



THE ROMANS ROAD TO PEACE AND REST

BY WILLIAM R. HUNT

**The Romans Road
to Peace and Rest
for the Soul**

By William R. Hunt

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My mission statement:

- To effectively encourage Christians to follow Jesus wholly (Numbers 14:24).
- To point people to the Lord Jesus Christ and encourage them to seek Him with their whole heart until they have a relationship with Him as a productive branch has with the vine (John 15:4, 5).

The purposes of this book:

- To outline the purposes and benefits of the birth, death, burial, resurrection, and ascension of Jesus and the coming of the Holy Spirit at Pentecost, which was poured out on all flesh.
- To clarify that all have the choice of allowing the Spirit to mortify (put to death) the deeds of the body so that they might be established and filled with all the fullness of God. When something is filled to “fullness,” there is no more room for anything else.
- To explain that when standing alone, Romans 7 does not harmonize with

Bible prophecies or the writings of the New Testament, especially the teachings of the Lord Jesus and the history of the early martyrs.

- To state that in the original Greek version of the Bible, there were no chapter or verse divisions.

The Romans were known throughout the world for their faith. Yet by the Spirit of God, Paul wrote these words: “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established” (Romans 1:11). Paul penned for the churches of Rome the long road to being established, and it always points to Jesus. The summit of the journey and the book is Romans 8:13.

Before we go any further, please remember what the Holy Spirit inspired Paul to write in Romans 15:4: **“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”** Hope carries the thought of confidence.¹

Paul wrote to the Romans that they might “with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Romans 15:6). Does this statement fit with Romans 7? Answer this question after you have read this little booklet.

Chapters 6 and 7

In the original Greek, this passage (Romans 6-8) is not divided into chapters but is one continuous section. An examination of chapter 6 is vital to interpreting chapter 7 correctly. Chapter 6 reveals Paul's spiritual condition before he wrote chapter 7. The same chapter discusses others, as well. The words "we," "us," and "our" always include the writer and more. These words are in verses 1, 2, 3, 4, 5, 6, 8, and 15 of chapter 6. Here we read that WE should not sin. God forbids it. WE are to be dead to sin (6:1, 2). WE are to walk or habitually live in newness of life (6:4). OUR "old man" is crucified with Him "that the body of sin might be DESTROYED" (6:6). WE are dead with Christ (6:8).

Conclusion: before writing chapter 7, Paul had a good testimony that the “old man” (the sinful nature inherited from the fall of Adam) was crucified “that the body of sin might be destroyed.” What is this inherited sinful nature of fallen Adam? Genesis 3:5 answers that question. The serpent told Adam and Eve, “Ye shall be as gods, knowing good and evil.” Eve was deceived and believed Satan. Adam also transgressed God’s Word. The essence of Adam’s fallen nature is the belief that I am a god or a king, and no one will tell me what to do. I know what is best for me. The “old man” is our fallen, sinful nature (6:6). Romans 7:24 calls it the “body of death.”

Romans 6:15—“What then? shall we sin, because we are not under the law, but under grace? God forbid.” From verse 16 through the end of the chapter, Paul listed instructions for growth for those made free from inbred sin or the “old man.” They had new obligations and new duties. They had a new master in Jesus Christ who said, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye [you] shall FIND rest unto your souls. For my yoke is easy, and my burden is light” (Matthew 11:29, 30).

In Romans 7, Paul wrote to those who knew the law (7:1). Adam Clarke taught that the “. . . law signifies to aim at, teach, point out, direct, lead, guide, make straight or even.” In chapter 6, Paul testified that he was free from the body of sin (6:6). In Romans 7:6, 7, Paul pointed out that the law had performed its duty to him early on. “I had not known sin, but by the law.” The law had pointed him (us) to the Messiah which gave him (us) freedom. “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of the spirit, and not in the oldness of the letter.” From verse 8 through the end of chapter 7, Paul revealed that the law has no power to deliver any person from the body of sin. Neither can the law bring rest to the soul. True soul rest can only be found in Jesus. In Him alone “ye shall find rest unto your souls” (Matthew 11:29).

