

PETE BUMGARNER MINISTRIES

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IDENTIFYING WITH CHRIST

STUDY GUIDE



IDENTIFYING WITH CHRIST

Choosing Identity

SCRIPTURE READING

I Corinthians 15:45-50

According to what is written, Adam, the first man, came to life by breath. The final Adam was made alive by the Spirit. In contrast, the spiritual was not first; the natural came first, then that which is spiritual. The first man came from the soil; consequently, he identifies with the earth. The second man is the Lord from heaven. What came from the soil is like the earth; what comes from heaven is like heaven. And as we have worn the likeness of the earthly, we shall also wear the likeness of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

Romans 8:11

But if the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ from the dead will also make your mortal bodies come to life by His Spirit Who dwells in you.

Galatians 2:20

I am crucified with Christ; nevertheless, I live. Yet not I, but Christ lives in me. The life I now live in this body is by faith in the Son of God, Who loved me and gave Himself for me.

THEME

We must identify with Christ in His death, burial, and resurrection; otherwise, we will not be able to identify with Him in His authority and benefits. Identifying with Christ is vital to the Christian walk. All things that pertain to life and godliness come through Christ; therefore, we must identify with Him if we expect to enjoy these benefits.

I. INTRODUCTION

- A. *Webster's Dictionary* defines identity as "the condition or fact of being the same in all qualities under consideration; or sameness; or oneness; or to join or associate closely; or to make identical; or to consider or treat as the same."

- B. Because the human race descends from Adam, the entire human race is identified with Adam, who came from the earth.
- C. Adam fell when he disobeyed God. As a result of Adam's fall, the entire human race has fallen, in that we all received our origin from Adam.
- D. We are all descendants of Adam; therefore, we are of the Adamic bloodline which identifies with its earthly environment.
- E. God has made a provision, through Jesus Christ, for man to change his identity by identifying with a brand new race originating with Jesus. (II Corinthians 5:17; I Peter 2:9)

II. CHRIST IDENTIFIED WITH MAN

- A. Jesus came from God; His father was God, not man. (Luke 1:30-33)
- B. Jesus was born of a virgin; therefore, He was not contaminated with the blood of fallen man. (Isaiah 7:14; Luke 1:26-27)
- C. Legally, