

Our Relationship to the Law

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Date: 23 August 2020

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[0 : 0 0] We welcome you all to our services today, and let us unite together in prayer as we seek God's blessing upon his own word.

Eternal and ever-blessed Lord, our Heavenly Father, we give thanks unto thee, O Lord, that we have access unto thine own presence, that we can come before thee through the merits of thy Son, that we can come with all boldness and confidence, and lay down our petitions before thee, knowing that thou art the one who is able to meet with each one of us at our point of need, out of the riches of thine own mercy, and out of the riches of thine own grace.

That thou dost meet so graciously with our needs. We give thanks unto thee, O Lord, that we can come and confess our sins before thee, acknowledge our sinnership, acknowledge our need of that cleansing which thou alone can give to us, to enable us to know the blessedness that belongs to the person whose sins are forgiven, and whose sins are covered, to know the blessedness that belongs to the person to whom the Lord will not impute sin.

For we come, O Lord, and we acknowledge that we have sinned and do sin in thought, in word, and in deed. But blessed be thy name for the efficacy of the provision that thou hast made for us through thy Son, that is able to wash away our sins, and to cleanse us from all unrighteousness, so that thou art the one who is just, and the justifier of him which believeth in Jesus.

We give thee thanks, O Lord, for that great message of salvation, and we pray that as it is being proclaimed today, in the proclamation of the Gospel, that it may go out with the power and demonstration of thine own Spirit.

[2 : 3 7] For we are dependent upon thee, O Lord, that thy Spirit would take thy word and apply it to our hearts, that it may bring forth evidence in our lives.

We ask, O Lord, that thou would bless our homes and our families, that thou would bless our loved ones wherever they may be.

Thou knowest them, O Lord, and thou knowest their need. And we pray that out of the riches of thy grace, that thou would meet with them at their point of need, and especially those of their number who are careless and indifferent to the claims of thy word.

O Lord, that thou through thy Spirit would stir them up in their hearts, and bring them under conviction, that they may see truly who they are and what they are in their relationship with God, and that they would come, O Lord, to see the sufficiency of Christ, to bring them into a reconciled relationship with their God, that they may know the blessedness of thy salvation, that they may come to know the joy of thy salvation.

We ask thy blessing, O Lord, upon those who are ill. May thy healing hand be upon them. We pray, O Lord, that thou would bless them, and that the bed of affliction may turn to be a bed of blessing for them.

[4 : 1 8] We remember those who mourn. We ask, O Lord, that thou would draw near to them, and bring to them the comfort that we are unable to bring to them, because we are mortal creatures ourselves.

Bless our young people and our children. Bless thy known people, those whom thou hast redeemed by thy blood. And we pray, O Lord, that we indeed may walk worthy of the gospel, that we may be as lights that would be shining in the darkness of the world that is around us.

Bless the witness of thy people, and grant, O Lord, that we may indeed be faithful witnesses for thee in this world, in a world that is in darkness, in a world that has so many temptations that confront thy people every moment of the day.

But we pray, O Lord, that thou would grant us the grace that we would be able to overcome all those temptations, that we would be able to live a life that would show forth the grace of our Lord, Jesus Christ.

We pray, O Lord, that thou would bless our communities, O Lord, that thou would bless our lives, O Lord, and be mindful of our needs. O may thou come in a day of thine own power, and may thou bring thy spirit to blow upon our communities, that thy people may be revived, and that there would be those who would be awakened from their slumber of sin, or to seek the mercy of God in Jesus Christ.

[6 : 04] We live in a changing world, and we know not what a day nor an hour may bring forth in our experience, but we give thee thanks, O Lord, that we can trust in thee, that we can trust that thou art the God of our providence, that we can trust that for thy people, that all things work out together for their good.

O to those who love the Lord. And we pray, O Lord, that thou wouldst be near to thy people, those whose world may have been turned upside down in these days.

We pray, O Lord, that for those who are broken in their heart and grieved in their minds, and that thou wouldst be pleased, O Lord, to tenderly abind their painful wounds and bring healing to them.

We pray, O Lord, that thou wouldst continue with us now as we wait upon thee. And all that we ask for the forgiveness of our many sins is in Jesus' name and for his sake.

