



PASSION FOR TRUTH

WHERE NEW LIFE BEGINS

Decoding Romans: Chapter 8 - The One New Man! - Jim Staley 2025

- 0:00:00 In the ancient manuscripts of the book of Romans, we discovered a brand-new interpretation that is absolutely flying in the face of tradition and Christian thought, which totally redefines what the one new man is. It tells us whether or not Christians are really subject to the law of God or not, and it teaches us whether or not "once saved, always saved" is right or wrong. This is definitely going to be a controversial broadcast, but we're going to unpack all of it right after this.
- 0:00:34 Hello, everyone. Jim Staley here, Passion for Truth Ministries, and welcome to today's broadcast. We have been going through the book of Romans, verse by verse, from the original Hebraic author's perspective, and they were all Jewish. What we're discovering is what they originally intended, speaking, aka Paul, all the way to today's 21st-century Western Greco-Roman seminary perspective, denominational bias. We're discovering the gap is massive, and the entire Book of Romans, although in Christianity is said to be all about Christian doctrine, especially chapters seven and eight. Well, we're going to land on chapter eight today, and we're going to find out what kind of doctrine that we actually have. Is it being pulled from the scriptures, from what the author intended, or are we reading into it our own bias? And we have discovered so far that we have quite a bias here in the 21st century versus the first century, and that, unfortunately, is what happens when you have 2000 years of history and you get the Roman church involved, and that are antinomianistic, anti-Semitic, and we're trying to uncover and put together these pieces so that we can properly understand what Paul is actually trying to say.
- 0:01:51 All right, without further ado, let's dive into **Romans, chapter eight**. This is the chapter. Chapters seven and eight are put together and said that these are the two chapters that make up the majority of Christian doctrine today. Let's find out in this week's broadcast exactly how much we got right and how much we need to tweak a little bit. Because, at the end of the day, ladies and gentlemen, we do what we believe, so what we believe is important.
- 0:02:13 All right, let's go to Romans chapter eight. So now that we know that Paul's entire centrifuge and foundation of his theological construct comes from the law of God, wanting to keep it, which is what Romans seven is all about, we find this statement,

which should be the very next verse in chapter seven, but they split it up into the first verse of chapter eight. Let's read it together. It says, **"¹ There is therefore now no condemnation for those that are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit."** And it's really important that we know what the Spirit is, what the flesh is, what Paul is trying to say. What Paul is simply saying here is that even though the law of God is good, it's holy. It's the very thing that I want to do, because I break it, and because there is a rule or an ordinance inside of the Torah, the law of God, that says, if you break it, you are condemned to death. Thus, the entire ceremonial sacrificial system was a way to get rid of that condemnation. But nevertheless, inside the DNA of man, the condemnation is there. There's no way to get rid of it. The sacrificial system was meant to be a temporary system that would point to Christ, and he says, if you are in Christ, there is no condemnation. He does not say that there's no law. He simply says, there's no condemnation.

0:03:37 Okay, so it's important before we go any further that I remind you that **there are two parts to the law of God**. There's **the content, the actual commandments and the instructions called Torah in Hebrew, and then there is the authority that enforces the law of God**. And inside of Judaism, they were only really familiar with the content. The authority itself was the law itself, and the law demanded blood, and that's why the sacrificial system in the entire temple was the center of Judaism in the first century and all the way back to the time of Moses. But Paul comes along and says, "No, there is a new authority. There's a new sheriff in town. He, Yeshua, Jesus, Christ, is the authority, and he has the ability to pardon." And this was a game-changer. He was saying, look, the temple system as it exists in the first century is no longer applicable. It's waning away. As the writer of Hebrews will say, the authority behind the Torah was Yeshua himself. That's why he was the Word made flesh in [John, chapter one, verse 14](#).

0:04:42 So, going back to the scriptures, we can see that if you're in Christ, you still keep the content. The content doesn't change, but the authority does, and you're no longer condemned because now you are in Christ. Remember [Galatians 2:20](#), when you're crucified with Christ, you're dead to the law. You're not alive anymore. You're not alive in the sense that the law can condemn you because the blood of Christ is on your life. And what does that mean? It means the law says, "Oh, you've already been condemned, so I don't condemn you." So the instructions are still there, but we are no longer condemned by us breaking that or the curse of the law. What's the curse of the law? It's not the law. The curse is death that the law brings when we break it. So again, just setting all this up, the law is not the problem. We're the problem, and that's what he's going to be talking about a little bit more.

0:05:38 So here we go. **Verse two: "² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."** Now, look, this is really important. Let's go over to **Galatians, chapter three, verse 24**, and we'll see exactly what Paul is trying to say to the churches in Galatians that's related to this. He says, **"²⁴**

Therefore the law was our tutor to bring us to Christ, that we might be justified or saved by faith. But after faith has come, Christ has come, we're no longer under the tutor." This underscores what I'm trying to say. It doesn't say we're no longer subject to the Torah or the instructions. We can now just be lawless and do whatever we want and let everyone decide whatever's right in their own eyes. And thus, 44,000 denominations. No, he says the tutor, which is the one that is in the place when the parents aren't home. So when the parents aren't home, there is a tutor or a teacher that is teaching us, that's in control of us and has the right and authority to discipline us, but when the father or the mother show up, the tutor no longer has authority. It doesn't mean that everything that the tutor has been saying is irrelevant. Doesn't mean that everything that the tutor taught is no longer applicable. Can you imagine a tutor coming in and tutoring your child in math, and the parent comes home and now there's just no more math? They don't have to follow the math rules anymore. No, it's just now there's a new authority that administers the justice behind the law.

