

NBS I THE SPIRIT IS LIFE PART 2

Victor Hall, prepared for the National Bible Seminar, 3 October 2021

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'First man' becomes 'old man' because of sin

We will go now to Romans Chapter 6, and look at some definitions. This is something we are supposed to know.

'For if we have been united in the likeness of His death [that's our baptism; joined with Christ; crucified with Christ], certainly we also shall be in the likeness of His resurrection.' Rom 6:5.

So, you are born, and you are baptised. Your baptism was a commitment to join the likeness of His death in those seven wounding events that He endured.

'Knowing this, that our old man was crucified with Him.' Rom 6:6. The 'first man' has become the 'old man', because of sin.

Some of us think that there's 'me'; and then there's my 'old man'. But *you* are your 'old man'. In your fallen state, your body is a receptacle in which sin dwells. *You are* the old man.

That old man has to become the first man. Then the first man has to be 'born again'. The old man has to be *regenerated* to become first man, and then he has to be 'born from above'.

So, the old man is the first man, and that first man, who is me - my body - has to be 'united in the likeness of His death'.

Adam was recovered by offering

Romans Chapter 8 verse 10 is a pivotal point upon which everything that Paul said before, and everything he says after, *works*.

What is the nature of the old man, which is the first man, and how is it dying with Christ?

When Christ finally went out and said, 'Why have You forsaken Me?' It's you, completely! Me, completely! The whole of the old man, first man, was gone.

To understand this, I will illustrate it using the terminologies of the period before the flood.

In the period before the flood, there were 'sons of God'. That was Adam who had been 'recovered', by offering. Some of the life was reaching him from the tree of life through the *aggelos* group at the gate of the 'temple', or Eden. Adam was

outside, in the outer court. He was where the altar was, at the door of the sanctuary, within which was the ark of the covenant, the tree of life.

Through offering, as he was joined to the offering of Christ, he was recovered to be a son of God *by adoption*.

Adam then taught Seth to make offering. Seth brought offering and, through his name and works as an adopted son, he provided the lambs for the offering of the house of Adam.

But the issue for Cain was that there was 'another law'. That is the law of sin within him that would also bring about death.

Sons of God were operational in early creation

For Adam, the curse where he laboured was 'the curse of the Law'. That is the curse of God, and it landed on him for his good.

Eventually, he would no longer be the father of the new creation. One of his great, great, great, great grandsons - through to Noah and then ten generations beyond Noah - Abraham, would become the father of a whole new order of sons of men, who are sons of God.

We read about this in Revelation Chapter 21. 'The tabernacle of God is with men.' Those men are the sons of God the Father. 'Sons of men' have become 'sons of God'!

The son of man, by his horrendous nature because of the law of sin, rose up and killed Abel, a son of God, who was a prophet. Abel prophesied about our day.

After him, Enoch, another son of God, prophesied and spoke of the Lord coming with ten thousands of His saints, for the opening of the seals when the Father takes His seat.

All the way back there, these sons of God were operating. And the first martyr - the first person who joined the offering of Christ as a living sacrifice, as a prophet - was Abel.

Now Eve was left with no sons! There were probably a few daughters in there somewhere, but no sons. One hundred and thirty years later,

Seth was a son of God. When Seth came of age, he called himself by the name of the Lord.

This was more than just 'calling on the name of the Lord' at the gate of Eden, but 'calling themselves' by the name of the Lord; understanding the promise of sonship.

Then we see the history, about 1500 years or a little later, of Noah, who was another man like Enoch, who walked with God and was a son of God.

Enoch walked with God and God took him after 300 years. He was translated to heaven.

God repented that He had made man

God was with them, dealing with them and speaking with them before the flood.

Noah walked with God for five hundred years, was married, and had some sons. Then God told him to build an ark, and it took him 100 or, some say, 120 years.

And 'God repented that He made man.' Gen 6:6. So He ended all the Calvinist theory back there with Noah. He repented that He had made man, because the seed of these sons of men under Cain were all predestined to damnation.