Amen. We shall now read the word of God as we find it in Paul's letter to the Romans and chapter 7. Paul's letter to the Romans and chapter 7.

[7 : 30] 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? 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 sin, 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.

[8 : 57] But sin, taking occasion by the commandment, wrought in me all manner of conceptions, 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 its loom, 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.

[10 : 11] 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.

Oh, 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.

May the Lord bless unto us, the reading of that portion, of his word. And seeking the Lord's help, we shall, this morning, look at, chapter 7, verse 4.

[11 : 19] That's Romans 7, and verse 4. 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.

Today, we are going to begin a study, on chapter 7, of Paul's letter, to the Romans. Now, I know that, on previous occasion, I have preached, on the first part, of this letter, but not on the whole chapter.

So, over the next few weeks, we shall devote time, to a study, of the whole chapter, of Romans 7. Promising, that it shall not extend, to the same length, as our study, on Paul's letter, to the Philippians.

The seventh chapter, of Paul's letter, to the Romans, has probably provoked, more debate, and discussion, among Christians, than any other part, of the letter.

And, the debate is really, on the end part, of this chapter, verses 15 to 24. And, it is centered, on who is, the wretched man, of verse 24, who gives, such a graphic, and explicit account, of his, inner, turmoil.

[12 : 46] The ancient, Greek, commentators, concluded, that Paul, in these verses, was, impersonating, an unregenerate, person.

A person, who, in his, relationship, with God, stood in Adam, in contrast, to those, who stood, in Christ. Augustine, adopted, that view, but, he, subsequently, changed his mind, and took the view, that Paul, was speaking, of a regenerate, person, and even, of a mature, Christian.

We have, here, a person, who, deplores, his, sinful, fallen nature, but, who delights, in God's law, and longs, for the promised, and final salvation.

Charles Cranfield, writes, that these, verses, depict, vividly, the inner, conflict, characteristic, of the true, Christian. A conflict, such, as is possible, only, in the man, in whom, the Holy Spirit, is active, and whose mind, has been renewed, under the discipline, of the gospel.

Dr. Martin Lloyd-Jones, who is writing, I value, very much, reject both, these views, and suggest, that Paul is, describing those, who, in times of revival, are brought, under conviction, of sin, by the Holy Spirit, and feel, themselves, utterly condemned.

[14 : 22] They struggle, to keep the law, in their own strength, but, they have not, yet, grasped, the gospel. They experience, conviction, but not, conversion.

He refers, to the teaching, of many Puritans, and, he cites, John Bunyan's, experience, in Grace Abounding, as an example, of someone, in intense, agony, over conviction, but, not converted.

However, our focus today, is not upon, those verses, although we will, deal with them, at another time. Our focus today, is going to be, upon, another important subject, our relationship, to the law, of God.

That is, the moral law, in distinction, from, the ceremonial law. The ceremonial law, as you know, was temporal, and, it was full of, types.

Now, we are all, under the law, of God, without exception. Maybe, we would, like to be, not under, the law, of God, but the fact, is, that we are, under, the law of God, and that, leaves us, accountable, to God.

[15 : 39] Now, what does, the law of God, demand? Well, in Romans, chapter 10, verse 5, Paul quotes to us, Leviticus, chapter 18, where he gives to us, God's own pronouncement, with regard, to the whole matter, of keeping the law.

God says, that the man, which doeth these things, shall live, by them. The law, is, quite clear, about its demands. It, puts, them forward, and it does so, quite, honestly.

What the law says, is that, if we keep the demands, of the law, that, we are just, with God. However, we know, that in practice, we are unable, to obey, the law of God, which means, that we come, under, its condemnation.

For, in the presence, of God, we are all guilty. For, all have sinned, and come short, of the glory, of God. We are all, breakers, of God's law.

So then, how can we, be set free, from its condemnation? How can we, be saved? How can we, be just, before God?

[16 : 56] It is quite, clear, that the law, can never, be the way, of salvation. Not because, there is anything, wrong with the law, but, it is all because, as Paul tells us, in the next chapter, chapter 8, that, what the law, could not do, and that it was, weak through the flesh.

Now, what was it, that the law, could not do? The answer is, that what the law, could not do, was to see to it, that the righteousness, which, the law demanded, should be fulfilled, in us.