0:07:05 All right, so going back, it says, ***"2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."*** What is the law of sin and death? Now, the law of sin and death, unfortunately, here in the Greek, we only have one name, or one word I should say, and it's "nomos," and that is law. But in this sense, Paul is not talking about that. There's an actual written law of sin and death. It's simply the power of sin and death. That's what it means. It's Yeshua, the Spirit of life from his resurrection, frees us from the power of sin in our life that leads us to death. The power of sin always leads us to death. We know that all the way back in the book of Genesis, when Adam sinned, it created death; he died. If it didn't bring death, we would be able to talk to Adam today, but we can't, because it brought physical death. It brings spiritual death, and there is a need of redemption.

0:08:01 Let's continue: ***"3 For what the law, what the Torah, could not do in that it was weak in the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin, He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us, 4 the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh, but according to the Spirit."*** Now, unfortunately, there's a lot of pastors now, not a lot of theologians, because theologians that study this like I do, we see very clearly what is being demonized here and what is being glorified. But unfortunately, by the time you get this down into the pastorship, in the shepherds of local congregations, and then all the way down to the laity, it's been kind of really twisted and misunderstood in a very gross way, because what a lot of people do is we say that the law is weak. No, it doesn't say that. It says the law was weak through the flesh. In other words, the law was given for life. The law was a delight unto David's path. It was the lamp unto his feet. Every day he meditated on it. It is a good thing. Paul just established for us in chapter seven, it's good, it's holy, it's beautiful. He delights in it. So the law is not the problem. If the law is the problem, we have a bigger problem, because Jesus is the law, and there's no flaw in Jesus Himself. And I'm

going to suggest there is no flaw in God's word. So if we believe that the law is weak and it's beggarly and it's a curse, then we're literally putting all of that on the one who is the Word. Think about that for just a moment. It's only weak because of our flesh. It's weak through the flesh. In other words, if the flesh wasn't there, the power of sin was not present in our life, the Torah would be strong because it would be showing us how to be blessed, and we would be blessed.

0:10:07 Okay, and so it's important that we keep reading, and we don't read into the text what our current bias might already be. So, if you've been told or your bias is that the law of God has done away with, you're going to read right into this that the Torah is weak, or the law of God was weak. May it never be that it come out of a believer's mouth, that God's law, that he said was perfect, is somehow flawed, so flawed he had to get rid of it. That doesn't make any sense. It doesn't fit the logic test under any academic scrutiny. So, because of the flesh of man, God sent His Son in the likeness of sinful flesh, on account of what? Our sin, the power of sin because we keep breaking it. He had to do something. So he condemned not his own law. He condemned sin in his own flesh. By dying on the cross, he condemned the power of sin. He absorbed all of the power of sin into his flesh, and by doing that, he condemned it, that the righteous requirement of the law might be fulfilled in us, who don't walk according to the flesh, but according to the Spirit. So it's telling us, right here, Paul is using the argument that the law of God is so in place, it's so strong and so holy and so important that when Christ died, it fulfilled the righteous requirement of the law in us, because the requirement of the law is to be perfect. But no one can be perfect, but by Christ dying, his perfect righteousness that leads to salvation is imputed to us. That's what it means by being fulfilled in us. His righteousness can be put inside of us, and that's the whole point of the blood over the doorpost in Exodus, when the Israelites left Egypt, the blood of the lamb covered the doorpost so the death angel could not see the doorpost, which is our sin. It was the blood, and he entered in and supped with his people, protected them and did not kill the firstborn of everyone that had the blood on the doorpost of their gates, and in our lives today, it's the doorpost of our hearts.

0:12:30 Okay, all right, let's get back to the Scriptures. **Verse five: "5 For those who live according to the flesh set their minds on things of the flesh, but those who live according to the Spirit, the things of the Spirit."** Now, my friends, before we go any further, I want to say that I used to be one of those that believed that living in the Spirit was the opposite of living according to God's law. So therefore, God's law is done away with, because that's the flesh. And now I'm living in the Spirit. I'm just letting the Holy Spirit tell me what's right, what's wrong. The problem with that is that most of us don't hear the Holy Spirit the way that we should. We only see through a glass dimly, and that's why people will say, "Well, God doesn't convict me of this, or God has given me permission to do this, and I feel like I'm supposed to do this." Well, in all of that, that's fine and dandy, but the Christian life is supposed to be lived according to a standard. So we take whatever we feel, whatever we think, whatever we think we might have even heard, because the Bible says that

we can actually hear demonic spirits that can influence us as well. We don't fight against flesh and blood. We're fighting against all of the extra noise that's out there in the spiritual realm. And how do we know when it's God and when it's the enemy? Because when it's God, it'll be in conformity and unity with His Word. The Word of God is the standard, and that seems to be a prevalent foundation in Christianity. Unfortunately, we're not defining the word of God the way that Paul defined it and the way that Timothy defined it, the way that Peter defined it and John, which was the Torah and the prophets, the Old Testament was the scriptures. That was what they called the instruction manual. That's how they lived their life. Was whatever God said. The Holy Spirit was the incorporation of a new barometer, like a new Siri, that guided you along the way, if you will forgive me for my metaphor, my analogy there, but it is very similar to that where you're in your car and you say, "Hey, Siri, give me directions to this place." That is the Holy Spirit. But the Holy Spirit is just like Siri. It can only go by the map. Whatever the map says is the directions that you're going to get, and that's how we're supposed to live our lives.