Starting with Romans 7:14, Paul stated clearly, concisely, intelligibly, and rationally that the character of the “old man” (inherited sin) is from Adam. Notice how the Holy Spirit guided Paul to write each verse. “For we know that the law is spiritual: but I am carnal, sold under sin” (7:14). Verses 15 and 16 show us that self cannot prevent what I disapprove. I cannot do what I want to do, but I hate what I do. *The law is powerless.* “If then I do that which I would not, I consent unto the law that it is good.” The law can guide, but it is *powerless to deliver.*

In verse 17, Paul explained the reason for helplessness: “Now then it is no more I that do it, but sin that dwelleth in me.” The Holy Spirit guided Paul to witness the same again in verse 18: “For I know that in me (that is, in my flesh,) dwelleth no good thing.” I cannot do what I want to do. “For to will is present with me; but how to perform that which is good I find not.” Paul was saying to those who knew the law that he was not his own master under the law. “Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me” (7:20). For the second time, the Holy Spirit impressed Paul to reveal the power of inbred sin. Paul was illustrating what inbred sin is.

Romans 7:8 through the end of the chapter is a controversial passage for those unfamiliar with the law and who want to separate chapter 8 from chapters 6 and 7. In His great wisdom, God chose Paul, who knew both God and the law, to write to others who knew the law (7:1).

Before we look at the rest of chapter 7, let us consider something interesting. In Romans 6, the pronouns “we,” “us,” and “our” are used. The words “God” or “Christ” or pronouns referring to God are used more than twenty-five times in just twenty-three verses. Chapter 7 transitions from plural pronouns to singular pronouns “I” and “me.” The word “I” is in every verse from 7:15 through to the end of the chapter. The Holy Spirit is not mentioned in chapter 7. In chapter 8, the predominant theme is the Holy Spirit and His work. Chapters 6 and 8 give the remedy for the explanation in chapter 7 of the power of inbred sin and the helplessness of God’s law.

By the Holy Spirit, Paul endeavored in Romans 7:14-24 to hammer into the hearts of his readers how repugnant inbred sin is to God. Let us examine the confessions made in Romans 7. Mark the way each confession starts: “We know . . .” (7:14), “I know . . .” (7:18), and “I find . . .” (7:21). Romans 7:21: “I find then a law, that, when I would do good, evil is present with me.” *Because of the faithfulness of the law of God to both conscience and soul*, Paul realized the conflict of the heart. He says in 7:22, “I delight in the law of God after the inward man.” But Paul also realized another law was warring against the law of God. The law of inherited sin held him captive. His conclusion? “O wretched man that I am! who shall deliver me from the body of this death?” (7:24) Here, Paul showed that *all self-effort, self-reliance, and self-confidence are powerless against the “old man” or body of sin.*

There is no rest for the soul outside of Jesus. Jesus said in John 14:27, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled.” Jesus also gave this promise, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:29). Romans 7:10-24 shows *no* appearance of peace or rest because self-effort, self-reliance, and self-confidence are powerless against the body of sin. But the chapter does not end with that thought. Romans 7 ends by pointing men to Christ.

Those who knew the law realized what Paul was saying in verse 25. He indicated that the law had pointed him to Jesus Christ when he said, “I thank God through Jesus Christ our Lord.” The design and purpose of the law have always been the glory of God and the happiness of mankind through Christ. Adam Clarke reiterated this idea when he explained the Hebrew word from which we get the word Torah. That root word (*yarah*) “signifies to aim at, teach, point out, direct, lead, guide, make straight, or even.”

Of all the works of Satan from the time of Adam to today, inherited sin is his most devastating and demoralizing tool. It has destroyed families, countries, kingdoms, and civilizations. It has filled prisons and jammed courtrooms. It has brought about destruction and God’s judgment. One time such judgment left only eight souls alive on the face of the earth.

Because of man's inherited sin and refusal to choose God's will, hell has enlarged itself. "Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it" (Isaiah 5:13, 14).

Chapter 8

To correctly comprehend Romans 6, 7, and 8, we must understand what the Holy Spirit wanted to accomplish. The Holy Spirit was guiding the people into all truth through Paul's writing. In Romans 1:8, Paul wrote this about the Christians of Rome—"Your faith is spoken of throughout the whole world." Their reputation concerning faith was good, but they were not yet established. The blessed Holy Spirit guided Paul to write, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (1:11).

