

Sin answered for Christians.

Base Lines:

Understanding the Baptism of Jesus Christ.

The baseline may require you to dust off your understanding a bit so you can focus on what Jesus has done in/with you when you **Truly** – emphasis – **Truly** accepted His Gift of salvation. That Baptism in Christ Jesus changed you forever and provided you with all you need to understand your relationship to sin.

Information.

As I enter commentary within the scriptural references I will use **this color text** to set emphasis to the fact it is commentary. I will at times highlight scriptural text to emphasize it **using this color to do that**. Additionally, unless otherwise stated all Scriptural reference quotes are from the King James Version. Where other translations are used it is noted for clarity. Should you have issues with the colors I have chosen email me at seeker@godsprovision.org

Sin answered for Christians.

As it turns out it is a very simple issue explained in the Gospel if you have the fundamentals in place to receive it. However; if you go chasing the understanding without the foundational fundamentals in place you end up with lots of crazy answers to the question of Christians and the relationship we have regarding sin.

As this is often a very heated topic and I have heard taught so many wrong ways, I find it refreshing to present to you that it has a very simple answer. The discussion and topic allows for a lot of scriptural foundations be laid as we walk this. The scripture simplifies the discussion even if there is a large quantity of it included in this document but don't let that scare you. Additionally, it will help you start to become curious in some of the other silliness taught on other topics.

Paul was very thorough in explaining what Jesus explained in the gospel. In reality we need only Jesus' Words to guide us coupled with the Holy Spirit to assist us in understanding and renewing our mind to the change in the Spirit and the beginning of the change in your flesh that occurred when you were in truth, crucified with and in Jesus Christ, you know. . . Saved.

It is written:

[John 3:16-18](#)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Matthew 3:11

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire:**

These two scriptures explain the act of salvation and the installation of the Holy Spirit in a true believer. This would be enough, except God who knew we appreciate more information gave us many further explanations and examples of the concept of salvation and the installation of the Holy Spirit in us at the moment of salvation including brother Paul, who it seems had a pretty good handle on the topic based on the amount of wisdom God has used him to pass around the Christian community.

So let's take a look at some scripture and spend time in Jesus with it.

The first thing Paul does here is get folks into agreement with the Gospels by demonstrating Jesus is salvation to any and all that will believe him for that gift.

KJV Romans 3:1-31

What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

Paul shares here that the Jewish folk were the ones who were keepers of God's Word and Paul sees that as an advantage as they had it longer and enjoyed it longer where the gentiles or better stated foreigners to Israel didn't have that from the start, Paul felt

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that was a blessing to his people – The Literal Translation Version, JP Green Sr.

(LITV) does a good job in showing this as it translates the scripture above :

“Much every way. For first, indeed, that they were entrusted with the Words of God.”

Paul goes on to say :

Romans 3:3

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?

Again, I like the LITV rendition of this scripture:

“For what if some did not believe? *Will* not their unbelief nullify the faith of God? Let it not be! But let God be true, and every man a liar; even as it has been written, "That You should be justified in Your words, and will overcome in Your being judged." *LXX-Psalms. 50:6; MT-Psalms. 51:4* But if our unrighteousness commends the righteousness of God, what shall we say? *Is* God unrighteous who lays on wrath? I speak according to man. Let it not be! Otherwise, how will God judge the world?

Did you note the overcome and the fact that you overcome as you are judged? As it is written:

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Basically, Paul again is confirming John's Gospel where he states Speaking of Jesus:
John 3:18

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Paul continues:

Romans 3:7

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?

I like it here as Paul makes his first of many indications that grace doesn't mean a license to sin. Although, the greater message in this section of scripture is the equalization of all men and women in God's eyes without Jesus as sinners with no hope of anything but wrath.