0:14:41 So going back to the Scriptures here, when we get into verse five, six, and seven, this is going to be an extraordinary journey for some of you, because everything we've been taught about God's law being done away with and it not being spiritual is about to be turned on its head. Let's go. **Verse five:** Let's read it again. **"⁵ For those who live according to the flesh, they set their mind on the flesh, but those who live according to the Spirit, the things of the Spirit."** And he's about to tell us what that means. He's going to define being in the flesh and in the Spirit. **"⁶ For to be carnally minded is death."** So that's not a good thing, **"but to be spiritually minded is life and peace."** And now he's going to define what Spirit is, living by the Spirit, because the carnal mind is enmity against God. What does that mean? It means it's hatred against God. The flesh is not for God. It doesn't do what it wants to do. The flesh does what it wants to do, **"⁷ for it is not subject to the law of God, nor can it be."** Stop right there. This is an incredible verse, ladies and gentlemen. The apostle Paul is telling us in the chapter that is said, chapters seven and eight, to be the doctrine. The book of Romans is the entire book, the doctrinal book for all of Christianity. And Paul is saying that if you're carnally minded, you're not going to want to subject yourself to the law of God by default. Paul is stating here that the law of God is the foundation for every believer. If it weren't so, Paul would not be able to remotely make the statement that being carnally minded is not subject to it. That means to be spiritually minded is to subject yourself to the law of God. Why? Because the law is spiritual. He says the law is good. He delights in it. It is holy. It's set apart for what? For us to show us the way, the truth, the life. Don't treat your neighbor this way. When you steal or you find someone stealing, this is how you're supposed to react. This is what's capital punishment. This is the one true God. No idols. Make sure you don't covet, right? Make sure you remember to keep the Sabbath, follow my holy days. Don't eat this. That's going to make you sick and probably give you cancer at the end of the day, because it's toxic material out of [Leviticus, chapter 11](#). All the dietary laws, they're not there to restrict us. They're there to bless us. And what happens is the flesh wants to do what the flesh

wants to do, just like a child does not want instruction. They want to do it themselves. If you've had any children about the age of two or even younger, they want to do it themselves. "Mom, I don't want you to feed me. I want to do it." "Don't touch the stove." Okay, touch the stove. We are naturally inclined from birth to rebel against rules and authority, especially if you're an American.

0:17:40 That's kind of how we all got started from England. We bucked the system. We started our own thing. Created our own rules. It is inside of every human to not submit to authority, ultimately, and we want to do what we want to do, and we'll make every excuse in the world. And unfortunately, as Christians, or traditional Christianity, I should say, that's been fed the lie that the rule of law is done away with, and living in the Spirit is kind of whatever you want to do, ignores scriptures like this, where Paul literally is saying, I'm going to bring it right back up on the screen, that being fleshly is saying that God's law is not done away with, but spiritually minded people are subject to the law of God. Do you guys see that? Brethren, this is a big deal. This is a very big deal, that we get this right. To get this wrong is to go against the word of God itself, and to make ourselves a god that creates our own rules. This was what happened in the garden with the serpent. He said, "Oh, God didn't *really* mean what he said." And it hasn't stopped there. And Satan weaved his way into the early pagan Gentile church and divorced it from its Hebrew Jewish roots, so that they would never be able to understand the depth of the Scriptures and what they really meant and interpreted them from the pagan Gentile backgrounds that they did, and because they were anti-law and anti-Jew, they threw the baby out with the bathwater. Instead of throwing the halakah out of the Jews, the traditions and the doctrines of the elders that went against the Torah, they threw all of it out, misunderstanding what Paul was really trying to say.

0:19:22 So he says, "For the carnal man is not subject to the law of God, nor can they be." So if you find yourself or someone that you know that believes and does not subject themselves, they don't believe that they're subject to the Torah, then the Bible says you're carnal in your thinking, not that you're a horrible person. Maybe God just hasn't revealed it to you. Maybe there's pride in the way. Maybe you've been wrongly taught all of that. But he says, "Nevertheless, this is carnality. It's doing what you want to do and not subjecting yourself to what God wants us to do." So then those who are in the flesh cannot please God. Now, just go over real quickly to **First John, chapter five**, because this tells us exactly what it means to please God. It says, "**Whoever believes that Jesus is the Christ is born of God.**" And we've gone over this scripture several times. "**And everyone who loves him who is begotten also loves him who has begotten of him. By this, we know that we love the children of God when we love God and keep His commandments. For this is the love of God.**" This is it right here. Dot, dot, dot, **that we keep His commandments.**" Whose commandments? God's commandments. By the time we go over to almost the end of the New Testament, it's still the same message. You can't love God without following His commandments. You can't do it. It's defined from the very beginning in the garden,

when it was given on Mount Sinai, and then through the prophets, they got taken away into captivity because they broke God's commandments. They wouldn't keep the Shabbat. They kept doing their own thing and worshiping their own way, mixing paganism with God's quote, religion. And then by the time the first century comes, the Jews had added so many of the traditions. They were choking out the simplicity of the power and the Spirit of God coming together. And Paul's trying to unravel it for these Jews that are coming into a faith in Christ and saying, "Look, you can't bring that, that stuff with you. You can't bring that doctrine with you. It won't work. That's not the gospel. We believe that salvation is through Christ alone, and then we follow the scriptures to prove our love for God and the scriptures that they were talking to because there was talking about because there was no New Testament is the Tanakh, what we call the Old Testament. It's an extraordinary sleight of hand that the enemy has done in Christianity.