The law, could only condemn, and punish, because, of our sin. The weakness, was not in the law, but because, the law, had to work, through us, in us, and by means of us, it was bound, to fail.

Because, the law, could not produce, the required, righteousness. Because, the law, depended, on us. But, Paul tells us, that, what the law, could not do, that God did.

And how? 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.

[18 : 30] Paul, repeats this theme, over and over again, in his letters. Because, for him, this was the, marvel, of God's grace.

What must be clear, to us, is that, if we are going, to receive salvation, or are we going, to be delivered, from the condemnation, of the law, then a change, must come about, regarding, our relationship, to the law.

And, in the first, few verses, of this chapter, Paul, deals with, that exact point. The change, that is true, in respect, of the Christian, in relation, to the law of God, a change, that must happen, if we are going, to be saved, from its condemnation.

And, what happens, in this change, of relationship, to the law of God, is, that the Christian, is not under the law, as a path, to life. Not under the law, as a path, of justification.

For we cannot, be justified, by the law. When we think, of it here, it is the same Paul, who is writing, this letter, to the Romans, that wrote the letter, that we have been studying, for some period of time, the letter, to the Philippians.

[19 : 52] And, in that letter, we saw, that the mindset, of Paul was, that he could be justified, or that he could, earn a righteousness, by which he would, be accepted, by God, by keeping, the law.

He says, of himself, as touching, the law of heresy, touching the righteousness, which is in the law, blameless. But, when Paul met, with Christ, he came, to understand, that the righteousness, that he achieved, was his own righteousness, and that his own righteousness, could never bring him, to have a righteous standing, before God.

His own righteousness, could never free him, from the condemnation, of the law. His own works, could never bring his freedom, from the condemnation, of the law.

Paul brought, brought before us, a righteousness, that he achieved, but what was required, was a righteousness, that was to be, received.

The righteousness, that he achieved, was his own righteousness, but the righteousness, that was required, was one, that is received, through faith, in Christ.

[21 : 14] Christ. What he needed, was a righteousness, that came, not from, Paul's good, moral, outward conduct, and behaviour, although that is, important, but a righteousness, that comes, from God's, judicial verdict, of a righteous, standing, before him.

Paul's, own righteousness, could never bring him, to have a righteous, standing, before God. Paul came, to realise, that he cannot, approach God, on the basis, of his own achievement, but as one, declared righteous, with a righteousness, that comes, from God.

That is man's, great quest, is it not? How can I, be right, with God? Now as we noted, in our study, on Philippians, Paul speaks, in chapter 3, of his own experience, but he does the same here, in chapter 7, of Romans.

He elaborates, on it, in verse 9, of this chapter, he says, for I was alive, without the law, once, but when the commandment, came, sin revived, and I died.

When Paul, thought he was, keeping the law, the truth of the matter, was that he was, without the law. Hopefully, we shall, come to look at it, in more detail, later on.

[22 : 46] Our focus, at the moment, is on the fact, that if we are going, to be delivered, from the condemnation, of the law, and receive, a righteousness, that will give us, a just standing, before God, then something, must happen, in our relationship, to the law, of God.

And Paul, brings this chapter, by, begins this chapter, by giving, an illustration, regarding the law, on marriage.

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 liveeth. For the woman, which hath an husband, is bound, by the law, to her husband, so long as he liveeth.

But if her 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. Although, she be married, to another man. Now, that is, quite straightforward.

[23 : 57] If you read, some commentaries, I feel, that they tend, to make it, more complicated, than it actually is. Paul is bringing, before us, that in order, for a woman, to marry another, her first husband, must have died.

With the death, of the first husband, she is loosed, from the law, which held her, bound, to the first husband. In order, for her, to be married, to another, death is involved.

In this case, her husband dies. Then, Paul begins, to apply, with what he has, just illustrated, with respect, to marriage, in order, to explain, to us, the relationship, of the Christian, to the law of God, and the standing, of the Christian, before God.

He says, wherefore, 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.

Paul here, speaks of the Christian, in terms of being, dead, and alive. The Christian has become, dead, to the law.

[25 : 17] This is expressed, in various ways, in the Bible. He is dead, to the law. He is not, under the law. These are examples, of the biblical formula.

