in the flesh. All that sin in the flesh means is that you are a natural man. It's natural, it's normal, for any person should he try to be saved by the works of the Law, to find the fruit of a natural body in him not knowing how to produce eternal life.

I conclude and this is the message that I have for you:

The first man, Adam, was of the earth, earthy. The last man is from heaven, talking about Christ returning, who poured out His Spirit is One from heaven, heavenly, which will also quicken our mortal bodies. Let us, therefore, not trust in our own ability to keep rules and commandments unto life. But only believe on the Resurrected Jesus for we, in our flesh, have never been made and designed by God, for the purpose to produce eternal life. We, from the beginning, were unrighteous when we would measure ourselves with a measuring reed of, "Can you produce eternal life?" We cannot! If we would measure ourselves from the first day God gave us the breath of life, we would measure and say, "In this man's flesh alone, just by the flesh, is not the knowledge on how to produce eternal life by itself. It is impossible!" And Paul defines that, according to my reading of the scriptures, as sin in the flesh.

Sin, meaning, not partaking or not having a share in. Flesh was not having a share in the ability to create eternal life. We were definitely in the condition where we can be the recipients of eternal life. That is why you can, today, even if you have weakness in the flesh, even if you define yourself as having sin in the flesh, you can look at yourself and say, "I am loved by God. I am as I ought to be. I'm believing Jesus although I see in my flesh no good thing on how to perform what is good. Alleluia!

I thank you so much for hearing this message. I trust that it has blessed you and helped you to understand what was in the mind of Paul. Go back to Romans and read chapter 3 and you will see that it is all there. God bless...