



**NOTE:** Romans chapters 7 & 8 define New Covenant doctrine. To understand these chapters is to understand Paul's message to Israel in the nations.

In a nutshell, New Covenant doctrine is this: Israel had died spiritually and was alienated from God. Jesus was sent to Israel to redeem and rescue Israelites by giving them a new and better relationship with God.

Jesus' work (to reach Israel spiritually) cost Him his life. He was then raised immortal and ascended the Throne of David as King of New Jerusalem (i.e., reborn Israel). These were Israelites who accepted the new life (eonian life) and Jesus as King.

That new life (i.e., redemption; salvation) was the Gospel (good news) of the Kingdom. Some Israelites received and kept it. Some rejected it. And some lost it through neglect.

## Chapter Eight

### INTRODUCTION

**H**AVING considered the spiritual implications of the first seven chapters of Romans, we are now ready to tackle chapter eight. We now realize that Paul, in these first seven chapters, was not merely "redundant" or "eccentric." Rather, he purposely went into detail for particular and important reasons. The task of communicating spiritual lessons through fleshly languages and verbal images is a difficult one ... especially for modern readers whose minds struggle behind walls of confusion and blindness from centuries of pagan teachings and brainwashing.

Typically, churches are more Pagan than Christian. They use Bible words to promote Pagan and Jewish concepts. This is a pill too bitter to swallow for most churchgoers. It is true nonetheless. Churches were non-Christian from the start – dating from the time of Constantine in the 4<sup>th</sup> century. They were the vehicles used to integrate myth into Christendom, poisoning people's minds and confusing the world. The churches, with their mythical distortions, have blinded the people of Christendom and inoculated them against truth. Churchgoers today believe myths ... and assume they are Bible truths. It is a sad situation. Churchgoers profess to be Christians ... while following pagan doctrines of "heaven" and "hell," "Satan," salvation by works, spirit entities, Christmas, Easter, Halloween, Dispensationalism, Futurism, Millennialism, etc..

Then when those among us whose thinking processes are intact come to realize they have been deceived by the churches, they often get discouraged and throw everything out ... including the Bible and faith in God. This is doubly sad in that we not only lose potential leaders, we lose impetus as a society. This is all too common a result from the treachery of the churches. The people are deceived, confused, and discouraged. Bereft of truth for so long, they give up on it and assume that the Bible is no better than the churches.

It is much like learning the truth about U.S. politicians – that they are liars, thieves, and murderers – and then concluding that all people must be the same. The truth is that not all people are liars, thieves, and murderers like politicians. But the fact that all politicians are criminals DOES make a strong statement about the nature of government, and that is important to know. However, this does not justify condemning all mankind to the level of politicians.

This, in effect, is what has happened to Christendom. Basically, many Christians (Churchgoers) have placed all their faith in their churches and theologians, and then discovered that their faith was misplaced. The churches have been lying to them for a long time. Thus, Churchgoers make the wrong assessment that since their church icons turned out to be frauds then the Bible must be fraud as well. That is, unfortunately, an indictment against the Churchgoers for having believed in the Churches instead of believing in God and his Word.

Only a remnant have enough faith to survive the hurt of learning they've been deceived. We must remember, it is not God or the Bible that has deceived us. Rather, it is the churches that have lied to us. We must have enough faith to sidestep the churches and forge ahead to find the truth that is available to us if we seek it ... and trust Christ.

In Romans, it is hard to single out one chapter above another to say that one is more important, but chapters seven and eight have a special importance. All of the explanation Paul has given us in chapters one through six seems to culminate in chapters seven and eight. He writes these two chapters as if they are the end of a section of teaching, summing up the points and bringing them into focus. The essence of that teaching is stated in chapter eight verse eleven:

*11. But if the spirit of Him that raised up Jesus out of the dead is dwelling in you, He that raised up Christ Jesus out of the dead will enliven also your mortal bodies through the indwelling of his spirit in you.*

Romans 8:11

This is Paul's explanation of God's remedy for Israel's fallen spiritual state. As you recall, he started his letter to the Romans by confronting the problem of self-righteousness. He told them that the fact that they were Israelites would not keep them from judgment. More was required than being members of an elite group, or an organization, or a particular race. In other words, the fact that they were Israelites did not exempt them from the sin of "worshipping and serving the creation more than the Creator." He said that the underlying cause of Israel's failures has always been the same ... heeding the flesh instead of the spirit. Thus, Christ came to them for the purpose of exposing the problem and showing Israel the light. Israel had lost sight of their God, and had learned to emulate the creation (people, or things) rather than serve the Creator.

So, in the first six chapters of Romans, Paul told the Romans that physical birth into this world leaves us

inadequate and incomplete in the spiritual sense ... until we are also born spiritually. The things we do naturally, as children, using our gut instincts and drives of the flesh for guides only prove our state of immaturity. Being born a physical Israelite is not enough in itself. Being a member of a great cult is not enough. Nothing is enough ... until we are reborn into the spiritual family of Abraham through Christ. As long as we are guided "by the flesh" we are not guided by God's spirit, and we are not equipped to seek or discern the higher things of God. "The way of the flesh," as Paul calls it, drives man's lower instincts and leaves him blind to the higher life that Christ offers him. Once you understand this point you will have overcome a major mental hurdle and will be ready to understand what follows. The first six chapters in Romans dwell on this point.

Paul tells us that the ways of the natural flesh, or the natural man, are the ways of sin and death – both spiritual death and physical death. The way of the flesh can cause immediate spiritual death ("in the day that you eat thereof" – Gen. 2:17). It also hastens physical death, but that may take a bit longer.

Of course, Paul didn't invent this information. It is replete throughout the Bible, starting at the beginning.

*19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live:*

Deuteronomy 30:19

In Proverbs 16 it is stated in a way that refers to the blindness of fleshly-minded men:

*2. All the ways of a man are clean in his own eyes; but Yahweh weighs the spirits.*

*25. There is a way that seems right to a man [again speaking of carnal man], but the end thereof are the ways of death.*

Proverbs 16:2, 25

The ways that seem right to unregenerate man are the ways of sin, and those are the ways of death. Left to

his own means, man is spiritually dead. And that's the thing that Paul has spent six chapters teaching us. Spiritual life comes from a source outside ourselves! Remember, we are talking about SPIRITUAL LIFE.

We all know that flesh can replicate itself through procreation. Flesh can produce flesh. But flesh cannot produce spirit.

*6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

Jn. 3:6

The life that Christ gives is born of spirit. Man cannot produce it on his own. Acceptance of this basic truth (that man is spiritually dead if left on his own) is, according to Paul, **the basis for all other knowledge!** That's what is also referred to in the book of Proverbs as "the fear of God," which is "the beginning of knowledge." This higher life gives us the ability to fear God and appreciate his spirit. Man must admit that he cannot make it on his own. Only then can he begin a life on a higher spiritual plane.

For that to happen to us, we need the life of Christ in us. And our reprieve from death, strangely enough, requires that we first admit that we are dead. That's kind of a strange way of saying it, but to be saved we must first admit we are lost. Otherwise we will remain content to be lost and dead. The way to grow, or the way to learn, is to first admit that we are wrong. And the way to live is to first admit that we have been dead. When we come to that point, we begin living a new life in Christ – a life of learning and changing; a life in which there is **no condemnation**; a life which we live in grace.