But the Christian, has become, dead, to the law, in order that, the Christian, should be married, to another. That is, that he should be married, to Jesus Christ.

And through union, with Christ, the Christian, stands in a new, relationship, with the law. The Christian, is no longer, married to the law, but married, to another.

Namely, Jesus Christ. Now, when we say, that the Christian, is dead, to the law. That the Christian, is not under the law, but under grace.

We must understand, in what sense, is it true, that the Christian, is dead, to the law, or not under the law. We must, know, and understand, that the law, is not abolished, as far as, the Christian, is concerned.

[26 : 26] For the Christian, is still bound, by every single, imperative, of the law. Robert Shaw, writes, the believers, are under the moral law, as a rule of life.

They are completely, freed from it, as a covenant, of works. So, to be married, to Jesus Christ, is, to be, the establishing, of a, of a new, and happy relationship, to the law.

This, bringing us, into a new, relationship, to the law. What was, true of the woman, at the beginning, of the chapter, whose husband died, and she, married another, was, that she, entered, a new law.

And this is, exactly, what happens, to the Christian, when they come, into union, with Christ, through faith. They enter, into a new life. They enter, into a new, relationship, to, the law, of God.

The Bible, has, different words, or phrases, to express, this, new life. The Bible, says, that it is, a new creation. That, the Christian, is a new creature.

[27 : 46] Or, that a person, has been born again. This, new life, is, not, simply, a modification, of one's, former life.

A slight, change in habits. A slight, improvement. The dropping, of doing certain things, and the beginning, of doing other things. Obviously, that is, included.

But, it is, far more radical, than that. It is, a complete, turnaround. Think of, Paul, the Pharisee, saying, that he has, become, dead to the law.

The law, which he thought, that he surpassed, others, in keeping it. And, was so sure, that it would, bring him salvation. What a profound, and sweeping, change, has, occurred now, in the thinking, and in the mindset, of Paul, the Pharisee.

Now, how, have we become, dead to the law? Well, Paul says, that it is, by the body, of Christ. What does he mean, by the body, of Christ?

[29 : 01] Does he, mean his incarnation? The physical body, that Jesus took, to himself, and united it, with his person? Well, that is obviously, included, but, the essential, emphasis of Paul, here, is upon, the death of Christ.

We are saved, from, the condemnation, of the law of God, not simply, although, necessarily, by Christ, taking human nature, but, we are, saved, from the condemnation, of the law, by the fact, that, in that nature, that he took, to himself, and united it, to his person, in that nature, that he died, upon the cross, of Golgotha.

We are saved, by what happened, to Jesus, on the cross, of Golgotha. What happened, to Jesus, on the cross? Why was it, that Jesus, did not avoid death?

Why did he die? Why did he not, come down, from the cross? We often, view the death, of Jesus, on the cross, and rightly so, as a demonstration, of the love, of God.

Earlier, in this very letter, Paul writes, but God, commendeth his love, towards us, in that, while we were yet sinners, Christ died, for us.

[30 : 26] But, we must also, view, the death of Christ, on the cross, of Golgotha, in terms, of the justice, of God. And, when we view it, in terms, of the justice, of God, we must, view it, in terms, of the law, of God.

God. The law of God, cannot be ignored. The law of God, cannot be set aside, at Golgotha. The reason, that Jesus Christ, died on the cross, was because, of the love of God.

It was all, in terms, of his, relationship, to the law, of God. Paul, writing to the Galatians, in chapter 4, says, but when the fullness, of time, was come, God sent forth, a son, made of a woman, made under the law, to redeem them, that were under the law, that we might receive, the adoption, of sons.

His incarnation, was for the purpose, to redeem them, that, were under, the law. The law, that said, as, he saw earlier, that the man, which doeth those things, shall live by them, also said, the soul, that sineth, it shall die.

The law, demands, the death of the sinner, for the wages, of sin, is death. And, there is, the, this is the dilemma, for the sinner.

[32 : 01] How can he, or she, be set free, from the condemnation, of the law, that demands, its punishment, or its breaking, to be met, with death.

When God, created man, and placed him, in the garden of Eden, there in the garden, God walked, and talked, with man. There was fellowship, and communion, between God, and man.

There was no barrier, between, God, and man. But, a terrible tragedy, took place, which interrupted, and disrupted, that relationship.