0:21:51 All right, let's get back to the text. It says in **verse nine**, ***"⁹ But you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you."*** So if you're in the Spirit, you subject yourself to God. If you love your parents, you'll subject yourself to their rules. It's just that simple. ***"Now, if anyone does not have the Spirit of Christ, he is not his. ¹⁰ And if Christ is in you, the body is dead because of sin, ¹¹ but the Spirit is life because of righteousness, because of what righteousness? His righteousness, what Yeshua did. But if the Spirit of Him who raised Yeshua from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."*** Our body is corrupted. Life is in the blood. The enemy put the death marker into the blood. It mixed with our DNA, and it morphs out every kind of deformity that life could offer, and that's why there's so much sin and death in the world. And the hope that we have is that in the resurrection, the body will be raised anew.

0:22:52 All right, here we go, **verse 12**: ***"¹² Now we're starting to get into some more meat. Therefore, brethren, we are debtors not to the flesh, to live according to the flesh."*** In other words, we don't live according to what we want to do. ***"¹³ For if you live according to the flesh, and by the way, he's already defined what living in the flesh is, it's not subject to the law of God. But if, by the Spirit, you put to death the deeds of the body, you will live."*** My friends, I've got to share this with you: the blessings of God rested inside of the instruction manual. The problem was, is the law or the power of sin was so strong it prevents us from being able to accomplish and obtain the blessings that are found inside of obedience. So he sent the Holy Spirit. This is why it says, "Those that are led by the Spirit of God, it will help you and have divine assistance to be obedient." In other words, you cannot love your neighbor that's hurting you by yourself. You can't do it, but with the Holy Spirit's help, the divine assistance is that you can keep the commandments. God's heart has always been that we would love him with all of our heart, mind, soul, and strength and keep His commandments. Let's go to **Deuteronomy, chapter five**, real quick. Just to illustrate this in **verse 29**, read it

with me. It says, **"²⁹ Oh, that they had such a heart in them that they would fear me and always keep all my commandments, that it might be well with them and with their children."** So you can see right here in the middle of the Torah, right here in the middle of the instructions, God says it's not about the instructions. It's about what's in your heart. It's from God's displaying, okay, his final poker hand. He's saying, "Look, guys, this is my original intent. I want you to love me with your heart. And if you're with your heart, you would keep my commandments. It would be well with you." But unfortunately, your heart is wicked. It's deceitfully wicked, he says, above all things.

0:24:55 So, when we see that the heart of God from the very beginning, when the Torah was given, was that we would actually want to keep it, then it makes way more sense. When you get to the only scripture in the entire Bible, the entire Old Testament, I should say, that prophesies the new covenant, which is **Jeremiah 31:31**, read it with me. This is what it says. This is going to make a whole lot more sense. **"³¹ But this is the covenant that I will make with the house of Israel after those days, says the Lord, I will put my law, and in the Hebrew there, the word is Torah. I will put my Torah in their minds and write it on their hearts, and I will be their God, and they shall be my people."** This is an incredible, powerful statement that God is making, prophecy, I should say, because he gave them the Torah, but they broke it, and he realized, "Look, this is just not going to work. I'm going to have to help them." So in the time of the Messiah, on the day of Shavuot, what we call in the Greek Pentecost, I'm going to give them my Holy Spirit, which will write my Torah on their hearts, and finally, I will be their God. How can someone say, "This is my God?" By following that God. How do you follow a God by doing what that God says? And they shall be my people. The definition of my people and being their God is specifically tied to the actions of the one that says, "This is my God." You cannot call God your God and not do what he says. You cannot say Yahweh, the God of Abraham, Isaac, and Jacob, is my God, and then hate what he loves or love what he hates. You can't do it. If you do, then he is not your God. You've created another god, and you're serving that god, or at the very least, you're highly deceived, and you might make it into heaven, but you might be the least, like Jesus says in **Matthew 5:17-21**, **"¹⁹ If you say that my law is done away with and you preach that the smallest commandment is done away with, you will be least in my kingdom."** There will be a lot of pastors that are in the pulpit that will find themselves in the kingdom as paupers because they've been teaching God's people to not keep his law. It's done away with, and thus God's people have decided to do whatever they want to do, and it's creating nominal, compromising Christianity, and the power of God is missing because the revival of the heart has not been truly ignited towards him, and that ignition comes from recognizing what the foundation of love and relationship is always built upon.

0:27:34 All right, I hope this makes sense, my friends. So let's get back. It says, **"¹⁴ For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear."** Did you hear that? He's not talking

about the bondage of the Torah, as some have understood it to be. It's the bondage again to fear. How many times have we read the Scripture, imputed something, and then literally the next few words describe what he's actually trying to say? "But you receive the Spirit of adoption by whom we cry out, 'Abba, Father.'" Now, I want to talk about something here. **Verse 14: "For as many as are led by the Spirit of God, these are sons of God."** To be a follower of Christ means that we're completely dependent on the Holy Spirit for every single moment, day, daily in our lives. This is the power, as I've talked about over and over again. This is what the major difference between Judaism of the first century and this newly budding sect of Judaism called the Way, the Yeshua movement, which today we call Christianity, is not just that the halakah, or the works of the Torah, the tradition of the elders, is being put aside for just the written word. That's not it by itself. Paul is saying the Holy Spirit is taking the place of the elders, the tradition and doctrine of the elders. The Holy Spirit is the one that's going to teach you how to follow me through my written word, where the rabbis were interpreting my Torah and saying, "Oh, guys, this is what it means. You need to do this, this, and this," conveniently bending all of it towards themselves and their pride. Paul is making the statement, or I should say, God himself is making the statement through the apostle Paul, "No, no, no, no, put aside the tradition and doctrine of men. My Holy Spirit is going to teach you in every generation how to keep my Torah. It is not this archaic, old, rotting system of rules and regulations that no longer apply. The principles that are found inside the Torah are timeless. The Word of God is timeless. Yeshua is timeless. How dare we come to a place where we say that it is bondage, that it's not attractive anymore, it's archaic. It doesn't fit our generation. The principles apply in every single generation, and if we would just apply it to our lives and study it, we would see the beauty behind it and why it promises so much life."