They had no hope; they were gone, in their father, Cain. They were given seven times to repent, but there was no repentance. At the end of seven times, his seventh-time grandson, Lamech, announced the right of a just war. Gen 4:23-24.

Mother Eve then drew a line and said, 'No more! The sons of God will not intermarry with the sons of men.'

So God repented that he had made man. When the flood came, it was quite clear that for everything with breath – all of the animals and all of the men – the only ones who survived were sons of God.

When Noah came out of the ark, he and his three sons with their wives were perfect in their generation. Then God made a covenant with Noah, and set His rainbow as a sign of the covenant. This was ratified in Abraham, ten generations on from there.

Sons of God had become carnal

By the way, Ham was a contemporary, of Abraham and died at the same time as the twelve

patriarchs did. Noah died when Abraham was fifty years of age.

Reading Ussher's chronology, we assume that in Ur of the Chaldeans, where Noah lived, Abraham, who was already in that direct lineage from Ham, already knew Noah and knew his testimony.

And yet, they were idolaters. They had become carnal, in type.

God's focus is now on sons of God

Today, we are sons of God. We are born of God, but we have more than only adoption. We now have 'new birth'. We have *the seed of our name*.

Today, the Lord is telling us that we must negotiate 'wayside ground', or we will perish. We must negotiate 'thorny ground', or we will perish.

We must bring forth *the fruit of our name* as a member of the body of Christ, revealing Christ on 'good ground'.

So, the focus now is 'sons of God'. Everything is to do with sons of God - every one of your neighbours; everyone out there. In the sight of God, the multitude out there have been reconciled through Christ. They are reconciled as sons.

The question is: what are they going to do with it?

And what are *you* going to do for them, as part of the Elijah ministry, as messengers of that predestination?

That's an amazing thought! Multitudes are not predestined, as Calvin said they are, to damnation, at all. They are all predestined to be sons of God. But in the foreknowledge of God, He knows what their choice will be.

You have been elected according to God's foreknowledge – that is why you are here. But you still have the choice as to whether you will continue in that, and proceed on to good ground; or whether you will continue to be carnal, and die.

The distinction between the curse of the Law, and the law of sin

We do need to understand the absolute nature of this physical body, and what has happened to it. And that is what I have written these notes about.

'Knowing this, that our old man was crucified with Him, that the body of sin might be done

away with, that *we should no longer be slaves of sin.*' Rom 6:6.

I am physically crucified with Christ under 'the curse of the Law', so that the sufferings that are happening in *my* physical body are part of *His* sufferings.

He became, on my account, 'the body of sin'. So, as I die with Him physically, with His dying, sin is being cursed in me. Rom 8:10.

What did the curse of the Law do for us?

And what does the fruit of sin do for us?

Let's not confuse them. It took me all week to 'pull them apart'.

The Spirit seemed to keep wrestling with me; kept saying to me, 'Tell them the distinction between *the curse of the Law*, which is not *the law of sin*, and the effect of that curse upon their ground for their sake. Then they can join that offering of Christ, where the reproach of the Father is laid on Him.'

Christ did not die because of the curse or as a slave of sin – He laid down His life

That is *the curse of the Law* because, even though those chief priests and Pharisees brought their own cursing upon Him, *He did not actually die because of the curse.*

He carried all the pain of that for us, but *He did not die as a slave of sin.* He did not die, in that sense, because of the curse or from the abuse that He suffered by the hands of wicked men.

Even though they did that, and we did that to Him, He laid down His life of Himself.

He is, literally, two goats – the Lamb of God. No-one took His life from Him. He multiplied life as the Lord's Goat, and multiplied it back to us. That is what we are learning in Chapter 6 of the book of Romans.

We died with Christ; made alive by regeneration

'Our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him.' Rom 6:6-8.

Yes, I died with Christ.

It is not that I live because of Christ, and my body of sin – that nasty part of me that I don't like – died. No; I *completely* died with Him, and went out with Him into the sea of His forgetfulness, and then I came back, with Him, as a new creation.