There came a day, when sin, invaded, and broke, the peaceful, fellowship of the garden. And, the invading of sin, into the experience, of mankind, was capable, of ruining man, forever.

The fellowship, between God, and man, was broken. And, so, Haini, is, and devastating, is this, invasion of sin, that, in its effects, it separates man, from God.

[33 : 10] It separates man, from God, for eternity, unless a remedy, is found, to avert its effects, and penalty. How could this, problem be resolved? Would man, never be restored, into fellowship, with God?

In this letter, itself, on chapter 5, chapter 5, rather, fallen man, is, represented, as a person, without strength, a sinner, ungodly, and an enemy, of God.

Any approach, must, originate in God, as he alone, can deal with sin, and solve the problem. Has God, solved this problem?

How is this problem, going to be resolved? Can man ever, be restored, into fellowship, with God? Well, God is not bound, by any necessity, outside of himself.

Nevertheless, God, bounds himself, by his own word. The soul, that sinner, that shall die. The law of God, demanded the death, of the sinner.

[34 : 17] And we have all, sinned. And as a result, we were all, under the condemnation, of the law, and that, involves death. But God, resolved, the problem.

How? By sending, his beloved son, into this world, as a man, made, under the law. He had no need, to be under the law.

He was without sin. He was holy. But he puts himself, under the law. At his baptism, in Jordan, Jesus was identifying, himself, with those he came, to redeem.

He came, as the last Adam, to redeem us, from the condemnation, and curse, that the first Adam, led us unto. He came, to act, as our representative, he came, to act, on our behalf.

And he, honoured, the law of God, in every detail, by perfect obedience. There was not, one step taken, not one thought, entered his mind, that was not, submissive, to the law of God.

[35 : 28] He came, into this world, in the words, of Psalm 40, I delight, to do thy will, O my God. God, yea, thy law, is within, my heart.

But that alone, could not save us, from the condemnation, of the law. We are sinners, and we, as sinners, were under, a broken law, whose demands, of death, had to be met.

So God, in the person, of the Son, in our nature, took what our sins, deserved, upon himself. As Paul puts it, in the second letter, to the Corinthians, and chapter 5, for he hath made him, to be sin for us, who you know sin, that we might be made, the righteousness, of God, in him.

He took, our sins, upon himself. In his first letter, of Peter, chapter 2, Peter writes, who his own self, bear our sins, in his own body, on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes, ye were healed.

He died, as a result, of bearing the punishment, that the law, demanded, for our sins. This was the only way, by which God, might be just, and the justifier, of him, which believeth, in Jesus.

[36 : 54] We have become, dead to the law, by the body of Christ, as a way, of salvation. Because, there is no other way, of salvation, except, in Jesus Christ.

Paul's experience, before his conversion, was one of boasting, in his own works, of which he spoke, as we saw, to the church, at Philippi. Though I might also, have confidence, in the flesh, if any other man, think that he, hath whereof, he might trust, in the flesh, I bore.

But when he met Christ, see the radical change, that took place, what things, were gained to me, those I counted, lost for Christ. Yea, doubtless, and I count, all things, but lost, for the excellency, of the knowledge, of Christ Jesus, my Lord, for whom I have, suffered the loss, of all things, and to count them, but done, that I may win, Christ, and be found, in him, not having mine, own righteousness, which is of the law, but that, which is through, the faith of Christ, the righteousness, which is of God, by faith.

Earlier, in this letter, he says, 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.

His whole position, to the law, had radically changed. No longer, was he trying, to achieve salvation, and righteousness, by trying, to keep the law.

[38 : 33] But he was brought, into a new relationship, to the law, by faith, in Jesus Christ, who loved him, and died for him. And that is also, true of me, and you, if we trust, in Christ, today.

Jesus, who fulfilled, the demands, of the law, on his behalf, on the behalf, of every believer, wherefore he says, my brethren, ye also have become, dead to the law, by the body, of Christ.

That is, dead to the law, as a path of life, as a path, of salvation. salvation, salvation, has become, possible for us, through the death, of the son of God, through his broken body, and through, his shed blood.