0:30:02 And I'm going to suggest, in my passion right now, that much of the problems that we have in our daily lives, from relationships to financial problems to even our physical bodies decaying early because we're doing things that are contrary to the Word of God, bringing curses into our life that we never are connecting to our disobedience, because we don't even believe that we're supposed to be obedient to God's law. So we break it, incur the curse, not the curse of eternal death, but a simple curse. For instance, if God says, "Don't eat pork because it's toxic," as they discovered in science in 1954, and that toxicity builds up in your body over 50 years, which is going to cause cancer, and you never connect the cancer to eating unclean things, then whose fault is it? And then we beg God to heal us of our sicknesses and diseases. When he made it very clear in the Torah, if you eat the things of the Gentiles, you're going to get the diseases of the Gentiles. Now, I'm certainly not saying that every disease is connected to unclean animals. I'm just making the point that we can actually incur negative consequences into our life unintentionally. Even if our heart is to serve God, and we say we love God, we can unintentionally offend him and bring that negative consequence into our life. And a great way to prove that would be this: before you got saved, you were unintentionally breaking the law of God, creating yourself a condemnation and a

curse over your life that would bring eternal death if you did not accept Christ. So there were consequences to breaking laws that you didn't even know or agree with. And I'm here to suggest we're doing the same thing. They might not bring eternal death, but they're certainly restricting us from our full potential in him.

0:31:55 Okay, all right. So here we go. **Verse 16:** *"¹⁶ The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if indeed we suffer with them, that we may also be glorified together."* This is really important, my friends, because this had never been heard of before, that Jews and Gentiles could ever be heirs. Up until this point in Judaism, they were servants of God. Well, a servant of God cannot have ownership with God. And Paul brings up this brand-new theology, all right, and introduces this into Judaism, that you can be an heir. The only people that had the right to be heirs with God were the Levites. Now, listen carefully, because this is pretty cool, in my opinion, is that the Levites were the only ones that did not have land. They did not have promises of land. God said, "I am their inheritance. They are with me." So outside of the Levites, nobody had access to be called a son of God. That's why, when Yeshua says, "I am the Son of God," they ripped their clothes. "What do you think? Nobody can be. You're not saying that you're the Messiah." They knew the Messiah was the Son of God, but they could not be sons themselves. And Paul is making this incredible, mind-blowing, mic-dropping moment of a doctrine and saying, "Look, we are heirs. We are sons of the living God, because we died in Christ, we become as he was. The power of Christ lives in us, which means we are inheritors. Our inheritance is him, and we're joint heirs with Christ." That is a very big deal, my friends, because that means that if we are joint heirs with Christ, then we have access to all the same promises that Christ did in the resurrection, which, of course, flew in the face of Jewish Sadducees, who did not even believe in a resurrection. So now you can see why they wanted to kill him.

0:33:53 All right. **Verse 18:** *"¹⁸ For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."* He's always pointing towards the future. *"For the earnest expectation of the creation eagerly awaits the revealing of the sons of God."* Who are the sons of God? Those who subject themselves to God's law and hold to the Spirit of God. *"For the creation was subjected to futility, not willingly, but because of Adam. No, it says, 'Because of Him who subjected it in hope, because the creation itself also will be delivered from bondage of corruption into the glorious liberty of the children of God.'"* In Paul's theology, it's not always just about us. God's creation is extraordinarily important to him. This is why he doesn't come back to Texas. He comes back to Jerusalem, because that land is special to him. The whole earth is special. Every animal is special. He put a tremendous amount of time into the details of every single part of creation, and he's going to make it come alive when He rebuilds it at His Second Coming. *"²² For we know that the whole creation groans and labors with birth pangs together until now, ²³ not only that, but we also, who have the first fruits of the Spirit, even we ourselves*

groan within ourselves, eagerly waiting for the adoption, the redemption of our body."

0:35:15 Amen, some of you out there having pains in your joints like I do. I turned 50 last year, and man, it just everything is different. I have to work out a little bit more. I have to keep moving. They say, "If you don't use it, you lose it." That's definitely true. The older you get, and Paul's making the case, redemption of the body is important. We want that resurrection, for we were saved in this hope, but hope that is seen is not hope. For why does one still hope for what he sees? And I could go into all kinds of encouragement and exhortation. I'll just give you this: if you could see the answer to your prayer, if God answered every single one of your prayers, you would never need hope. Sometimes God just says no. And sometimes God just says wait, because he's trying to develop in you an incredible thing called patience, which develops character, which is hope. It turns into hope. How do we know that? Because this is exactly what **verse 25** says. It says, ***"²⁵ But if we hope for what we do not see, if we hope for what we do not see, we eagerly wait for it with patience, with perseverance."*** This is so close to what **Romans 5:3** says, and let's read that real quick. We've read this before. ***"³ And not only that, but we also glory in tribulations, knowing that tribulation produces patience, ⁴ and patience produces character, and character produces hope."***