This is where the vicarious gospel is damnable because, according to it, we keep alive the body of sin, and we keep alive our first man which is no longer there.

When Adam sinned, the first man was gone, and he had to be made alive.

There has to be *regeneration*, and that is the work of Christ, when He comes into our heart.

We *see* the kingdom, then we are *born of the Spirit* to enter by water and Spirit, by fellowship with Christ's 'righteous offering'.

My body is dead – joined to His body of sin

With that thought in mind, come across to Chapter 8 and I'll pivot this around these verses.

Christ is in me. Rom 8:10. How many are going to say, 'Christ is in me'? Let me hear you say, 'Christ is in me.'

And he stated, 'But I am not in the flesh. I am not carnal.' Rom 8:9. He was talking about carnality here: 'But you are not carnal'.

Those who are born as sons of God, yet are in the flesh, are living carnally, and are 'dying', are not pleasing God.

But he is telling me that I am 'not in the flesh, but in the Spirit, *if indeed* the Spirit of God dwells in [me]. Now if anyone doesn't *have the Spirit of Christ*, he is not His.' Rom 8:9.

And if Christ is in me – and He is! – this physical body is dead because of sin.

Why is it dead because of sin? This is because it is now *joined to His body of sin*; His dying body.

If it is *not* joined to His dying body, then I am 'hell-bent'. It is dead. I am gone. When I am dead, it is the finish.

But, when it *is* joined to *His death*, crucified with Him, my body is dead with Him. All through me, because of my sin, and because of what others are doing to me, is the law of sin.

The body is dead but the spirit is life

So, my body is dead because of the judgement of God's Law; but it is also abused. And all of these

things are happening because of other people is the law of sin upon me. These things happen to me, but my *'spirit is life'*.

'And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.' Rom 8:10. The best word here, translated from the Greek, is 'life', but other translators say, 'My spirit is full of life' - full of life, *because of His righteousness*. That means, His 'righteous work'.

My spirit is full of life because it is joined to the righteous offering work of Christ. He has already accomplished this work on my behalf.

So, while my physical body is still suffering today, my 'ground' is under the curse of the Law. When I catch a virus, that is not the law of sin doing that to me. That is the curse of the Law.

All of the issues and problems that I face in my mortality - time and chance, an accident on the way home or some other thing; it could be because of someone else's sin or you could aim at a post yourself, if you want - that would be your sin.

But if you are walking through time and chance, and you are trying to survive in a world that is subject to all of this curse of the Law - this is 'the vain conversation of our fathers' - you are *cut off from the life of God*.

That is what is happening in our mortal body, as Paul states: 'And if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness.'

'But if the Spirit of Him [that's the Father and Holy Spirit; it is actually Eternal Spirit] who raised Jesus from the dead dwells in you, He who raised Christ from the dead will give life to your mortal bodies through His Spirit who dwells in you.' Rom 8:10-11.

Our sufferings are to do with the 'flying scroll' of the curse of the Law

Peter picked this up in his fourth chapter, and stated, 'He that suffers in the flesh is ceasing from sin.' 1Pe 4:1.

He was telling us that the sufferings in our flesh, the sufferings of this present time, the problems with our mortality, all have to do with this 'flying scroll' that is the curse.

It has come into our house. It is consuming us. 'Dust you are, and to dust you will return.'

But, as we are crucified with Him, that impact upon us is for our sakes, because Christ has become the full embodiment of all of that.

We are gathered up *into His body* - our physical body; all of our physical dying; all of our viruses; all of our germs; all of our issues. It is all gathered up and is all dying *with Christ*.

At the same time as that is happening, *my spirit is alive* because of His righteous journey.

In those seven wounding events, I am there because, after every wounding event, in everything that I suffer with Him, He is feeding back *exanastasis* life into my mortal body.

So I am *living* today in my mortality in a body, cursed and lost and finished, *by resurrection life*. These two things both happened on Calvary.