Paul goes on to say :

Romans 3:8 continued.

whose damnation is just. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written,

There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Again the LITV sheds some light on this subject in agreement with the KJV:

LITV Romans 3:4-19

Let it not be! But let God be true, and every man a liar; even as it has been written, "That You should be justified in Your words, and will overcome in Your being judged." *LXX-Psalms. 50:6; MT-Psalms. 51:4* But if our unrighteousness commends the righteousness of God, what shall we say? *is* God unrighteous who lays on wrath? I speak according to man. Let it not be! Otherwise, how will God judge the world? For if in my lie the truth of God abounded to His glory, why am I yet judged as a sinner? **And** not (as we are wrongly accused, and as some report us to say) , Let us do bad things so that good things may come, *the* judgment of whom is just. What then? Do we excel? Not at all! For we have charged both Jews and Greeks before, all *with* being under sin; according as it has been written, "*There is* not a righteous *one*, not even one!" "*There is* not *one* understanding; *there is* not *one* seeking God." All turned away, *they* became worthless together, not *one is* doing goodness, not so much as one!" *LXX-Psalms 13:1-3* "Their throat *is* a tomb being opened;" "they used deceit with their

tongues; *the* poison of asps *is* under their lips; whose mouth *is* full of cursing and bitterness. Their feet *are* swift to shed blood; ruin and misery *are* in their way; and they did not know a way of peace; there is no fear of God before their eyes." *LXX-Psalms 5:10; 139:4; 9:28; Isaiah 59:7, 8; Psalms 35:2; MT-Psalms. 14:1-3; 5:9; 140:3; 10:7; Isaiah. 59:7, 8; Psalms. 36:1* But we know that whatever the Law says, it speaks to those within the Law, so that every mouth may be stopped, and all the world be under judgment to God.

All men and women in God's eyes without Jesus are sinners with no hope of anything but wrath.

Paul goes on to say :

Romans 3:20

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Note how having the law and the deeds in the law offer no justification before God?

Paul continues:

Romans 3:21

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe:

Note how the righteousness of God is placed upon you in your faith in the belief of Jesus Christ as the risen Lord?

Paul continues:

Romans 3:22-23

for there is no difference: For all have sinned, and come short of the glory of God;

Note that all have been found accused by God through the law with sin?

Paul continues:

Romans 3:24

Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath 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; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Note how it wasn't the act of belief but rather his blood sacrifice in remission of sins that offers justification before God regardless of your current position with regard to law and sin. Also in the next line we are shown there can be no boasting. Additionally this scripture agrees with John 3.

Paul continues:

Romans 3:27

Where *is* boasting then? It is excluded. By what law? of works? Nay: **but by the law of faith.** Therefore we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: **Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.**

Note the law has been restored to its correct location by God, answerable to the faith of man. God by bringing us back to the beginning when Adam and Eve first trusted and had faith in God simply because He was there, He was good, He was loving and He walked with them in simplicity, not because they had the knowledge of evil. Which in truth the law, just as the tree they ate of informed all of us of sin. Adam unto Moses death reigned because of the understanding gained of good and evil in the garden and then God not wanting us to be confused as to what we were up against gave us the law in Moses and it reigned until Jesus fulfilled it. Restoring us yet again by his goodness. Justifying us again in simplicity, by our faith before God and moving the law once again to its proper location in our relationship with God as he desired in the garden.

Paul continues:

Romans 3:31

Do we then make void the law through faith? God forbid: yea, we establish the law.

When we understand God's goodness in faith we see what condition we have allowed in ourselves again by his measure, the law. However you are not under the law if you

are in faith because God has restored it to its proper location in our relationship through His Son and his Justification in our belief.

Romans 4:1-2

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

Note many folks want to make it a work to get in good with God, some because they have a tool they can point to a measure their “goodness” and “sacrifice”. While your faith in God changes you as promised in John 3 and Matthew 3 as well in Luke 3 and you begin to walk after the Spirit as Paul will explain soon in this series of scripture.

The Law and works of it certainly offers you no justification, remission or forgiveness of your sin. That alone comes by faith and no amount of following law will do it. Otherwise we wouldn't have required Jesus. God simply would have picked the 7000 remnants that didn't go after baal and left the rest of us to condemnation.