Remember that in chapter 6, Paul described the need for the body of sin to be DESTROYED “that henceforth we should not serve sin” (6:6). In chapter 7, Paul revealed three times that God’s law was powerless against this inherited sinful nature. Paul stated clearly that **the old man or the body of sin is powerful**. Romans 8 then outlines the remedy for breaking the power of this nature. The first prerequisite is in 8:1—a person must be in Christ and walk “after the Spirit” (or follow the instruction of the Spirit). Then, the Holy Spirit reveals His power and authority to free a person from the law of sin and death (8:2). The foundation for this power and authority was the gift of God’s only begotten Son Christ Jesus who took on the likeness of sinful flesh and “for sin, condemned sin in the flesh” (8:3).

We are again reminded of the weakness of the law (8:3). This nature, given to all the world through the first Adam, is hostile toward God. It is God's enemy and is not subject to the law of God (8:7). The law of God could only reveal God's enemy to men. That was God's design and purpose for the law.

Throughout Romans 8:1-8 are windows of light and life, but mainly a reinforcement of chapter 7 concerning the powerlessness of the law against the "old man" and the consequence of allowing it to remain alive. Romans 8 reveals why Jesus said, "It is expedient (necessary, beneficial, essential, vital) for the Comforter or Holy Spirit to come unto you" (from John 16:7). The Holy Spirit directed and guided the readers of Romans on how to find the rest for their souls that Jesus spoke about in Matthew 11:29: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2). Notice that the power and work of the Holy Spirit succeeded in making Paul “free from the law of sin and death.” Freedom came about because “the blood of Jesus Christ cleanseth from all sin” (1 John 1:7).

The purpose of this work of the Holy Spirit is that “the righteousness of the law might be fulfilled in us.” He enables us to walk after the Spirit (8:3-5). In chapter 7, inherited sin holds power. “But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me” (7:20). Chapter 8 shows us the Holy Spirit has the power to disarm and destroy inherited sin.

Romans 7 records a cry for deliverance, “O wretched man that I am! who shall deliver me out of the body of this death?” (7:24). Romans 8 explains why the man was wretched: “The carnal mind is enmity against God: for it is not subject to the law of God . . . they that are in the flesh cannot please God” (8:7, 8). Deliverance comes through the power and work of the Holy Spirit, who is “life and peace” (8:6). The deliverance about which Jesus spoke had arrived and had become a reality. “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28). “My peace I give unto you” (John 14:27).

The same Spirit which raised Christ from the dead has the power to “quicken [give life or make alive] your mortal bodies by his Spirit that dwells in you” (8:11). Do you remember when Paul asked, “Who shall deliver me from the body of this death?” (7:24). The answer is “the Spirit of him that raised Christ from the dead” (8:11). Jesus the Christ, the second Person of the Trinity, demonstrated the power of God to turn death into life through a man who had been dead four days. Jesus said, “Lazarus, come forth,” and he that was dead came forth (John 11:44). A mother of the town of Nain was delighted when Jesus intervened for her dead son. “Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak” (Luke 7:14, 15).

Christ's power and work in these examples was physical. The Holy Spirit's work is in the heart of man, fulfilling what was written: "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live" (Deuteronomy 30:6).

Romans 8:9-39 places before us the victorious road to freedom in Christ through the Holy Spirit. The passage also includes some warning signs, and tells how Paul had achieved victory over the inherited sin about which he wrote in chapter 6. This victory came about through the Holy Spirit mortifying the deeds of the body, turning death into life (8:13).

In Colossians 3:5, Paul explains what deeds need to be mortified. “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [strong desire, lust], and covetousness, which is idolatry.” These represent inward pollution. 1 John 2:16 clarifies that “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” The Holy Spirit has power over these deeds—all because of the death and resurrection of Christ. His blood cleanses from ALL sin (1 John 1:7).

You may recall that Paul stated in 1:11 that his purpose for writing Romans was that the readers of this letter might be established in Christ. The Roman Christians were called saints by Jesus Christ, and their faith was spoken of worldwide. There is no doubt that they were Christians, yet they needed to be established in the faith. Paul starts outlining the long road in chapter 1, and the explanation flows through to chapter 8. He showed them their need in chapter after chapter, but always pointed them to Christ. The high point of Romans is reached in 8:13. This format is characteristic of Paul's writings. He used the same one in 1 Corinthians, reaching the summit of his message in chapter 13.