How many are rejoicing in this? That's fantastic! If you read these things in the Greek, you will find that it really says this. And if you want to read twenty-five translations, it will tell you that my spirit is 'full of life'.

He said that my outward man is perishing, but my inward man is *being renewed*.

There is no condemnation as long as we are not carnal

Now, that is the proposition he puts to us in Chapter 7. 'O wretched man that I am! Who will deliver me from this body of death? I thank God - through Jesus Christ our Lord!' Rom 7:24-25.

That is my rejoicing; that is my statement in Chapter 8. There is no condemnation; I am in Christ. Rom 8:1.

'So then, with my mind I myself serve the Law of God, but with the flesh the law of sin.' Rom 7:25.

This is fantastic, for there is no condemnation as long as I do not go back to carnal ways.

If I do, I will become weak and sick, and the thing will consume my life and my house with those non-specifiable illnesses that no doctor or specialist can define for me.

All this is *the curse of the Law*, which is for your sake, and for my sake. But there is resurrection life happening, flowing back to us.

And so we live for our 'three score and ten years; and if by reason of strength', our four score, and our inward man is being renewed day by day. Psa 90:10. That is what Paul was noting in Romans Chapter 8.

We are not debtors to the flesh!

He then went on to say, 'We are not debtors now to the flesh.' Rom 8:12.

He is giving life to my mortal body. That is what I believe every day. Therefore, I am not a debtor to the flesh, to live carnally for survival, 'to live according to the flesh'.

'For if you live according to the flesh you will die.' That is absolute! I don't care how long you have been in BCF; you will go to hell if you proceed that way. You may say, 'I don't go for that, you know. I'm just going to put everything on *forgiveness*.' Help yourself!

I am not doing that. I am not going to go there. I am very, very wary of that. I am going to walk after the Spirit, and His righteous journey has provided for every step of the way for me.

The Spirit bears witness with our spirit that we are sons of God

'But if *by the Spirit* you put to death the deeds of your body, you will live. For as many as are led by the Spirit of God [I am now His temple; He is now leading me], these are sons of God.' Rom 8:13-14.

Only sons of God enter heaven – those who are *led by the Spirit of God*. If you are not led by the Spirit, but are led by your own perspectives according to the flesh, you will not enter heaven. You will die again.

'For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption.' Rom 8:15.

You were made a son by prevenient grace. Christ came into your heart, and then He proclaimed your name to you. Then the Spirit took that and birthed you, and you cried, 'Abba! Father!' The Spirit did this for you.

'The Spirit Himself bears witness with our spirit that we are children of God [one of the sons of God], and if children, then heirs – heirs of God [the divine nature] and joint heirs with Christ [members of His body], if indeed we suffer with

Him, that we may be glorified together.' Rom 8:16-17.

Dead because of sin; redeemed by His blood

Those sufferings are in this body that is, as Paul said, 'dead because of sin'. But we are dead *with Him*, not dead because of carnality – and we are walking after the Spirit.

This is the new proposition of the gospel that is in the New Testament.

If you want to pin everything on Romans Chapter 2, and tear all the other pages out, you are 'on very thin soil'.

Chapters 2, 3 and 4 of Romans teach us that the blood of Christ is a propitiation and an appeasement. And that blood washes us - in the third dimension of redemption - from our unclean lifestyle, received by tradition from our fathers.

It is the blood of Christ that - as we join each wounding event where, at each wound, each painful point in our life, where His blood flows - is cleansing us as we join the fellowship of His sufferings in that matter, and cease to sin.

That is the gospel.

Idolatry is being disobedient to the name which the Father has given us; falling from fellowship with Him

Now we will deal with this *curse of the Law*. I was very motivated on this because it took me a long time to understand this.

I want you to look at the question of idolatry, which is iniquity. We can sum up any iniquity as idolatry, which is rebellion, disobedience.

Why are we *disobedient*? It is because we have projected some other idol, or image, that we worship; something other than the name and works that the Father has for us.