See this whole faith issue speaks to God's true intention to restore us as he once created us, in fellowship with him through simple faith as children. This is found in the gospels when Jesus spoke and says:

Matthew 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

The context is in faith a little child expects his father to love him and keep him and help him as he looks up to Dad. What greater Father do we have in heaven that would

restore us from the death of sin, by our simple faith in his goodness, the goodness of our salvation?

Paul continues:

Romans 4:3

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Context:

Genesis 15:2 ¶ And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.

Was Abraham under the law? There was no law as yet placed to be accountable to, just the death that reigned because of Adam's attempt to be as God. So before the law, faith was counted on Abraham unto righteousness by God. God indicated that faith has the place above the law. Just as it had in the beginning before Adam and Eve knew they were naked.

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Now we come to the place of sins impact and weight in a true Christian's life. It is so simple, presented in such a wonderful way.

It isn't a product of Paul's writing so those who throw him out can't hide or a product of John, Matthew or Luke's writing so those who only accept Paul can ignore it but it is found in the Old Testament written from the mouth of David. Who we know was loved by God.

Psalm 32: 1 ¶ « A Psalm of David, Maschil. » Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputed not iniquity, and in whose spirit there is no guile.

Because of your faith and God's Spirit in you from the baptism of Jesus into salvation you are blessed and your actions that are not of God as you grow to him are no longer imputed as iniquity. God isn't rebuilding you while he condemns you. What a schizophrenic God He would be then.

Let that set a second and check out the LITV translation of that scripture:

Romans 4:7-8

"Blessed *are those* whose lawlessnesses are forgiven, and whose sins are covered; blessed *the* man to whom *the* Lord will in no way charge sin."

Psalms 32:1-2

A Psalm of David. A Contemplation. Blessed *is* he whose transgression is lifted, whose sin *is* covered. Blessed *is* the man to whom Jehovah does not charge iniquity, and in whose spirit there *is* no guile.

Did the light come on yet?

Understand, in faith, in Jesus you have the Holy Spirit. The Holy Spirit renews your mind and your Spirit is resurrected new in Jesus. No more guile.

Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh **I live by the faith of the Son of God**, who loved me, and gave himself for me.

Because of this your flesh dies and starts to conform but none of the imperfection that is hanging on from before counts as weight against your faith which is new and free and allows your perfect justification, perfect restoration, and perfect righteousness of God, that is Jesus, to be in you and on you. Why? Because you are blessed by God through your faith in Jesus Christ – so any baggage, any old habits that are coming off slower than you like, any acts that are not of God you feel is lingering even as your flesh changes through your faith in Jesus; Know that Abraham as testified of David wasn't perfect under the law either when he was called righteous. He also wasn't perfect after he was counted righteous by God yet his position never changed in God's eyes because of his faith.

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So here is the Gospel of this message. As your faith in God is true, unto salvation, so is the following promise of God as stated by David In Romans 4:6-8

Paul continues:

Romans 4:6-8

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*

There is a new Spirit, a born again of the Spirit change that takes place when you are saved by Jesus Christ in truth. You move from the corrupt to the incorruptible seed as it is written:

1 Peter 1:23

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

That Spirit which is God's Spirit in you, not some work, has no guile.

Psalms 32:1-2

¶ « A Psalm of David, Maschil. » Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputed not iniquity, and in whose spirit there is no guile.

You, according to your faith in God , your trust in God, your ability that the Holy Spirit gives you and the fact he alone knows the measure of as you mature in Jesus, which He uses to convict you and change you by renewing your mind which in turn changes the very nature of your flesh.

Jesus' sacrifice and baptism makes you a habitation for God's Spirit and that Spirit has no guile. The good news spoken by David is – As that is true of you and all Christians your flesh and its issues that aren't what God desires them to be or not after God, is washed away with Jesus blood and David says that makes you blessed, and he said "Blessed is the man unto whom the LORD imputed not iniquity, and in whose spirit there is no guile."