The Symbolism of the Red Heifer

The plan for purification or cleansing from inherited sin was conceived in heaven. Man was “chosen in him [Christ] before the foundation of the world, that [he] should be holy and without blame before Christ in love” (Ephesians 1:4). Provision for the purification plan was made at Calvary through the death, resurrection, and ascension of Jesus Christ to the right hand of God the Father. “The blood of Jesus Christ his [God’s] son cleanses us from all sin” (1 John 1:7). The Holy Spirit became the Administrator of this cleansing (or purifying) at Pentecost. When Jesus’ followers were filled with the Holy Spirit, their hearts were also purified by faith (Acts 15:9). This purification has continued as an ongoing work of the Holy Spirit.

The plan was symbolized in the red heifer of Numbers 19. The ashes and blood of the red heifer foreshadowed Jesus Christ’s mission and the work of the Holy Spirit.

The writer of Hebrews says this: “For if the blood of bulls and of goats, and the **ashes of an heifer** sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:13, 14, emphasis added). To what is the passage referring? Numbers 19 lists several great spiritual truths for mankind through the laws that concerned the red heifer.

The ashes of the red heifer were used for cleansing. Alfred Edersheim wrote about “the purification from the defilement of death by the ashes of the red heifer (Numbers 19). In the worship of the Old Testament, where everything was symbolical, that is, where spiritual realities were conveyed through outward signs, every physical defilement would point to, and carry with it, as it were, a spiritual counterpart. This was especially the case with reference to birth and death, which were so closely connected with sin and the second death, with redemption and the second birth.

Hence, all connected with the origin of life and with death, implied defilement, and required Levitical purification.”²

The ashes of the burnt heifer were not only for purification for sin, but they also satisfied an “ordinance of the law which the LORD hath commanded” (Numbers 19:2). This ceremony was not optional. The children of Israel were commanded to bring a spotless red heifer to Moses, which Moses then gave to Eleazar, the priest. The priest led the red heifer out of the camp, where it was killed by a ceremonially clean person. The priest then took some of the blood with his finger, which he sprinkled seven times before the tabernacle of the congregation (Numbers 19:1-4).

The next step meant the red heifer was burned in the sight of the priest who would cast cedar wood, hyssop, and scarlet into the fire. When the fire was out, another ceremonially clean man gathered the ashes and laid them in a clean place outside the camp. The ashes were then mixed with running water. “A clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even” (Numbers 19:19).

The pollution from death was very “contagious.” Anyone who touched a dead person, his clothes, a bone, or a grave was polluted. Everything connected with a dead person, including uncovered vessels in the home, had to be sprinkled with the ashes mixed with water. “When a man dieth in a tent: all that came into the tent, and all that was in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean” (Numbers 19:14, 15). “In general,

it may here be stated, that the laws in regard to defilement were primarily intended as symbols of spiritual truths.”²

Hebrews reveals that man is polluted with the contagion of inherited sin. “Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Hebrews 12:15, emphasis added).

Comparisons can be made between the red heifer of the Old Testament and Christ in the New Testament.

1. The red heifer had to be spotless. Christ was without sin (2 Corinthians 5:21, Hebrews 4:15).

2. The children of Israel were to bring a red heifer and give her to Moses. Moses then gave her unto Eleazar the priest. Jesus was arrested by a great multitude armed “with swords and staves, from the chief priests and the scribes and the elders” (Mark 14:43). “And they led Jesus away to the high priest” (Mark 14:53).

3. The red heifer died outside the camp. Christ died outside the city (“without the gate”) on a hill called Golgotha (John 19:17-20; Hebrews 13:12).

4. The red heifer was burned in the sight of the priest. Christ died in the presence of chief priests. “At the foot of the cross, the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save” (Mark 15:31).

5. The red heifer was burned with cedar wood, hyssop, and scarlet. Christ died on a cross made of wood. Tradition says the cross was made partly of cedar.³ Jesus compared His body with the temple, which was also made partly of cedar. The Roman soldiers put a scarlet robe on Christ in mockery (Matthew 27:28). While He was on the cross, the soldiers filled a sponge with vinegar and, with hyssop, put it to His mouth (John 19:29).

6. The red heifer's ashes were laid in a clean place outside the camp. Christ was wrapped in linen and laid in a "sepulcher that was hewn in stone, wherein never man before was laid" (Luke 23:53).

7. When a person was polluted by death, only a clean person was allowed to perform the cleansing ritual. *Today, purification is the work of the Holy Spirit* (Acts 15:8, 9).

8. Eleazar, the priest, led the red heifer out of the camp to be slain by another person. The chief priests persuaded the people to demand that the Romans crucify Christ. His crucifixion occurred outside the city gates (Matthew 27; Mark 15; Luke 23; John 19).