I've carefully shown, through all of this, that Paul is consistent in his teachings. I've shown that he was consistent in teaching the law, that he was consistent in teaching rebirth through the life Christ offers us. I've also carefully shown where the churches have misinterpreted Paul by trying to say he taught against the law.

Also we have seen, and will continue to see, that Paul took the gospel to Israel. We hear from some people,

especially from the churches, that Paul took the gospel to non-Israelites. The churches refuse to admit the real meaning of the Greek word usually translated “Gentile.” The Greek word is “*ethnos*” and it means “nation.” Paul clearly took the gospel of the kingdom to Israelites who had migrated to “the nations.” Then, as he gave his message to Israel in the nations, if some non-Israelites heard and were interested, Paul did not refuse to let them hear. Truth helps ALL people. The problem was that non-Israelites were not likely to understand the message. His message was not geared to, nor directed to, non-Israelites.

So, considering these subjects to be very important, Paul laboriously explains them. He hits his readers from every angle so as to try to reach anybody and everybody who may be listening.

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## **ROMANS 8:1 GOD’S ANSWER FOR MAN’S DILEMMA**

Therefore there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

**I**n chapter 7, verse 24, Paul spoke as a man who had reached the end of himself. Having been the product of man’s system he had inherited the ways of death. He came to realize that the ways of the flesh had left him spiritually dead. What could he do? He was not serving sin intentionally, but nonetheless he was serving it:

*24. Afflicted man that I am! Who will rescue me from the body of this death?*

*25. But I thank God through Christ Jesus our Lord. So then with the mind I myself am serving the law of God; but with the flesh the law of sin.*

Romans 7:24, 25

After voicing the real predicament in which he found himself, and which man in general finds himself, Paul gives the simple and succinct answer in chapter eight. This was the culmination of seven chapters. **ONLY ONE THING COULD DELIVER PAUL (and all men) FROM THE VERDICT OF SIN AND DEATH!** The remedy was of course **GRACE** (i.e., “no condemnation”).

Paul took us to the point of realizing man’s desperate situation. He showed us the doctrine of death in the flesh and life in the spirit. He made us admit we are sinners and realize that we are dead without Christ. Then, in verse one of chapter eight he gives the answer: the key to surviving the ways of our flesh.

He says that our only hope is to trust in Christ, and not in our flesh ... which, if we do, **we are not condemned.** When our life is in Christ we may still make mistakes ... but

we are not condemned. That may seem too easy of an answer, but that’s it nonetheless. In fact, when you think about it, it is the only possible remedy.

Notice that Paul does NOT say “there is no sin for those who are in Christ.” Rather, he says “there is **NO CONDEMNATION**.” Thus we see that condemnation comes not from sin alone, but from a wrong spirit (intent). A man condemns himself by having a wrong spirit – which is his intent; his “heart.”

The holy spirit does not make us incapable of sin ... it just makes us forgivable! When our heart (our spirit) is right, and our faith is in Christ, we are forgivable. So when we slip up (as all do) and miss the mark (as all do), we are not condemned. This implies, however, that others ARE condemned – namely, the ones who have wrong spirits – whose faith is not in Christ.

In II Corinthians 5:7, Paul says that when our faith is not in the flesh “*we walk by faith, not by sight.*”

Paul shows us life without condemnation. This state of mind protects us from the insanity and spiritual blindness that afflicts anyone who ignores Christ. Man without Christ is like a ship without a rudder. The way in which man was created naturally leaves him in need of spiritual guidance. It is God’s design. We need guidance, and that comes by faith in Christ. We must want to do what HE says is right, regardless of what the flesh may be trying to tell us. We must, first of all, believe that Jesus knows best, and that our flesh deceives us. If we can’t believe that, then we really have no use for the Bible ... which is understood only through the spirit, not the flesh.

The spirit of God is to us as a steering wheel is to a car. It directs and guides us.

If we look to ourselves to ultimately decide matters of right and wrong, then we aren’t using God’s law or his word. This leads to Humanism ... where man sees himself as the supreme being of the universe. Then we pick and choose our own versions of what’s right. We throw out God and trust the flesh to know right from wrong. We adopt “situation ethics” rather than a firm standard of law. We accept lies, politics, Hollywood, Washington DC, the Supreme Court, sodomy, abortion, and anti-Christ values. That’s what happens when we look to flesh as our guide. That’s what happens when we don’t admit that God’s ways are better than the ways of the flesh. We end up with a Bible that is ignored, because we think WE know best – we think WE can be gods, knowing good and evil.

Unless we trust Christ we are exercising a lie by owning a Bible. We may read it, and pretend to have interest in it, but unless we trust Christ we will never understand it and never like it. We’ll reject it because it prevents us from worshipping ourselves and emulating man. Only when a man can accept rejection of the crowd, and not trust the instincts of his flesh, will he reach the end of himself and finally see ... that on his own he is dead. We are lamps, and spirit is the oil in us. To burn bright we need to be filled with oil ... and the oil comes not from inside but from an outside source. Without holy spirit we are dead ... like lamps without oil. Jesus makes the analogy in Mtt. 25:1-13.

We must realize that our greatest problem is a natural one: the absence of holy spirit. We come by it naturally. We are born with this natural condition. It stays with us until God adds the ingredient (holy spirit) to our natural makeup. The lack of holy spirit is one great problem of mankind ... and it is the great thing Jesus gives us. But without it we are lost. Totally lost! We can survive many and varied mistakes, sins, and stupidities ... but we CANNOT survive a lack of holy spirit! We need holy spirit to guide us and keep us out of the ditch.

For example, all men make grave errors. They may lie, they may murder, they may fail their responsibilities (as Paul did), and they may sin repeatedly. Even saints (holy ones) sin. But they are saved by the grace of Christ! Why? Because with their flesh they serve the law of sin, but with their spirit they serve Christ! Their sins are notable problems, but they are not unforgivable. There is only ONE unforgivable sin: willful rejection of goodness ("blasphemy against holy spirit," - Mtt. 12:31). Error and sin are easily overcome by repentance. But willful and intentional rejection of goodness cannot be forgiven ... probably because anyone with this attitude cannot admit their need for forgiveness. All other sins are easily washed away in the blink of an eye.

Take, for instance, the great sinner David ... who committed adultery with Bathsheeba, and then arranged to have her husband Uriah killed. These were horrific sins! He also failed to lead his people rightly. In all this, David's flesh deceived him and led him in the path of destruction and death. Yet, David was forgiven readily by God. Why? Because in spite of his fleshly weaknesses and sins, David proved his faith in God ... by repenting when he was forced to face his sins. When he was forced to choose, he elected to trust his God rather than his own flesh.

We can also refer to the Apostle Paul. Before he met Jesus he was an agent of the Sanhedrin, a persecutor of Christ's followers. He, either directly or indirectly, caused the death of Christians. Nonetheless, God chose Paul to be Jesus' greatest advocate ... not because Paul hadn't sinned, but because when he was put to the test he trusted God more than his own flesh.

Likewise the Apostle Peter was found at fault and was actually called "Satan" (my adversary) by Jesus (Mtt. 16:23).

These men were sinners with fleshly weaknesses and failures. But, fleshly weakness is an easy foe to overcome for Christ. Sin is a built-in feature of all men ... designed by the Creator Himself as standard equipment for mortal man. That is why we need God's spirit to guide our flesh. God does not condemn man for being flesh. He created us as flesh-and-blood beings. God does not expect us to be unaffected by our flesh. Rather, He commands us to use holy spirit to discipline our flesh.