So as your Spirit is true by God, those things including actions not after God that are being cleared as the Spirit leads you according to your ability, that God understands the limits of are no longer part of you in God's eyes. How's that for freedom.

Yes, I am not perfect but because of my faith and the Holy Spirit within me, God no longer imputes sin onto me. This allows me freedom to change in His goodness as I follow Him in truth without fear of losing a God, who is for me and not against me anymore.

Digging that freedom yet Christian?

So the sixty five dollar question Do Christians still sin? – Not in the eyes of God because the Spirit in us after our faith which is Him, has no guile.

What's the fruit of this? Read some more.

Paul continues:

Romans 4:9

Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. **For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.** For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. **And being not weak in faith, he considered not his own body now dead, when he was about an**

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hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

Are you beginning to see it yet?

Romans 5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. **For when we were yet without strength, in due time Christ died for the ungodly.** For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. **But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.** Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin;

and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

So what about the issues our flesh still has as we do things we know aren't of God even as we strive to seek him and have freedom in his Spirit?

Romans 6:1-23

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we

are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. **Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.** For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. **But now being made free from**

sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Romans 7:1

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Note Galatians 2:20 for freedom:

Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

You died to sin and to flesh when you were born again. No matter if your flesh has issues that aren't of God, it is your faith that is after Jesus Christ that allows God not to impute sin on you for those actions as he renews your mind and as a result of that renewal you mortify the acts of your flesh. It is Jesus who is your justification, restoration and salvation. Not you. Jesus is your righteousness. You can't make Jesus dirty.

Paul continues:

Romans 7:2

For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So

then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.* What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. 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. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. *If then I do that which I would not, I consent unto the law that *it is* good.* Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a

law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8:1

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

When you are saved you no longer walk after the flesh but walk after the Spirit that has no guile in you. The actions of your flesh not after God are being washed away renewed to God in truth as you go. However; the unsaved do not have this liberty in God's grace, they remain condemned by their actions as they have no justification and no Spirit without guile. In short they are not blessed. See below:

Paul continues:

Romans 8:5

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

To be saved Born again is Life and peace because you are blessed as David declared of Abraham. This isn't because all of a sudden you can with self effort do stuff right. You are blessed as declared by David because God's Spirit is in you. Nothing else.

Paul continues:

Romans 8:7

Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Paul says if you are saved Born again you will live because you have the Spirit without guile in you and are no longer without the Spirit.

Paul continues:

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Romans 8:14

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Your position changed forever when you became born again in Christ. The messy bits in your flesh are no longer counted as sin on you because the Spirit is leading you to be clean as He chooses and as He directs. He will not condemn you and fix you at the same time.

You are born again to life and assurance in God. Even those things that continue for a time as you are convicted and cleaned of by the Holy Spirit working to mortify your flesh in His justification, restoration, salvation are not counted to you as sin as you are blessed, just as David spoke of, because of your faith.

It is such a simple freedom people fear it because it means they can no longer point at you and declare how holy they are. They can no longer sit in God's seat and judge without permission. Instead they must come to understand that we all in faith are justified not to condemnation but to justification and freedom equally in Jesus. From the moment of salvation a Christian has a powerful witness that no man can withstand The Holy Spirit. You are saved born again be free.

Paul continues:

Romans 8:16

The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's

elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia!

Not even the folks that don't understand God's justification, restoration, election, predestined, calling and his Holy Spirit who is without guile in us his adopted children unto life and not condemnation.

He sees your weakness and the flaws of your flesh and he is working in you to deal with them. The Holy Spirit, the Spirit leading you that has no guile. It is your faith in Him which testifies this is happening and the fruit is you become more like him and less like your old nasty flesh. While He does his work as your faith is able, He who calls you blessed by your faith, doesn't condemn you to death but rather places no sin to your account because of your faith. Just as he did for your father Abraham, he renders unto his seed through the same faith he had which is also yours in the one true God.

Are you willing to accept this? I pray you are. If not, according to your faith be it unto you.

If you have any questions or issues feel free to email me. Seeker@godsprovision.org