9. I have been told that the ashes of the red heifer were sent to all cities in Israel. We know that the message of the gospel of Christ was also sent throughout the world.

Anyone polluted by contact with anything dead had to wait three days before being sprinkled with a mix of water and ashes. Yet he was still not considered clean. He had to wait until the seventh day and be sprinkled again before his purification from pollution was complete. The death of the red heifer had a twofold purpose—cleansing and purification (Numbers 19:11-13). “And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even” (Numbers 19:19).

In the New Testament, we learn there was also a twofold purpose in Christ's death. Hebrews 9:13 points back to the animal sacrifices saying, "The blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" (emphasis added). The blood of bulls and goats served as atonement for acts of transgression or sin. The heifer's ashes were used to purify or cleanse a polluted person. "If we confess our sins, he [Jesus] is faithful and just *to forgive us our sins, and to cleanse us from all unrighteousness*" (1 John 1:9, emphasis added). Forgiveness is needed for an act of sin. Cleansing is required to remove the inherited sinful nature which taints all mankind from birth.

Pollution always required purification or cleansing.

Transgression always required atonement.

Pollution comes from another source and always needs cleansing.

Transgression comes from a self-act and always needs atonement.

In the Old Testament, the ashes of the burnt heifer fulfilled the requirements for purification for sin and for an ordinance or command of God's law (Numbers 19:2). In the New Testament, we read that the Holy Spirit was the Administrator of cleansing or purifying at Pentecost. Ephesians 5:18 says, "Be filled with the Spirit." Those who know Greek tell us that the Greek mood, form, and tense of the word carry the intensity of a command.

The Work of the Holy Spirit

We have discussed some of the benefits of the Holy Spirit, but many more are listed in Romans. We who are in Christ enjoy being led by the Spirit (8:14); receiving the Spirit of adoption (8:15); a witness with our spirits (8:16); the firstfruits of the Spirit (8:23); help for our infirmities (8:26); intercession on our behalf (8:27); righteousness, peace, and joy (14:17); abounding in hope through His power (15:13); and acceptance as Gentiles, being sanctified by the Holy Ghost (15:16).

The cleansing and purifying work of the Holy Spirit that began at Pentecost has continued to this present day. In his book *Abounding Love*, George D. Watson writes about the continued outpourings of the Holy Spirit after Pentecost and the way for others to obtain a Pentecost experience, as outlined in Acts 15:8, 9.

The conclusion of the matter Paul introduced in Romans 1:11 is this: “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Romans 8:12, 13).

Do you remember what Paul said about the works of the flesh in Galatians 5:19-21? “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envy, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God*” (Galatians 5:19-21, emphasis added). John identified what stirs up the works of the flesh. He wrote, “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:16).

Of all Satan's evil workings against mankind from Adam to the present, inherited sin is the most devastating and demoralizing. Called the "old man" in Romans 6:6 or the "body of death" in Romans 7:24, inherited sin has destroyed families, countries, kingdoms, and civilizations. It has filled prisons, jammed courts, and brought about much destruction and judgment. Thank God for the truths of total victory found in Romans 8.

“For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 John 3:8).

References—Old Testament

The prophet Joel prophesied about an outpouring of the Spirit of God in Joel 2:28, 29: “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.” This was fulfilled in Acts 2 on the day of Pentecost when the hearts of the believers were purified by faith (as described in Acts 15:8, 9).

The prophet Jeremiah talked about Satan’s perversion of the heart: “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9) The writer of Proverbs penned God’s request to us—“My son, give me thine heart” (Proverbs 23:26). The Hebrew word for heart¹ carries the idea of the feelings, will, and intellect combined. Feelings are like yo-yos, always going up and down. Many live by their feelings, which is detrimental to becoming established spiritu-

ally. The will is nearly always in opposition to God's will. Relying on intellect is also dangerous to those seeking to be established. Worldly wisdom depends on intellect alone. "For the wisdom of this world is foolishness with God" (1 Corinthians 3:19). God is not surprised by any of this. He knew Satan's works before the foundation of the world was laid, and the Trinity made provision for a remedy—purifying people's hearts by faith.

God inspired Jeremiah to write of things to come: “And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart” (Jeremiah 24:7). “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jeremiah 31:33). “I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them” (Jeremiah 32:39). Jeremiah prophesied there would be an end to the war when God gave mankind one heart. In Matthew 5:8, Jesus said those with pure hearts would be blessed.

God gave the prophet Ezekiel these words about future events: “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh” (Ezekiel 11:19). “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh” (Ezekiel 36:26). “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Ezekiel 36:27).

Moses wrote these words, “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live” (Deuteronomy 30:6). “Circumcise therefore the foreskin of your heart, and be no more stiffnecked” (Deuteronomy 10:16).

King David knew he needed a pure heart. He also knew it could only come from God. He prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

Joshua lived about five hundred years before King Solomon, but both believed God was truthful and faithful to keep His word. I fully agree; God does keep His promises. "There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass," reported Joshua (Joshua 21:45). Solomon said, "Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (1 King 8:56).

Genesis records that Jacob was one of the most selfish people who ever lived. Whatever he desired, he obtained by lying, stealing, or swindling. While Jacob was running from his twin brother Esau whose birthright he had stolen, God got Jacob's attention. Jacob was afraid. He named the place where

he heard from God “Bethel”—the house of God (Genesis 28:17, 19). Scripture says that “the fear of the LORD is the beginning of wisdom” (Proverbs 9:10), and from Bethel to Peniel (meaning the face of God), there was a slow change in Jacob. At Peniel, Jacob was once again alone. After a night of wrestling with God, Jacob was a blessed man. God told him, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men” (Genesis 32:28).

Jacob’s transformation is a picture of what occurs after experiencing what is laid out in Romans 6-8. In Acts 1:8, Jesus spoke about the radical change that results in power with God and men. Such power is given by God, the Holy Spirit. After a person is delivered from the body of death by the Holy Spirit, they will also have “power with God and with men,” just as Jacob did.

References—New Testament

Jesus said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matthew 11:28-30).

In Romans 6, Paul wrote, “Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Romans 6:1, 2). Then, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6:6). The works of the devil are destroyed by the Spirit of God. Still, men must allow the Spirit to perform the required work (Romans 8:13).

Romans 7 describes Paul before Jesus through the Holy Spirit performed a work in his life. None of Jesus' promises concerning rest or peace in the inward man can be found in Romans 7. Jesus, the Son of God, came to earth so that He might "destroy the works of the devil" (1 John 3:8). In Romans 7, the works of the devil had most certainly not been destroyed.

We are commanded to "be filled with the Spirit" (Ephesians 5:18). When a vessel is filled, there is no room for anything else. Romans 7:15-23 describes a man filled with inbred sin or the works of the devil.

Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). There is no sign of a pure heart in Romans 7. A pure heart received by faith in God's Word will always bring spiritual stability. If there is no possibility of a pure heart, then what Jesus said is a lie. Jesus is not a liar. He is truth.

Paul instructed the Ephesians to “Be filled with *all the fullness of God*” (Ephesians 3:19). To be filled with God is great, but to be filled with “all the fullness of God” is beyond comprehension. The statement implies the impossibility of any type of mixture. I am sure much more is implied, but how much more? Man cannot comprehend God, much less all the fullness of God.

After Acts 2, we read that praying people had power with God. This power was strong enough that God answered by sending an angel to deliver Peter from jail and the four quaternions of soldiers guarding him (Acts 12:4, 5).

This same power is also available for ministry. “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). The results? “The same day there were added unto them about three thousand souls” (Acts 2:41).

Sometime after Pentecost, Peter reported to the apostles and elders in Jerusalem about his experience at Cornelius' home. He did not mention any mighty rushing wind, speaking of other tongues, nor tongues of fire. Instead, Peter emphasized what God had done in their hearts. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). As I understand it, the Greek word used here for "purifying" indicates an instantaneous act. Scripture shows us that growth follows such purification.

Revelation 12:11 harmonizes with Romans 6-8 when it states, “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” Romans 8:13-15 says, “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

In Romans 8, Paul reaches the summit of his explanation of what it means for Christians to be established in their spiritual lives. Oh, the rich promises we find in these verses! All of Romans 8 is like ice cream on top of a piece of apple pie.

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, *ye shall live*. For as many as are led by the Spirit of God, *they are the sons of God*. For ye have not received the spirit of bondage again to fear; but *ye have received the Spirit of adoption*, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that *we are the children of God*: And if children, then heirs; *heirs of God, and joint-heirs with Christ*; if so be that we suffer with him, that *we may be also glorified together*. For I reckon that the sufferings of this present time are not worthy to be compared with *the glory which shall be revealed in us*” (Romans 8:13-18, emphasis added).