26. Thus I am not running as without purpose; thus I am not fighting as one flailing the air:

27. But I am disciplining my body, and bringing it into subjection: lest having preached to others, I myself should become disapproved.

1 Cor. 9:26-27

Paul allowed holy spirit to bring his flesh into subjection. The flesh is not, of itself, evil ... any more than an infant is evil ... though he is ruled by his flesh. An infant is incapable of anything more, and no one would condemn an infant for being that way. Thus, it is not flesh itself that is evil, but rather man's unruly spirit becomes evil when he knowingly rejects God and goodness.

The ultimate problem man faces is an unruly spirit ("heart"). It all depends upon his heart ... because therein faith resides, or is rejected.

Look across America and you'll see Christians whose hearts are as sincere as they can be ... and they are all doing things differently. I may think that some of the things you do are odd, and you may think some of the things I do are odd, or silly. But, you see, those things are minor compared to the intention (spirit) of our hearts. In the matters of the heart, if we are following Jesus then

we are brothers in spite of our fleshly differences or failures.

This is the starting point of a Christian life. When we live by faith we begin to escape error more and more. The rest of it – the physical improvement and alleviation of error – will follow. That's the icing on the cake. When the condition of the heart is right, we begin to be better people in all ways. We begin to understand the words of God and everything goes better for us.

However, when a man is INSINCERE, or when he relies upon his own nature instead of God's spirit, his faith is in himself, not in God. This man is lost!

Our "old heart" (our "old man"; the carnal intent that motivates man) must be subjected to God's spirit. Our fleshly drives must be subdued by God's spirit. We must receive a **new intent**. Our flesh must be directed by God's spirit. You may recognize these terms as similar to the Bible description of the New Covenant. The New Covenant was God's promise to give us a new heart (new intent) and to put his law into our hearts. This new intent, not to follow our own nature but to follow God's word, fulfills the New Covenant in us.

This is not mystical or hard to understand. It's a simple concept. We are talking about a new motive for life. We derive it from outside ourselves. The schemes of man's mind for generation upon generation have not worked. Man is doomed to failure until he is ready to try the way of Christ.

**QUESTION:** Don't you think that God is more lenient with people now that Jesus has died for our sins? Shouldn't we be more lenient with God's Law and not be so legalistic?

## ROMANS 8:2-4 LAW FULFILLED THROUGH THE SPIRIT

For the law of the spirit of life in Christ Jesus has 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 did by 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.

**T**HERE are two laws at work here: the law of the spirit of life and the law of sin and death. What is the law of the spirit of life? Paul just stated it, and we've been studying it. The law of the spirit of life is stated in chapter eight, verse one. "*There is therefore now no condemnation to them which are in Christ Jesus, which walk not after the flesh but after the spirit.*"

What about the law of sin and death? The law of sin and death was stated in chapter five of Romans:

*12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned:*

Romans 5:12

Adam (the "one man" through whom spiritual death entered) fell prey to his flesh nature by believing that he could usurp God's position by becoming "*as god, knowing good and evil*" (Gen 3:5). In believing this, and in passing this attitude to his offspring, Adam brought **the ultimate sin** upon God's creation. This sin then infected the hearts of people, causing them to think they could be "as gods" too, creating their own laws and bringing death (spiritual death) upon themselves.

Subsequently, man was rescued, in stages, from spiritual death. The rescue took a large step with Moses and the Old Covenant. Christ and the New Covenant completed the work,

freeing us from the penalty of sin, and from blindness and spiritual death.

Currently in America there is a growing movement called "The Identity Movement." This movement basically claims that most of the White people of Europe, Britain and America are racial Israelites, and that the people known today as "Jews" are pretenders to the title and not Israelites at all. And while that, as far as it goes, is correct and should be learned by all Christians, there is a factor that many in the Identity Movement are overlooking. It is the same factor that Paul was trying to correct among his fellow Israelites in Rome. The typical Identity minister is obsessed with the need to establish the fact that we are racial Israelites ... and the impression he gives is that this recognition, in itself, makes us acceptable to God. Or another way of stating it might be: "we are Israelites, and that makes us acceptable to God ... whether or not we are aware of it. In which case, their calling is to make Israelites aware of the fact that they are Israelites ... and therefore acceptable to God.

Unfortunately, too often these Identity people stop their spiritual growth at that point, and spend the rest of their life glorying in their racial connection to Jacob, and they completely miss the fact that the New Covenant is based NOT UPON LEARNING THAT YOU ARE A RACIAL ISRAELITE, but upon being a REBORN Israelite. As Paul told the Romans, being a racial Israelite is good, but that in itself is not enough. Israelites must be reborn into the spiritual family that transcends flesh.

It is good to learn truth. Truth strengthens us. It is good to learn that we are Israelites. But it is better to learn that Christ sets us free from reliance upon flesh (including genetic pride). Paul knew he was an Israelite, but once he met Christ he re-evaluated his racial pride ... categorizing its importance at the level of dung (Phil. 3:7-10)! That's not very important.

Israelites who rely upon their race are dead. Israelites who rely upon the flesh are dead. Israelites who rely upon Christ are ALIVE! Paul's explanations

of these things are very simple and logical once you get through the verbiage and the translators' misuse of words.

"*For what the law could not do, ...*" God did! There was something that the law was incapable of doing, but God did it ... and He did it aside from the law. He did it by giving his own flesh and blood Son to Israel, and through Him we received LIFE (holy spirit). However, for us to keep God's spirit we must be willing to sacrifice our own fleshly spirit.

Paul says law cannot give life. Law can give us certain things, but not life. Preachers often mistakenly use Paul's statements as an excuse to do away with law. Paul did not teach that.

Spiritual life comes not through law. God "breathed" the spirit of life into Adam. He breathed this same life into his holy prophets. Through Jesus He breathed life into the apostles and disciples. Through Jesus He BREATHES LIFE INTO US. That is NOT through law, but through the will of God acting out of love and grace.

What the law cannot do through the flesh, the spirit of God can. Neither law nor flesh can give man a new spiritual heart. Law's purpose is: 1. To state true principles, 2. To expose sin and convict man of his error, 3. To guide man into right ways. That's all law was ever meant to do. When God gave law to Israel, it was for that purpose. Churches tell us that law failed and so God took it away. That claim is based upon the churches' assumption that law was for the purpose of giving man a way to earn his passage to "heaven." But that was not its purpose. Neither was the law intended to regenerate dead man. The law cannot be condemned for not doing that which it was never intended to do. The real problem was with man, not with the law.

Law does what it is designed to do. That's all.

But God did (does) more! Paul says, "*for what the law could not do, God did.*" What did God do? Well, He put eonian life into flesh bodies that had been spiritually dead. Law is incapable of doing that. That doesn't mean law is bad. That just means that

we needed more. Yes we need law, but we need something else too. We need life.

In his letter to the Galatians, Paul explained the limitation of law this way:

2. ... Did you receive the spirit out of the works of law or out of the hearing of faith?

3. Are you senseless? Having begun in the spirit, would you now be completed in flesh?

5. He, therefore, who supplies to you the spirit, and works miracles among you, is it done through law or through the hearing of faith?

6. Accordingly, Abraham believed God and it (faith) was accounted to him for righteousness.

7. And you know that they who are of faith are the sons of Abraham.

Gal. 3:2-7

Law cannot be understood or used properly except by the spirit. For man to truly appreciate law, and obey the spirit of the law, he must first be "alive." Jesus brought us life, and that life gave us eyes and ears to see and hear the law ... and believe in it. This is a mystery to most people, but not to us.