0:36:42 You see, my friends, at the end of the day, whatever you're going through, whatever tribulation that you might face, whatever kind of struggle that you might have, and every single one of us have struggles. But the reality is, the struggle is designed for a purpose. Since the fall, where the struggle was a penalty at one point, now it's not a penalty, but a purpose. Matter of fact, you need to write that in the comments right now: "Tribulations are not penalties. They're for purpose." Right? Put that in the comments right now. Patience is developed through the purpose of the tribulation that you're going through. His whole point is to produce the patience so that you can produce the character that will produce the hope. What we normally do in our life is that we will pray for someone else. We'll pray for our spouse to change and all that. And the focus is on what that person can give you and your situation changing. If God could just change my situation instead of the hope being in God Himself, not what God can do in your situation that would make you more comfortable or make your spouse more easy to live with, or your children, you know, more obedient, but your hope is in Him and His will alone. And when we truly get to that place, my friends, do you know what happens? Peace comes into your heart. Nobody can get you off your square. Your emotional system can't be compromised. You don't have to choose disobedience because someone else is choosing disobedience. You simply pray for them. This is a powerful moment of hope. Understanding hope is the foundation of our faith. Let me just share with you on the screen right now, hope in Hebrew. Okay, because this is really going to help, I believe. To give you a visual of what this looks like, **hope in Hebrew is "Tikvah." It literally is a cord for binding. It's a rope. [Joshua 2:18](#)**, it's used under Rahab, scarlet cord. When Rahab put down the scarlet cord so they

could get out, they were holding onto that cord, and that was their only hope. You see, in Christianity, hope is this like ambiguous, ethereal term, like, how do you define hope? But in Hebrew, it's concrete, it's a rope. It's a cord for binding.

0:39:00 As a matter of fact, hope is not this sitting on the sideline and just waiting for God. Hope is an action. They had to hold on to that cord. **It comes from "Tikvah." Comes from the root word "kava," and it means, literally, to bind together by twisting.** Let me give you an example. **Isaiah, chapter 40, verse 31**, it says this. You know this verse. ***"³¹ But those who wait on the Lord, that word there is Tikvah, that word is hope. Those who hope or wait on the Lord shall renew their strength. They shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint."*** To have hope, ladies and gentlemen, is not to sit around on your hands and wait on the Lord. It's while you are in a position of trial that is testing your patience, that's developing the character. You weave yourself and bind yourself together with him to such a degree that it creates inside of you a hope. There's nothing that can affect the internal part of who you are. When you have decided to bind yourself with him while you're waiting, you make your will and His the same. You become one with Christ. It's not a sitting on the sidelines. It's an active holding on. You learn his will. You walk in his ways. You trust him, you dig into his promises, and you hold on to them with everything that you got. That is faith in action. It produces everything that God needs to build his house on your rock. And that's why he turned to Peter and said, "Upon this rock, Peter, I will build my ecclesia, my assembly, what we call today my church." He was saying, "Upon this rock," talking about himself, "upon me, every foundation that you have, every house that you want him to build, it has to be built upon him. He is our hope."

0:40:57 All right. Now back to the text, **verse 26: "²⁶ Likewise, the Spirit also helps in our weaknesses, for we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered."** Now, my friends, I know that this has been taken into context, as you know, talking about the gift of tongues and saying things that can't be uttered in groanings. Nothing to do with tongues. It doesn't say that we're saying we're groaning. It says the Spirit is groaning, right? So there's things in a language that the Spirit is interceding on our behalf, when we are interceding on someone else's behalf, or when we are entering into prayer, the Holy Spirit cannot intercede for us if we're not partnering together with Him through prayer. That's what he's saying. ***"Now He searches, He who searches the heart knows what the mind of the Spirit is, because he makes intercession for the saints according to the will of God."*** Now, **verse 28**, and we know the most famous verse, ladies and gentlemen, every one of you should have this verse memorized. Have your kids memorize this. ***"²⁸ We know that all things work together for good, to those who love God, to those who are called according to His purpose."*** We have said this. I have quoted this a million times, but the key phrase here is "to those who love God." It doesn't say that everything works out for everybody. It says for

those who love God, and God defines love as keeping His commandments. There's simply no other definition in the Bible for loving God.

0:42:32 As a matter of fact, let's just take a look at three examples. **John chapter 14, verse 15**, says this, **"If you love me, you will keep My commandments."** We've already read this one. **First John 5:3**, **"For this is the love of God, that we keep his commandments, and His commandments are not burdensome."** In **Second John 1:6**, **"And this is love, that we walk according to His commandments. This is the commandment, just as you've heard from the beginning, so that you shall walk in it."** At the end of the day, ladies and gentlemen, it's all about our love for God, and He, on Judgment Day, will grade your love for Him by how much you kept His commandments. You say, "Jim, how can you say that?" Jesus said it, not me, when he said, "If you teach that the law of God has done away with in Matthew chapter 5, verses 17 through 21, you will be least in the kingdom." Love is defined as following in the steps of your rabbi, and he followed the Torah perfectly. Now, we're not going to be able to do that, but with the help of the Holy Spirit today, we can pull the principles out of the Torah, apply them to our lives, and please God, and watch the blessings flow. ²⁹ **For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.** ³⁰ **Moreover, whom He predestined, these He also called, whom He called, He justified, and whom He justified, He also glorified."** Now, this is a, oh, my goodness, a Pandora's box of opening up Calvinism versus Arminianism, predestination versus you can walk? Can you lose your salvation? No, yes, maybe somewhere in between. This has been radically misunderstood and read into this text, modern theological debates. This text, and I'm gonna leave it on the screen so you can see, this is written from Paul's Jewish mindset. So we cannot go 1500 years later, by the time we get to Calvin, and then read into this debates that didn't exist back then. We've got to read it from the Jewish perspective that Paul was in.