“Nay, in all these things *we are more than conquerors through him that loved us*.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8:37-39).

Without question, the apostles had mortified the deeds of the body through the help of the Holy Spirit (Romans 8:13). Tradition says that many of the apostles died brutal deaths. The willingness of these men to face death so bravely for their faith fits the theme of Romans 6-8.

Simon Peter was crucified upside down.

James was beheaded by Herod.

John was banished to Patmos and later freed. He died a natural death.

Andrew preached in Greece and Asia Minor before being crucified on a St. Andrew's cross.

Philip preached in Phrygia and later died a martyr's death.

Bartholomew, a missionary to Armenia, was flayed to death.

Thomas suffered martyrdom after his labor in Persia and India.

Matthew was martyred in Ethiopia.

James (the less) preached in Palestine and Egypt, where he was later crucified.

Jude preached in Assyria and Persia, where he died as a martyr.

Simon (Zelotes) also experienced crucifixion.

Matthias (who replaced Judas as one of the twelve) also preached and died as a martyr in Ethiopia.

Paul was martyred in Rome.

Polycarp, a student of the Apostle John, declared, “Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Saviour?”

Polycarp prayed, “O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before thee, I give Thee thanks that Thou hast counted me, worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup of Thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Ghost. Among whom may I be accepted this day before Thee as a fat and acceptable sacrifice, according as Thou, the ever-truthful God, hast foreordained, hast revealed beforehand to me, and now hast fulfilled. Wherefore also I praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with

whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen.” After praying this prayer, Polycarp was burned alive.

Nothing was included in Scripture by chance or without purpose. All these things were “written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Romans 15:4). Do you have this hope? This confidence? If you do not, it is available to any who surrender their hearts and lives to the leadership of the Holy Spirit.

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Help for Seekers of Salvation

What does Jesus offer to ALL people?

Answer: Forgiveness from sins

To be saved, you must acknowledge that you are a sinner. You must believe you are created by God and have enough faith to believe God's Word. Forgiveness is for "who-soever" shall confess with his mouth the Lord Jesus, and believe in his heart that God has raised Jesus from the dead. The Bible says *that* person "shall be saved" (Romans 10:9). St. John confirmed this when he said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "Whosoever believeth in him [Jesus] should not perish, but have eternal life" (John 3:15). The gospel of Jesus Christ is for you!

What does Jesus have to offer to the world?

Answer: Removal of sin

If a person travels straight north until he reaches the North Pole and then he keeps moving, he will begin going south. If a person travels straight east, though, he can continue indefinitely, never meeting the west. “As far as the east is from the west, so far hath he removed our transgressions from us” (Psalm 103:12). God will “subdue our iniquities” and cast all our sins “into the depths of the sea” (Micah 7:19b). God said, “I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:34). Not only does God remove sin and remember it no more, but God also said, “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18).

What must I do to receive God's salvation?

Answer: Believe that God will forgive you of your sins when you ask Him.

Reader, you, too, can be saved and have a personal relationship with Christ. Here is a suggested prayer. "Lord, I know I am a sinner and need to be saved. Lord, I know Jesus arose from the dead and that His blood was shed for my sins. Lord, I'm asking You to forgive me of my sins and cleanse me. Lord, help me grow in Jesus and develop a love for Your Word. Lord, above everything, help me to keep my eyes focused on You and not on people. Lord, Your Word has confirmed that You would save me; I believe You *have* saved me. Please give me a witness from Your Spirit to my spirit that I am Your child. By faith I believe Your Word; still, my faith is weak. Lord, increase my faith. Amen."

Name and Date: _____

Scriptures for Times of Doubt

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

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

“Nay, in all these things we are more than conquerors through him that loved us.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8:35-39).

“. . . Lo, I am with you always, even unto the end of the world. Amen” (Matthew 28:20).

Scriptures for Times of Doubt

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2:20).

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Ephesians 1:4).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Ephesians 1:7).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Revelation 3:20).

Scriptures for Times of Doubt

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

“For I came down from heaven, not to do mine own will, but the will of him that sent me.

“And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day” (John 6:37-39).

“The LORD of hosts is with us; the God of Jacob is our refuge. Selah” (Psalm 46:11).

“The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower” (Psalm 18:2).

“In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears” (Psalm 18:6).

“For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock” (Psalm 27:5).