We can look at flesh-ruled man and see death at work in the world. Paul explained that we are ALL subject to death, and our only escape from death is through Jesus. When Jesus exposed sin He exposed each one of us. We must abandon our bondage to flesh, and accept life.

Jesus did this so that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. How is "the righteousness of the law fulfilled in us"? And what does the righteousness of the law have to do with the New Covenant?

Paul, the teacher of doctrine, is talking to advanced students; students who already know the basics of law. The law said sin equals death. Jesus revealed our sin, then He mortified our flesh (made us realize our dead status) and thus fulfilled the righteousness of the law in us. **In order for the righteousness of the law to be fulfilled in us we had to die.** The law demanded death. Thus, we died ... and were reborn.

In us, the flesh is death, but the spirit is life. We no longer rely upon the flesh, but we rely upon the spirit from God. The righteousness of the law was fulfilled in us because we accepted our death and were reborn. Now we are alive on a higher plane than mere flesh.

Paul builds one thing upon another, step by step, but through it all he is teaching the same thing. He is showing us the concept of eonian life (life of the age). We've heard this stated and restated all of our lives, but most of us probably have not understood it. It's called "life in Christ," "eonian life," or being "born again." It means that we are spiritually reborn and no longer dead. It was a mystery before we understood it. But now, it is Christ in us, the

hope of glory:

26. The mystery unnoticed from the ages and from the generations, but now is manifested to his saints..

27. To whom, in the nations, God desired to make known the riches of the glory of this mystery; which is Christ in you, the hope of glory:

Colossians 1:27

The point is that flesh cannot engender spiritual life. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (Jn. 3:6). It is a simple concept. So the promise of the New Covenant is the spiritual life that God, through Jesus, imparts to us.

**QUESTION:** You talk about "eonian life," or "life of the age." When did this age begin and when will it end? And after it ends, is that the "latter days," or "end times" when Christ will return?

## ROMANS 8:5-7 THE WALKING DEAD

For those in accord with flesh are contemplating the things of the flesh; but those in accord with spirit (are contemplating) the things of the spirit.

For the contemplating of the flesh is death; but the contemplating of the spirit is life and peace.

Because the contemplating of the flesh is enmity with God: for it (flesh) does not subject itself to the law of God, nor is it able.

**TO** contemplate (dwell upon) things of the flesh is DEATH. Thus, the dead walk around contemplating the flesh.

To contemplate (dwell upon) the spirit is LIFE. And only the living can recognize the living. The dead cannot tell the difference.

Churches that claim to be "Christian" teach people that this life is a lost cause – and that Satan has dominion of this age – and their only hope is in a future existence in "heaven." Thus the concept of "eonian life" gets ignored. The dead are walking among us every day. Yes, they are

walking dead – people who are physically alive but spiritually dead.

To be spiritually dead is to be unable to relate to God. God's spirit makes us able to relate to Him.

There is a paradoxical scripture that gives us a clue to this. This strange scripture appears seemingly out of nowhere in Matthew 8, and has stumped many a scholar. Of course, now that we understand this doctrine of spiritual life and death as Paul taught it, we will readily understand this paradox. In Matthew, Jesus was asking his disciples to follow Him:

21. *And another of his disciples said to Him, Lord, permit me first to go and bury my father.*

22. *But Jesus said to him, Follow me; and let the dead bury their dead.*

Matthew 8:21, 22

The phrase, "permit me first to go and bury my father" was an idiom that meant "let me go take care of my father in his old age, until he dies." Undoubtedly this disciple was not asking to simply go and put a dead relative in a grave ... which would take less than a day's time, and to which Jesus would certainly have had no objection. Rather, his father was not physically dead at the time, and the disciple felt he ought to stay with his father and take care of him until he died. That, of course, is an honorable desire, and Jesus would certainly have no objection to taking care of one's father.

And yet Jesus said, "Follow me, and let the dead bury their dead."

There are several things we can deduce from Jesus' statement. First, there were others who could care for his father, so that he would not be left without care. Secondly, whoever these others ("the dead") were, they shared the same status as his father: both were "spiritually dead." Thirdly, the implication is that the disciple did not share that status (he was not "dead"), and therefore was "alive." Lastly, since "the dead" care for "the dead," the implication is that "the living" should care for "the living." And since the disciple was alive, Jesus needed

him to help take care of "the living."

It's a cryptic statement unless you understand the concept of spiritual life and death. A SPIRITUALLY-dead man can take care of the physical needs of an elderly relative. He can even bury him. Jesus was most likely suggesting that this disciple had other family members who could care for his father. He said to let them care for him. This disciple, on the other hand, had obligations to a new family of people who were "alive." Now do you see how the dead can bury their dead, while the living tend to the living?

Christ gave us a new nature. To follow that new nature means new spiritual values, and a new spiritual family. A reborn man may have two families, as it were: his genetic (flesh) family into which he was born, and his spiritual family, into which he was "born again." It is not unusual for such a man to love both "families" and feel loyalty to both. And hopefully his spiritual family would include some or all of his genetic family ... but that is often not the case.

**QUESTION:** With all of the different denominations out there and everyone disagreeing over doctrine, how are we supposed to know if we are spiritually dead or not? There are many people who will tell you they are "minding the things of the spirit," but other groups will disagree. It's like everybody believing they are going to heaven. You never hear of any churchgoers thinking they will not go to Heaven. Likewise, they all think they all have the Holy Ghost. None think of themselves as spiritually dead. And who is to judge them?

## ROMANS 8:8-9 "IN THE FLESH" OR "NOT IN THE FLESH"

So then those that are in the flesh cannot please God.

But you are not in the flesh, but in the spirit, if so be that the spirit of God is dwelling in you. But if anyone has not the spirit of Christ, he is not of Him.

**T**HE theme continues: man left to himself is ruled by flesh, and he can't please God ... because under the rule of flesh man doesn't value God or His law.

This passage is often quoted in error by people who have the wrong idea about what it means to be "in the spirit" or "in the flesh." They believe that being "in the spirit" means being an invisible ghost. Churches teach that "spirits" are disembodied entities (invisible beings with no physical form). This is confusion from mythology: wrongly-translated and wrongly-interpreted terms.

Mythology and paganism have given churchgoers the idea of a bipartite man (flesh & spirit), or tripartite man (body, soul, spirit). They have taught the common myth that the "spirit" is the real person, and that the body is merely a hollow envelope of flesh used to contain the spirit being.

Indeed, "spirit" is invisible. But spirit does not mean a living entity. Rather, spirit is motivation that drives a man to action. A spirit is a drive; an intention; a motive ... like anger, sympathy or fear (Nu. 5:14). You cannot see spirits, but if you are observant you may see the effects spirits have upon people.

Myth anthropomorphizes spirits (attributes human traits to them). Don't be tricked by mythology. And don't accept the churches' attempts to turn scripture into mythology.

Spirits are not disembodied entities. Men are not ghosts with flesh exteriors. It is myth. Nearly every religion on Earth promotes myth. All religions, except for the faith of Jesus, promote sorcery, manipulation, and

works of some kind to achieve “salvation”: all based on mythology. The true faith of Jesus is the only religion today not shaped by myth. Any religion that teaches that spirits are invisible living entities is based on mythology. So whether one calls himself a Christian or not, if he believes in a “spirit world” with “spirit entities” he is following myth and paganism.