0:44:37 So what do we know? First of all, it's really important. When he says, "For whom He foreknew," we need to know. What does that mean? What is Paul's framework? Where did he get these words from? Well, go to **Romans, chapter 11, verse 2**, and you'll see exactly what he's talking about. **"God has not cast away His people."** He's talking about the Jewish people. **"Whom He foreknew."** You see, he's defining his definition is always about Israel. It's about the Torah given to Israel. So, Israel is the one he's talking about. He foreknew His people. He knew what they were going to do, and he knew that some of them were going to come out. He was going to call them out into His glorious light. This is the doctrine of predestination, ladies and gentlemen. He called His people Israel. He elected them to be the coaches and the team captains. They blew it, but some of them came out. This is the gospel. The call went out to the elect, which has always been Israel, and some of them came out. He justified them, glorified them, and is moving them into the image of His Son. **First Peter 1:1**, just so you can get an idea. Here he says, ¹ **Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus,**

Galatia, Cappadocia, Asia, and Bithynia, ² elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ." We read right past this. This word right here, ladies and gentlemen, is one of the most heavy, powerful words: "the dispersion." It's specifically defined as the northern ten tribes of Israel that got divorced.

0:46:21 The northern kingdom was divorced in 722 BC, and they were dispersed amongst the four corners of the then-known earth. Josephus tells us this as well, that the dispersion, the diaspora, as it's called, that were alive by the millions, but they couldn't come back into covenant with God, because God divorced them, and the Torah said they can't come back as long as the husband, who is in the Torah, if the husband is still alive and the husband divorces his wife, she can never come back. She will always be an adulteress if she marries someone else, until the original husband dies. The original husband, if he is still alive, if she marries someone else after he divorces her, that's fine. She marries someone else, but she can never go back to the original husband. She can't do it because she's polluted. The only way for her to ever be able to marry again and not be called an adulteress is for the husband to die, ladies and gentlemen, that's exactly why Christ came. He came to set the northern kingdom free, His bride free from the law of adultery. And this is the power that Paul's talking about here in the New Testament, and specifically in the book of Romans, is that the Gentiles, many of the Gentiles that he's talking to, are not pagan Gentiles. These are Gentiles that know that they have tribal identity with the northern kingdom, and that's why they're responding so quickly to the Gospel. They're responding so quickly to the Gospel because Paul says, "Look, the good news is you can come back. Your forefathers were divorced; therefore you can never come back into covenant. But Christ has died. But he not only died, he rose from the dead, and that created a new bachelor. And Yeshua said, 'Pick Me.' And they came by the hundreds of thousands. Pagan Gentiles came along with them. By the way, if you've never heard this message and that just went way over your head, or you said, 'What in the world is he talking about?' I encourage you to go watch '[Identity Crisis](#).' It will absolutely revolutionize and pull all of this together. It's been said over and over for decades. People have been telling me this teaching, 'Identity Crisis,' was the teaching that impacted their life more than anything else that has ever come out of this ministry. I encourage you to watch '[Identity Crisis](#).' That will put all of this together.

0:48:53 All right, let's get back to the text. I don't want to go too deep into the weeds on that, because that is a very in-depth teaching that walks through the scriptures to show you how they are. The northern kingdom of Israel, and there's a southern kingdom of Israel, and Paul knows all of this. And you have this dispersion that's inside of all these Gentile communities, because, quite frankly, because they couldn't come back into the covenant, they just assimilated into Greek culture. They became Greeks. They became Gentiles. And this is part of what Paul is trying to talk about, is these are the elect. The elect are the ones that were part of Israel,

and they were predestined to come back. He was going to call out to them, bring them home, give them new robes, and then put them in the image of His Son. The power of all of this, ladies and gentlemen, is extraordinary. Let's just keep going.

Verse 30: "Moreover, whom He predestined, He also called." What's he talking about here? At the end of the day, this is all about Israel. He's called them to what? Even the Gentiles that are getting saved. Let's go over to **Ephesians chapter two**, and we will uncover, my friends, the entire one new man. For those of you that have been in the Bible for a long time, you've heard of the one new man out of Ephesians chapter two. What is it? Theologians have been talking about it for over 40 books have been written on it to this date, and it's as simple as this: **"That at that time you were without Christ, being aliens from the commonwealth of Israel."**

0:50:27 He's talking to the Gentiles in Ephesus, strangers from all the covenants, the Edenic Covenant, the Adamic Covenant, the Abrahamic Covenant, the Mosaic Covenant, all of the covenants. You couldn't have access to any of it. You were Gentiles. You were outside of covenant with God, **"having no hope and without God in the world. But now in Christ Jesus, you who were once far off have been brought near by the blood of Christ."** And by the way, that is a direct quote from the Old Testament, I believe, in the book of Isaiah, where he calls the northern house of Israel, far off among the Gentiles. And he says, "I'm going to bring them back and make them one in the commonwealth of Israel." You see, my friends, Christianity is not separate from Judaism. It's part of the original covenant called Israel. We are part of Israel. We're not all of Israel. We're part of it. We're grafted into the commonwealth of Israel. It says so right here. Let's see it again. Let's read again: **"That at that time you were without Christ, being aliens from the commonwealth of Israel."** That means that you used to be outside of Israel. Now you're coming into covenant Israel. And because you're part of the commonwealth of Israel, you're subject to the covenants of promise, my friends, do you see how cohesive all of this is? When you put the doctrine back within its Hebraic Jewish context, it all makes sense. That's why Paul says, "I want to keep the Torah." That's exactly why he says that those that are of faith in the Spirit subject themselves to the Torah, because it's all about the covenants.