Paul goes on, to say, that ye, should be married, to another, even to him, who is raised, from the dead, that we should, bring forth, fruit unto God. There was, something else, that was quite, essential, to our salvation, and that, that was, the literal, physical resurrection, of the body, of Christ.

In chapter 4, Paul says, of Christ, who was delivered, for our offences, and was raised, again, for our justification. You may ask, why is the resurrection, essential?

[39 : 58] Well, the great news, that the angels, brought to the woman, three days, after Christ was buried, ye seek Jesus, of Nazareth, which was crucified, he is risen, he is not here.

The resurrection, was the final proof, that what Christ, did in his life, and in his death, was sufficient, for our salvation.

That he had met, the demands, of the law, completely, on our behalf. He is risen, he conquered death, he is risen, he is the living advocate, in the heavenly courts, he is risen, he is interceding, for us, he is risen, he is coming back, for us.

We shall change, our vile body, that it may be fashioned, like into his glorious body, according to the working, whereby he is able, even to subdue, all things, unto himself.

Paul says, had been dead, to the law, by the body of Christ, and married, to the risen Christ, was an order, that we should bring, forth fruit unto God.

[41 : 08] In chapter 6, he says, but now, being made free, from sin, and become servants, to God, he are your fruit, unto holiness, and the end, everlasting life.

For the moment, of our marriage, to Christ, his power, works in us. Work out your own salvation, with fear and trembling, for it is God, which worketh in you, both to will, and to do, of his good pleasure, to bring forth fruit, unto holiness.

You see, we cannot, separate justification, from sanctification. Having become dead, to the law, we are now able, to bring forth fruit, unto God.

The dissolving, of the first marriage, permits the second marriage, which enables us, to produce the fruit, of the spirit, unto holiness. The whole, movement of salvation, as tells us, has been conformed, to the image, of a son.

The fruit, may sometimes, appear to be small, and weak, and poorly, but it is nevertheless, fruit that is produced, by the grace, and mercy of God.

[42 : 21] And we can't be, like Paul was, tells the Philippians, been confident, of this, very thing, that he, which hath begun, a good work in you, will perform it, until the day, of Jesus, Christ.

We have become, dead, to the law, as, a path, of life. That is, as the path, of salvation.

For we, know, that the law, cannot bring us, into, salvation. The law, can only, condemn us.

The law, can only, punish us. It cannot, bring us, to be delivered, from, its condemnation. But, there is, a way, of deliverance.

And, the way, of deliverance, is in Christ. Christ, who kept, the law, and, who met, with the condemnation, and the penalty, of the law. The cross, of Golgotha.

[43 : 33] The cross, of Golgotha, is our, deliverance, from the, condemnation, and the, punishment, of the law. We still, have, the law, as a rule, of life.

But, not, as the way, of salvation. The way, of salvation, is, in Christ, alone. Wherefore, my brethren, ye also, have become, dead to the law, by the body, of Christ, that ye, should be married, to another, even to whom, who is raised, from the dead, that we, should bring forth, fruit, unto God.

Well, may the Lord, bless, our thoughts, this morning. Let us pray. Eternal, and, ever blessed Lord, we have, every reason, to thank thee, that thou, has provided, salvation, for sinners, such as we are.

For those, who, were under, the condemnation, of the law. For, under the, wrath, of God.

For those, who, were to be punished, by death. We give thanks, to thee, O Lord, that thou, has resolved, the problem, of mankind, by sending, the son, of thy bosom.

[45 : 01] And that he, came as a man, that was under, the law. And that he, kept the law, perfectly. And that he, met with the punishment, that that, law enacted, against sinners.

By bearing, their sins, in his own body, on the cross, of Golgotha. And there, that he received, what we deserved. That there, he received, on our behalf, our condemnation, and our death.

and that through him, and trusting, in him, that we can, have life. And that we, can be free, from the condemnation, of the law.

That we, can be free, from the punishment, of the law. That we, can be free, from the wrath, of God. O Lord, we pray, that, we would indeed, see the marvel, of thy mercy, and thy grace.

We ask, O Lord, that thou would bless us, today. That thou would meet, with us, in our individual needs. Out of the riches, of thy grace. May the grace, of our Lord, Jesus Christ.

[46 : 17] And the love of God, and the fellowship, of the Holy Spirit. Be with you all, now and forevermore. Amen.