Now, by this time we should be getting a firm grasp, on what Paul means when he says, “*in the flesh*” or “*in the spirit*.” Both refer to day-to-day life. We can follow the spirit, or we can follow the flesh. It is as simple as that.

It’s pretty easy to prove that the term “not in the flesh” does not mean a disembodied entity. In verse nine, Paul tells the saints in Rome that they are NOT “in the flesh.” You only have to ask yourself, is Paul talking to disembodied entities, or is he talking to flesh and blood people? Obviously, these were physical and visible men ... but they were not in their flesh! Thus, logic forces us to de-mythologize the term. Unfortunately, there is more myth than fact in traditional church religion.

But someone might counter, “The Bible says that God is a spirit, and He is invisible.”

Scripture does not say that “God is A spirit.” It says “God IS spirit” (see Interlinear - Jn. 4:24). It means that God is motivation. Spirit is motivation or intent. It can apply to God or to man. Both have motives (spirits). Both can motivate (i.e., “inspire”). To have spirit in you is to be inspired (in-spirit). “Inspired” men have “spirit in” them.

God and Jesus are invisible due to the fact that they are higher life forms, not because they are “spirits.” Jesus became invisible when He was raised immortal. He did not shed his flesh and continue on as a disembodied entity. When the soldiers went into Jesus’ tomb, after He was raised, they found NOTHING (no body; no discarded flesh).

Spirit theology (which virtually every church teaches) says that spirits are immortal beings, and that men are spirits entrapped in flesh envelopes. In other words, the flesh does not have

it own life, but is animated by the spirit being who lives inside the flesh. This is called “incarnation.” It is patent nonsense and paganism. Churches are pagan.

**QUESTION:** What about those verses in Revelation that describe John’s visions or dreams? He says a number of times that he was “in the spirit” when he was receiving his revelations. It sure sounds like “in the spirit” means John was having out-of-body experiences and visiting the spirit realm.

### **ROMANS 8:10-13 NO CONFIDENCE IN FLESH**

And if Christ is in you, the body (flesh) is dead through sin; but the spirit (motive) is life through righteousness.

But if the spirit of Him that raised up Jesus out of the dead is dwelling in you, He that raised up Christ Jesus out of the dead will enliven also your mortal bodies (flesh) through the indwelling of his spirit in you.

Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

For if you are living according to the flesh, you are dying: but if through the spirit you are mortifying the deeds of the body, you will live.

**M**EN living according to the flesh are dead. Can it be said

any clearer? Our mortal existence is spent either living or dying – in spiritual life or spiritual death.

We are not obligated to our flesh for the spiritual life we enjoy in Christ. Our new life came not by flesh and blood, but by the spirit of God. Our intent to follow Christ is our new life. The flesh can only give us biological life. The spirit, on the other hand, has brought us the blessings and the good things. Philippians three states this in a slightly different way:

3. *For we are those of the circumcision who are worshipping in the spirit of God, and glorying in Christ Jesus, and having no confidence in the flesh.*
4. *And yet I too had confidence in the flesh. If any other man thinks to have trusted in the flesh, I more so:*
5. *Circumcised the eighth day, out of the stock of Israel, of the tribe of Benjamin, a Hebrew out of Hebrews; according to law, a Pharisee;*
6. *Concerning zeal, persecuting the ecclesia; concerning righteousness in the (Pharisee’s) law, being blameless.*
7. *But what things were gain to me, those I have counted as loss for Christ.*
8. *Yes indeed, therefore I am counting all these things to be loss through the greater knowledge of Christ Jesus my Lord: through whom I endured the loss of all things, and do count them but dung, that I may gain Christ.*

Philippians 3:3-8

Paul speaks of himself and all Israelites who had a false security in their flesh (i.e., their race and customs). He admits being “of the circumcision,” but adds that he lost all confidence in that. He admits he too had trusted in flesh. He admits to have trusted in the Pharisee’s law. He had papers. He had a pedigree. He said, “If anyone ever trusted in flesh, I did.”

Paul trusted the flesh. He carried out Pharisaical law to the letter. By Pharisaical standards, he was righteous through law.

Then he concludes that all those things that had seemed important, that he assumed were counting to his gain



– those he now realized were worthless as dung. All those rituals and memberships he used to think were helping him, weren't helping him at all. They were nothing but loss compared to what he gained in Christ. The ways of the flesh had not benefited him, had not improved him, had not given him a better life. He realizes it was all for nothing because he was following the wrong thing. He was following death rather than life. He was following flesh rather than spirit.

**QUESTION:** You say we shouldn't have confidence in the "flesh." Why should we have confidence in what Paul is saying, if he was a Jewish Pharisee who persecuted the ecclesia? Maybe he was an agent provocateur leading Christians astray.

## ROMANS 8:14-17 "SONS OF GOD"

For as many as are being led by the Spirit of God, these are sons of God.

For you have not received the spirit of bondage again into fear; but you have received the Spirit of sonship in which we are crying, "Abba, Father!"

The spirit itself is bearing witness with our spirit, that we are children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ, if so

be that we are suffering together that also we should be glorified together.

**S**ONS of God are led by his spirit. Paul is pointing out that the spirit of sons is different from the spirits of non-sons. Sons are not in bondage. A "son" has the advantage of being an heir.

In order to fully understand this reference to "sons of God" is it necessary to understand the difference between a child and a son. In Galatians four we read a treatise on the difference between a child who is like a servant and a son who is a joint owner or an heir.

*1. Now I say that as long as the heir is a child he is no different from a servant, though he be lord of all.*

*2. But he is under stewards and governors until the time appointed by the father.*

*3. Thus we also, when we were children, were in bondage under the principles of the world.*

*4. But when the fullness of the time came, God sent forth His Son, generated out of woman, generated under law,*

*5. to redeem those who were under law, that we might receive sonship.*

*6. And because you are sons, God sent forth the Spirit of his Son into our hearts, crying, "Abba, Father."*

*7. Therefore you are no longer a servant but a son; and if a son, then an heir through God.*

Galatians 4:1-7

"Sons" are children who have been reborn with the spirit of sonship. The child of servitude is changed into a son who is free. A son is something special in Biblical terms. He's the new man in Christ, the reborn individual. The King James translation wrongly calls it "adoption." The actual term is "sonship" or "the status of a son." The point being that a "son" is an heir to the kingdom, and no longer merely a child. Not merely a servant. Not merely a visitor, or interloper. He is joint heir of the family estate.

Now, we also see in this passage that the glory of the sonship (being joint-heir with Christ) is mixed with suffering. Church theology, the teachings that have invaded our land, have led many to think that our inheritance with Christ (the kingdom of Christ) should produce only pleasantness. But, Paul tells us that it can also bring suffering and sacrifice.

When you think about it, only an heir would be motivated to sacrifice for the sake of the kingdom ... because it is HIS kingdom. A servant wouldn't be motivated to suffer for another's kingdom. A servant is only an employee, with no personal interest in the estate. But an heir has joint interest in it. An heir is a joint owner of the family estate, and has joint responsibility, so to speak. An heir looks after the interest of the estate because it is his; because it is in his name, and will be in his children's name. He looks after it because he wants to ... not because he has to. It is part of him – because it's his. This is the spirit of sonship referred to in verse fifteen.

The spirit of sonship makes us indignant when there is injustice to the kingdom, because it means injustice to US and OURS. Injustice makes us mad – not just because someone offended us personally – but because someone is damaging our estate. We have a concern about maintenance of the estate and we feel responsible. That is the essence of "sonship." There is a big difference between being a son and being just a child.