0:52:00 It's all about being in covenant with God. There is protection inside a covenant with God. We're not outside of the covenants of promise. If you believe that you are a Gentile, a Christian, you have a major problem, because in [Jeremiah 31](#), when it says, "I'm going to make a new covenant," he doesn't list the house of Gentiles. He says, **"I'm making it with the house of Israel and the house of Judah."** You have to be part of Israel in order to be part of the new covenant. And you can't be part of Israel and not have the covenants of promise, which include the Mosaic Covenant. Let's go back to Romans here, and we'll finish this up in **verse 31**: **"³¹ What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son but delivered Him up for all of us, how shall He not, with Him also freely give us all things? Who shall bring a charge**

against God's elect?" And by the way, again, the definition of elect is always been Israel, period. It's never been and it cannot be anything else. And Israel is defined as the northern kingdom of Israel and the southern kingdom of Israel, and the northern kingdom went away and became Gentiles. And he's calling out to them so that there be one new man, the two sticks become one. And for you Bible nerds out there, [Ezekiel 37](#) should be coming to your mind in the hand of Messiah. One stick, write on it for the house of Ephraim, or the house of Israel, and the other stick, write the house of Judah, they will be one in the hand of my son. This is the gospel. We get to come into covenant relationship with God, just like all of the multitude that came out of Exodus, that were Egyptians and different nationalities, they became one with Israel. He said, **"Just circumcise them. They have to keep my covenant. I'll have one law for the native-born Israelite and the sojourner."** That's us. That's the exciting part. We get to do this. It's not a have to, it's a get to. **³⁵ Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or sword? ³⁶ For, as it is written, for your sake, we are killed all day long. We're accounted as sheep for the slaughter. ³⁷ Yet in all these things, we're more than conquerors through Him who loved us. ³⁸ For I'm persuaded that neither death nor life, ladies and gentlemen, let these words soak in and be like water to your soul if you're going through something, nor angels nor principalities, nor powers, nor things present, nor things to come, ³⁹ nor height, nor depth, nor any other created thing shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."**

0:54:52 Now, although this might seem to be like a bend from the direction that he was talking of, he was talking about how God's covenant is so important, you're grafted into this covenant. And then all of a sudden he says, "Hey, by the way, like nothing can touch us." Why is it that he just seemed to switch topics, my friends, and says, "What shall we say to all these things?" All these what? All the predestination and the calling of the elect, and the calling out to the lost sheep of the house of Israel, and bringing them home and bringing them back into a covenant relationship with Him, because when you're in the king's chambers, the enemy can't touch you. That is why he doesn't switch this. It fits perfectly. When you're in covenant relationship with God, when you say, "I am going to subject myself to His commandments and to His constitution," then you're protected by the very constitution that you are subjecting yourself to. Yes, you're subjecting yourself to all of the life and you're subjecting yourself to all of the death, you're subjecting yourself to all of the blessing, and you're subjecting yourself to all of the curse, and the curse is paid for. So that which has been looked at as negative in the law has become to our benefit, because the very condemnation that the law brings, my friends, is the very condemnation of Christ on the cross that three days later brings resurrection. No matter what you do, no matter where you go, no matter how far you run from Him, no matter what happens in your life and how many people slander you, or how many negative things happen, or whatever situation you might find yourself in, there is nothing that can keep you from His love. If you're in covenant with God,

you're in covenant, meaning that you're inside the fence. The dogs can yell, they can bark, they can growl, they can show their teeth. Everything around you might feel the pressure, and your emotional system might be ready to break, but you hold on to this fact that this Jewish rabbi called Shaul, Roman named Paul, we have a promise of hope, and it's being in covenant with God.

0:57:20 We become heirs, sons, and if we're sons, then we have the inheritance. And the inheritance is the resurrection of our bodies. It is the connection to Christ that death no longer has a sting. It's not the law's fault that we break it, but Christ said, "I'll take the death penalty. I'll go on death row for you. You keep getting the blessings by being obedient, and when I raise on the third day, I'm going to send my Holy Spirit to give you the assistance that you need to help you get more blessings, because the more commandments that you keep." It's not a works-based righteousness, don't get me wrong, but it is about blessing, and our Father showed us how to be blessed. He said, "Just follow me. Just follow my Son. Love me. Remember my Sabbath. Keep it holy. Love your neighbor. Don't make any idols. Follow my feast days. Learn the power of the beauty of what I have to offer when you follow me."

0:58:28 As a matter of fact, if you want more information on the feast days, it just dawns on me, you can text "**feastday**" to **844-763-9543**, and I'll give you an automatic [free download](#) of all of the feast days and how they relate to the first and second coming of Christ. In the meantime, we've come to the end of this broadcast, my friends. I hope you can see how chapters seven and eight fit together. He says, "I want to keep God's law, but I find another law inside of me, another power called sin, death, but the Holy Spirit has power over that power, and if we will hold on to the rope of hope, you will find life at the end of your day. Don't give up. Don't give in. Don't compromise. Allow the Holy Spirit to root out the sin inside of you. You can do it through." All right, my friends, I'm Jim Staley. I pray God blesses you and keeps you, may His face shine upon you, may His countenance be lifted up over you, and at the end of your day, may you have peace and shalom in your heart. All right. Until next time, I'm Jim Staley, with Passion for Truth Ministries. I'll see you in the next video.

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