'Adam and Eve fell from *fellowship* with Yahweh in the garden of Eden when they disobeyed God and ate the fruit of the tree of the knowledge of good and evil.

'They ate this fruit in an endeavour to become the *source* of their own life and expression.

'This self-centred desire to have life according to their own knowledge of good and evil was contrary to the Law of love, which describes the *fellowship* of Yahweh. IJn 4:7.

It became 'another law' within their hearts, and within the heart of every person who would be born after them. Rom 7:23.'

In transgressing God's Royal Law, mankind came under 'the curse of the Law'

'Having transgressed God's Royal Law, mankind came under 'the curse of the Law'.'

We have confused that, at times, with 'the curse of sin'. We don't even use the words 'the curse of sin'. Use the word 'the fruit of sin', or 'the law of sin', because the curse of the Law belongs exclusively to the Law of God. It belongs to God Himself.

'Having transgressed God's Royal Law, mankind came under 'the curse of the Law'. As Paul noted from the writing of Moses, 'Cursed is everyone who does not continue in all things which are written in the book of the Law, to do them.' Gal 3:10.

The curse of the Law is death; judgement on disobedience

We note, in Zechariah, that that curse has gone into all the earth - to all men, all nations - not just to Israelite Law-keepers.

And we read the statement in Galatians Chapter 3 that the blessing of Abraham might come *on the Gentiles*.

So this same curse has gone to *all* men, that the redemption of Christ may come; that He may curse *the law of sin* in *all* men - Jew and Gentile alike.

The curse of the Law was the expression of God's *judgement* on Adam and Eve's disobedience.

Because Adam had rejected the headship of Christ by heeding the voice of his wife, the Lord God said to him, 'Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.

'In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and *to dust you shall return*.' Gen 3:17-19.

So, the curse of the Law is death.

'The curse of the Law includes the suffering caused by time and chance, and by the inevitable deterioration of one's mortal body as they age.'

I know what that is like now. The key to life has 'turned the clock off'. We are a limited resource, winding down. That is the curse of the Law.

As King Solomon said, and Ecclesiastes teaches all of this, 'Time and chance happens to them all.' Ecc 9:11.

They are taken like a bird in a cruel net, or a fish in the sea. Solomon described this as the vanity of life 'under the sun'. Ecc 1:2-3. There is a full statement there; a whole book is given to this.

The curse of the Law brought limited access to the tree of life

'Fundamental to the curse of the Law was the limit placed on mankind's access to the tree of life, preventing them from eating the fruit of the tree of life in their corrupt condition.'

A limit has been placed there, although they have some access through offering - through the sword and the cherub - to the tree of life. That was given back to Adam, and they recovered their adoption.

They had limited access to the tree of life, 'Lest eating it they live forever.' Gen 3:22. So, the curse is *for their sake*.

'They were sent out of the garden of Eden to till the ground from which they were taken. The Lord God placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Having been cut off from life in the fellowship of Yahweh, and now pursuing life through the desire of the flesh, the desire of the eyes and the pride of life, mankind was now in bondage to the law of sin and death. 1Jn 2:16. Rom 7:23. All their lifetime, they are subject to bondage to the law of sin and death through the fear of death.

'The law of sin describes the way of living that belongs to fallen mankind, who compete with each other for the limited resource of life.'

We call this 'trading' - Satan's number one method. And we have written laws to protect trading to do with a limited resource.

Coveting life is the most fundamental expression of the law of sin, giving rise to all manner of sinful, destructive actions. Rom 7:7-8.

We then become 'a body of sin'; we become an 'old man'. We are this person, ruled by the law of sin, causing havoc everywhere. In these notes, I

have endeavoured to show how we are *delivered* from that.

The law of sin cannot deliver righteousness

‘We note, in this regard, the teaching of the apostle James.

‘“Where do wars and fights come from among you? Do they not come from your desires for pleasure that war against your members? You lust and do not have. You murder and covet and cannot obtain”.’ Jas 4:1-2.