## ROMANS 8:18 GLORY & SUFFERING GO HAND IN HAND

For I reckon that the sufferings of this present time do not compare with the glory being revealed in us.

**B**IRTH involves some travail (labor pains), as glory requires some sacrifice. Again, Paul is speaking of the time in which he lived.

Paul was not referring to a distant future time. We too speak of our time in which we suffer, and in which glory is revealed in us. The suffering we may experience is not equal to the glory that comes with it.

Paul was not saying that we suffer in this life so that we can glory in the next life. Rather, he's saying that suffering is part of the glory ... here and now. So there's a blessing that results from tribulations that we share with our brethren and with Christ who also suffered.

Please be clear on this point: this isn't saying that we should suffer now, in this life, so that we can glory in some later life ... as the churches teach. That's the way it's often read, but that's not what it's saying. The glory is part-and-parcel with the sufferings, presently. We can see verification on this in II Corinthians, chapter four:

*8. We are pressed in every way, but not distressed; we are perplexed, but not in despair;*

*9. Persecuted, but not forsaken; cast down, but not destroyed;*

*10. Always bearing in the body (flesh) the dying of Jesus in order that the life of Jesus might also be manifested in our body.*

2 Corinthians 4:8-10

We share Christ's persecution – but also his glory. Christ is glorified, and we in Him. Our lives witness both things. We partake in both death and life. And again, be clear: mortifying the flesh today is not a price we pay for reward in the next age. Rather, it is our lifeline for this present New Covenant age.

*11. For we which live are always delivered to death for Jesus' sake, that also the life of Jesus might be made manifest in our mortal flesh.*

2 Corinthians 4:11

Spiritual life is manifest in our MORTAL flesh through suffering.

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## **ROMANS 8:19-23 REDEMPTION OF "OUR BODY"**

For the expectation of the creation is to wait for the revealing of the sons of God.

For the creation was made subject to vanity, not by its own will, but through Him who subjected (it) upon hope

that the creation itself will be freed from the bondage of corruption, into the freedom of the glory of God's children.

For we know that all creation is groaning together and is having birth pains together until now.

And not only they, but we ourselves also who have the firstfruits of the spirit, even we ourselves are groaning within ourselves, in anticipation of sonship: the redemption of our body.

**N**OW we see Paul starting to turn toward his next point, which happens to be the overall effect of new life for Israel and the affect it has on other nations.

The new life in Christ that was given to Israel (which Paul has now explained) changed Israelites into spiritual sons of God. But remember, not every Israelite kept his inheritance as a "son of God." Nonetheless, the manifestation of spiritual sons – the power of God working through Israel – eventually affects all nations.

Our progenitors – as well as all God's creatures – were born with what Paul considered a weakness. Paul merely says mankind was created "subject to vanity." We were created this way not voluntarily (not by our will), but by the will of the Creator for reasons of his own.

Now, what does it mean to be "subject to vanity?"

Consider the condition of a newborn baby. Babies are totally ruled by their flesh. Then consider him twenty or thirty years later. He should be grown up. But some never do grow up ... spiritually speaking. Some never get beyond obsession with their bellies, their feelings, and themselves. Some never get beyond thinking of themselves as the center of the universe. Many people live to a ripe old age and never grow up! They are subject to vanity all their lives. Now, it says we (the creation) were created this way because our Creator wanted it so. And you will begin to see that we were created this way because God wants us to need Him and voluntarily prefer Him, and love Him. Anyone who has experienced real love understands how that works. Real love is not forced. It can only be voluntary.

Verse 21 refers to the glory of being a son of God. Man is created weak in the flesh so that he can grow up ... so he can mature into a SON, an HEIR of the family estate. It is the will of God to deliver us into the glory of the sons of God.

Paul calls this "sonship." The KJV translation uses the word "adoption," which is a poor rendering of the word. In our day and time "adoption" suggests a stranger taken into a family that is not his own. That's not the meaning of this word. "Sonship" is a tradition of Israel where a child of one's own flesh grows up and graduates into a responsible "son," able to

carry the name of his family responsibly. And when you apply that principle to the kingdom, “sons” are former children who have graduated into adult Christians who are mature and capable of carrying the name of God, not in vain but in loyalty and faith through Christ. So verse 23 describes a placing of a son – i.e., “sonship.”

In verse 23 Paul also speaks of “our body” – singular. It refers to the redemption of us as one body of people – the body of Christ. And that refers again to the manifestation of the sons of God in verse 15:

*15. For you have not received the spirit of bondage again into fear; but you have received the Spirit of sonship in which we are crying, “Abba, Father!”*

Romans 8:15

“Bondage” is compared to the status of a child before he comes of age and has not yet acquired his inheritance – i.e., his position as joint heir with the Father. A child does not think and act as a “son.” He isn’t free, according to the law, until he becomes a son. And Paul is applying this principle, which is a common law principle, to Christians. We are not really free until we become sons – mature and reborn in Christ.

### **ROMANS 8:24-25 TRUST, FAITH, HOPE**

In this hope we were saved: but hope being seen is not hope: for who hopes for that which he is seeing?

But if we are hoping for that which we are not seeing, we are expecting it through perseverance.

**H** OPE and faith are close to the same thing. I’m not saying they are identical, but close. Paul says that we are “saved by hope: but hope that is seen is not hope.”

This is also stated in Hebrews chapter 11, verse 1:

*1. Now faith is the assurance of things expected, the contemplation of things not in sight.*

Hebrews 11:1

Paul says that faith (or hope) is exercised as expectation of things that are not presently within sight. We don’t hope for things that we can already see, but rather for things we have not yet seen.

**QUESTION:** I’ve heard that people are like containers that God pours Himself (His Spirit) into in different amounts. He poured more of Himself into Jesus, of course, and then lesser amounts into the rest of us. Couldn’t we be “sons” like Jesus if we had this spirit poured into us?

### **ROMANS 8:26-28 THE INTENT OF THE HEART: THE SPIRIT**

Likewise the spirit is jointly helping our weakness: for that which we should pray for, which is necessary, we know not: but the spirit itself comes upon us with unspoken sighs.

And He who is searching the hearts discerns the inclination of the spirit; which is happening with the saints in accordance with God.

And we know that to those who love God all things are working together according to his purpose for good to them who are the called.

**G** OD reads our spirit even when we can’t.

In the King James Version the word “spirit” is capitalized as if it were the name of a person. The KJV makes it appear as if a living entity hears us and then takes our petitions to God – as if God Himself can’t hear us ... and as if God must be coerced into helping us. The translators of the KJV believed the false pagan notion that the holy spirit is a person. This is consistent with the Catholic doctrine of the Trinity which makes “the spirit” the third person of their triune god.

However, the original text did not convey that idea. The suggestion is an insult to Jesus, our true Intercessor. The actual text says that the spirit “itself” (not “himself”) helps. The Greek text makes it clear that the spirit is an “it,” (neuter) not a “him” (masculine).

God can interpret our spirit. Discerning spirits is a gift that God also gives to some men ... as we read in I John, chapter four:

*1. Beloved, trust not every spirit, but test the spirits whether they are of God: because many false prophets (with bad spirits) are gone out into the world.*

1 John 4:1

Testing the spirit is **READING** the intent of man’s heart. God is able to discern our spirit even when we can’t. He reads our spirit accurately. He sees

our motives and intentions.

Paul also calls this “contemplating the spirit,” and it was mentioned in verse six:

*6. For the contemplating of the flesh is death; but the contemplating of the spirit is life and peace.*

Romans 8:6

God contemplates the spirit and wants man to do the same.

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## **ROMANS 8:29-30 “FIRST ORDAINED” VS. “PREDESTINED”**

For the ones He first knew, He also first ordained to be conformed to the image of his Son, that He might be the firstborn among many brethren.

Moreover the ones He first ordains, these He also calls: and the ones He calls these He also justifies: and the ones He justifies, these He also glorifies.

**T**HE lineage of Abraham, Isaac and Jacob – all the way back to Adam, and all the way up to us today, are the ones God first knew, first ordained, and first glorified. He knew us first. He ordained us first. He glorified us first. Some, however, were not true to their calling and they didn’t retain their inheritance.

This passage is used by some churches to teach a doctrine of “predestination.” The doctrine of predestination is a teaching that defies explanation. The King James Translation is part of the problem – as the following demonstrates:

*29. For whom he did FOREKNOW, he also did PREDESTINATE to be conformed to the image of his Son, that he might be the FIRSBORN among many brethren. (KJV)*

We can quickly dissect this verse to show the problem. Toward the end

of the verse, we see the word “first-born” (from the Gk. *pro-to-to-kon*). The other word translated “predestinate” (Gk. *pro-or-i-sen*) has the same prefix – “pro.”

The Greek prefix “pro” means “first” or “ahead in relation to a sequential order.” Yet the inconsistent KJV translators chose to render one “fore,” one “pre,” and one “first.”

The same is true of the word they translated “foreknew” (Gk. *pro-eg-no*) – same prefix.

So, the KJV translators rendered the same prefix (“pro”) three different ways in one verse.

This is typical KJV inconsistency and inaccuracy. The better translation would have been to render the words consistently: “first knew,” “first ordained,” “first born.”

The point is that the Greek prefix “pro” signifies something in a sequential connection within a time sequence ... not preceding the sequence. Thus, within the time reference, “pro” would have referred to a time WITHIN the time frame (as in during ones life time), not to a time preceding the time frame. On the other hand, the English prefix “pre” (as in “predestinate”) can refer to a time BEFORE the time frame began (as in before one’s life began).

Furthermore, being “ordained” is not the same as being “destined.” To be ordained is to receive a commission and authority to do a particular work. It is determined, but not inflexible. On the other hand, to be “destined” is to set be on an inflexible path from which it is impossible to deviate in the slightest.

Thus, the correct term is “ordain,” not “destine.”

Israel was “**first known**,” “**first ordained**,” (first designated and called) and “**first born**.”

Being “first ordained” is much different from being “predestined.” “Predestined” is a church term that means to be set, before we are born, upon an irreversible and unalterable course. This is NOT in the original text. Church (pagan) theologians inserted it in the KJV.

Now, this opens up a question on this idea of being “predestined.” The

first known, first born and the first ordained were Israelites. In other words, those saints who were first drawn to Christ were Israelites. They were “designated and called first.” They responded to Christ’s call through the holy spirit (motivation) of eonian life. They were not “predestined.” They were “pre-ordained” and given a purpose ... and a choice ... which hopefully they would follow.

It isn’t that God can’t predestine someone to a set path or a pre-determined end. Certainly He can do that, and has on occasion done that. However, that is NOT what the Bible means when the term “first ordained” (Gk: *proorisen*) is used. Remember, “predestinate” is NOT IN THE BIBLE. It is a church term. Just because God can do something (He can do anything He wishes to do) does not justify the churches’ misuse of the term.

Jesus was the First-born of the first fruits. He was ordained, and we are ordained through Him being “born again” and becoming His brethren in the spirit.

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## **ROMANS 8:31-39 NOTHING CAN SEPARATE US FROM GOD**

What then shall we say to these things? If God is over us, who can bring us down?

He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also graciously give us all things?

Who shall bring accusation down on God’s called out ones? God is the one justifying them.

Who will condemn? Christ Jesus is the one who died, yea rather that is raised up out of the dead, who is at the right hand of God, who also is allied with us.

Who will separate us from the love of Christ? shall tribulation, or dis-

truss, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For your sake we are killed all the day long; we are accounted as sheep for the slaughter.

But, in all these things we are victorious through Him that loved us.

For I am persuaded, that neither death, nor life, nor messengers, nor governments, 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.

**IF** being allied with Jesus is our greatest wish, then we are victorious ... because there is nothing that can separate us from Him and his Father.

These closing verses of chapter eight are encouraging, but hard for some to grasp. How can the called-out ones be victorious if they are in tribulation, distress, persecution, famine, nakedness, peril, and under the

sword?

You see, Paul is teaching two things. He is encouraging us to see the big picture and have faith. He tells us to have faith and believe in the Kingship of Christ. If we don't believe in what we are doing, we won't accomplish much. We must be able to persevere on the job in order to complete our goal. The job begins to get boring after a few days but we have to stick with it. Hardship will come, but we must stick with it. It requires faith in our Lord and Savior, and in His Kingship.

Is there anything that can separate us from Jesus and his God? Paul asks, what if we run into distress or persecution or famine or nakedness? What if we face the sword, or a scenario where our life is at stake? Shall we then quit? Are we defeated?

No!

There is no power on Earth that's able to overpower our faith in Christ. Nothing, not persecution, not even death, can come between us and our God.

In verse 38, one of the things which cannot turn us from our path is GOVERNMENT. Did you catch that? Governments (the literal translation is "rulerships") are not powerful enough

to turn us ... if our faith is in Jesus. That's important to know for governments (of men) have always been the most corrupting enemies of mankind. It says that even man's government is incapable of turning us from our Christ and our God once we have put on our armor of faith. Faith is more powerful than governments.

The church system, a by-product of central government, tries to blind us to the evils of government by telling us that they are inspired by God. By diverting the eyes of churchgoers toward a futuristic "heaven" or "hell," and toward "angels" and "demons" they keep the churchgoers' eyes off the real events and real people. They point to angels and demons ... from whom they offer no protection. But be sure you understand that the "messengers" in Romans 8:38 are flesh and blood, mortal messengers: mortal men carrying messages.

Even con men claiming to be "angels of light" cannot mesmerize us when our faith is in Jesus, and not in ourselves. PAUL SAYS GOVERNMENT IS OUR ENEMY. OUR ONLY DEPENDABLE PROTECTION FROM THESE ENEMIES IS OUR FAITH IN GOD AND HIS SON.

**QUESTION:** How can you say that church is a product of central government here in America where we enjoy separation of church and state, and we have a constitution that was written by God-inspired Christian Founding Fathers, who established freedom of religion for all of us?

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## END OF ROMANS CHAPTER EIGHT

FOR ANSWERS AND NOTES SEE ANSWER SECTION.