It’s quite clear. You cannot obtain; you are cut off from it; you only obtain when you *ask*. ‘We have not because we ask not.’ We have to join ‘the prayer meeting of four’ to obtain.

‘You fight and you war.’ That is carnal activity, proclaiming your own rightness in relation to your trading.

‘The fruit of bondage to the law of sin is death. Or, as Paul said, ‘The wages of sin is death.’ Rom 6:23. This is the second outcome of the Fall. It is the ‘fruit’ of the law of sin, which is death.

‘The suffering of death, under the law of sin, is the consequence of people’s endeavours to have life at the expense of others.

‘In other words, it is the pain that is caused by the sin of others against us, and the pain that we cause to others because of our sin.’

And we are constantly reminded, over and over again, that we are all guilty of that. You may put your hand up, saying, ‘I’m righteous, but the others ...’. Remember, the first man to speak to you about ‘others’ first ‘seems right’ in his cause; afterwards, his neighbour comes and corrects him. Pro 18:17.

You have to start with the first ‘he said’, and the second ‘she said’, if you are going to track all the way through that - and you will never get there!

We have to accept that this is our reality. The law of sin will deliver no righteousness.

We have to learn to ‘rule over sin’

Cain came under the law of sin. Adam was under the curse of the Law, but recovered.

‘Cain came under the law of sin when He refused to accept the name and works that God had prepared for him, and failed to make offering at the gate of Eden according to His direction.’

Instead of ruling over sin, *sin ruled over Cain*. This is what we must do. We now have to learn to rule over sin.

The first man born had to face this question, and you who are human, sons of men, have to face the question now that you are born again.

When you are born from above, you still face this question. You *must* rule over it.

How do you do this? Abraham taught you that.

You *join the fellowship of Christ’s cursing on the cross*, so that the righteousness of the Law can be fulfilled in you who walk ‘not after the flesh but now after the Spirit’. Then there is no condemnation.

To be accepted, we join the offering of Christ

Cain came under the law of sin when he refused to accept the name and works that God had prepared for him. God said, ‘If you do well, you will be accepted.’

To be accepted, we *join the offering of Christ*; the offering of the Lamb at the gate of Eden. That is what Cain needed to do.

‘Go and see your brother’ - so he went to see his brother, and what did he do? He killed the shepherd.

Then he said, ‘I’m not guilty for any of this. It’s all too hard for me, you know.’

Instead of ruling over sin, Cain was brought under bondage to the law of sin, the fruit of which was the murder of his brother, Abel.

An offering for sin; the response of obedience

‘Jesus was ‘the Lamb of God who takes away the sin of the world’. Joh 1:29.’

‘Jesus became *the full embodiment of sin* when the Father made every son and daughter of man to be members of His body.’

That is the body to which we are joined. The two thieves were both joined to it, on the cross. They both died with Him. Our *response* is the key.

‘This happened when Jesus drank the cup that the Father gave to Him in the garden of Gethsemane. Luk 22:42.

‘It is most important to note that although Christ was the embodiment of sin, He was *not* made a slave of sin.’

We do not have to be slaves of sin.

‘The law of sin is the way of life that belongs to the *sons of disobedience*. The death that Jesus died was because of His *obedience*.’ He was ‘the Lord’s Goat’.

‘Jesus Himself testified, ‘No-one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.’ Joh 10:18.’

The friend of Christ if we do as He commands us

We have *exanastasis* life that enables us to lay down our life, and to die, for Christ; and to be His *friend*.

Peter was never a friend of Christ. Peter had to *learn* to be the friend of Christ.

At the Sea of Galilee, when Jesus said, ‘Do you *agape* Me?’, Peter had to say, ‘Oh, no; I don’t. I’m Your friend.’ Again, he said, ‘I’m Your friend.’

Jesus said, ‘*Are* you my friend? You are not my friend.’ Then Peter broke down and said, ‘I am *not* Your friend.’

Are you a friend of Christ? You are a friend of Christ *if you do what He commands you*. Joh 15:14. That is what He said, and that is how we know we are His friends.