## ROMANS CHAPTER EIGHT

### POINTS TO REMEMBER:

1. Paul's dilemma (i.e., Israel's dilemma) was sin and neglect which caused alienation from God.
2. Yahweh had taken Israel to wife at the time of Moses, but she was unfaithful to Him and adulterated herself with other nations and gods. Eventually, Yahweh had to divorce her for her whoredoms, ending the Old Covenant marriage contract with her.
3. At the time Jesus was sent to redeem Israel (or those in Israel who would accept redemption) Israel was spiritually dead (as allegorized in Ez. 37). Jesus gave new life to those of Israel who would acknowledge their spiritual death and receive new life (eonian life).
3. Old Israel (God's ex-wife) was lost. Jesus was the new King. He required a pure Bride ... thus Yahweh created New Jerusalem. She was the spiritual city — the Holy City — fitting for King Jesus. Israelites were called to mortify “the old man of sin” and live in “newness of life” in Christ. In other words, repent and be reborn in the spirit of Christ, and receive eonian life. Those who chose to accept this became citizens of New Jerusalem.  
Israelites needed to be rescued from the old body of death, through forgiveness and redemption, to walk in newness of life and “not according to the flesh.” Old Jerusalem was now the city of the dead, in bondage — but New Jerusalem was the city of the living, and free (Gal. 4:22-31).
4. The point of “salvation” (wrongly taught in churches) is not that God changes his view of man, but rather that man changes his view of God. In other words, it is not a change of heart in God that brings salvation, but rather a change of heart in man.  
That change, also called being “born again,” changes us and gives us a capacity to see reality and truth ... whereas before, when we were spiritually dead, truth and reality

eluded us.

Men do not need to be saved from God's wrath. Rather, men need to be saved from their own self-inflicted sins and alienation from their Creator. Men need to be rescued from their crippled state of blindness. They need saved from their inability to recognize and avoid wickedness - especially in religion and politics.

5. Spiritual death is man's problem. Spiritual life (eonian life) is the remedy. And God's grace and forgiveness is the vehicle through which that life is made available to man.

6. Spiritual “life” is “breathed” into men. It is called “inspiration,” “being raised,” “receiving holy spirit,” “eonian life,” etc..

7. Many people around us don't have that “life,” and are dead. Thus, only the living (spiritually alive) are able to relate to others who are alive. This is the reason our message is not comprehended by the masses. Only the reborn remnant can hear our message. The “dead” cannot hear it or understand it. When our message is not understood by the masses it is NOT OUR FAULT. Dead people cannot hear.

8. The spiritually dead are in bondage and blind ... meaning that they place their confidence in men instead of in God. That makes them incapable of comprehending reality, or appreciating higher levels of life.

9. “Spirit” is often the word used by Paul to mean “disposition” or “intent of the heart.”

10. The churches' concept of “predestination” is not a Bible concept. The term that appears in the KJV should be rendered “pre-ordained.” To be ordained is to be commissioned. This is different from the church's non-Biblical concept of predestination.

### ANSWERS:

#### pg. 4

This question is couched in the Church's false theology which would have us believe that the God of the Old Testament was an unforgiving tyrant, and that Jesus is different - loving and forgiving - and He (Jesus) buffers us from the caustic, law-crazed God of the Old Testament.

This teaching and this question are, at best, nonsense. To suggest that the God who lovingly created man, gave us all things, watched over us, and even sent his Son to save us, was “not lenient enough,” and that “we should be more lenient than God was,” is unintelligent and illogical. Nonetheless, it is typical theology from the churches

And to suggest that law can be circumvented with “leniency,” and that “leniency” is better than law, is to ignore the whole Bible. The New Testament certainly does not teach this.

#### pg. 6

This New Covenant age (eon) in which we live began with Christ's Reign, and it was officially announced by the outpouring of holy spirit at the disciples' gathering in Acts 2.

This age (eon) will end when Jesus' reign is completed, as outlined in – I Cor. 15: 25-28.

Jesus is not “returning” ... quite simply because He never left. Non-Christian theologies of the churches have reinvented Christ and made Him over ... in the image of a Jewish Messiah. Jewish theology claims that they have a “returning messiah.” In fact, the Jewish messiah is one who is always returning ... and therefore is never present. He never gets back from wherever they sent him.

Jewish theology combined with Pagan theology, together, have completely reinvented and replaced the truth of the Bible. Their “Jesus” has been removed from his kingdom here on Earth. Church people follow a false messiah based on Masonic/ Jewish theology within imposed

parameters of “dispensations.”

“The latter days” is another poorly translated idiom which meant “later on.” “The end times” (in terms of “the end of the world”) is another church-imposed term, not a Bible term. It is based upon Masonic Dispensationalism where they claim that their god’s way of dealing with people changes with succeeding dispensations. They say there was the Old Covenant dispensation which ended at the time of Christ, succeeded by the New Covenant dispensation, which was supposed to end about the year 2000, at which time the Millennial dispensation was to begin. In each “dispensation” their god is said to deal differently with mankind regarding law and salvation. The doctrine of “return” of this counterfeit Christ is a Jewish and Masonic teaching designed to disempower the true Jesus by causing Churchgoers to ignore his present kingship.

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### pg. 7

The living know who is alive. The dead can’t tell the difference.

Thankfully, God - not men - judges the heart of man. Our job is to discern truth, which includes judging and exercising judgment. But man cannot always know another’s heart (spirit). Only God is the ultimate judge. Only He can know for sure how to view and understand the heart of man.

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### pg. 8

There is no “spirit realm” so-called. There are no spirit entities (ghosts). Spirits are dispositions and motives (like anger, love, fear, etc.). There is no dimension or realm that accommodates ghosts, spooks, demons, etc.. Such a concept is pagan and non-Christian. The problem is that the Pagans have tricked many Christians, and Churches, into parroting the Pagan doctrine of ghosts and spooks ... so that now the doctrine has been

associated with the Bible and Christianity. But that association is one that was manufactured, and was NOT given to us by Jesus or the Bible. Passages in the KJV which seem to support the mythological ghost/spook concept are mistranslated inventions of perverted Church translators.

When John was “in the spirit” he was in a state of “inspiration.” He was having inspired thoughts. The term “in the spirit” simply means “inspired.” This is an English term that means “in-spirit” or “spiritually motivated.”

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### pg. 9

Paul was recognized by Peter and other apostles. That alone is sufficient to prove Paul’s apostleship. On top of that, Paul’s teachings are Biblical, he led people to Christ, and never led them away from Christ.

Paul had a past which wasn’t good, before He met Jesus ... but then, haven’t we all such a past to one degree or another, before we met Jesus? Paul was a Pharisee up to the time he met Jesus, and Jesus changed him!

It has never been proven that Paul was less than a true apostle after he was converted by his meeting with Jesus.

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### pg. 11

We are sons – but not exactly like Jesus. Jesus was/is unique. He was special to say the least. Genetically He was special, in the sense that God arranged the genetics that caused Mary to conceive. Jesus was God’s “only begotten Son” in a way that no one else could ever share either physically or spiritually.

However, Jesus set the pattern for all of us to become sons. And, when we are raised immortal we will have followed Jesus in that as well.

### pg. 13

First, it would be inaccurate to say that the methods of the “Founding Fathers” were Christian. In fact, the government they founded was FAR FROM CHRISTIAN, as were their methods used to set it up. It was created by lawyers who created a promise land for lawyers ... and a slave system for common folks.

There never was separation of church and state. There was ONLY separation of God and state. The lawyers knew that people could not be allowed allegiance to God, so they created a state (nation) that ignored God and the Bible.

The Founding Fathers were “inspired” alright ... but not by God. They were inspired by centuries of Babylonian governments before them.

Consider the following:

U.S. Citizenship Oath bars citizens from allegiance to King Jesus. Why would a so-called “Christian government” do this?

Here is the oath:

*“I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; that I will perform non-combatant service in the Armed Forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law, and that I take this obligation freely, without any mental reservation or purpose of evasion, so help me God.”*

The US Government requires the applicant to swear by God, but then worship the State. Its absurd!



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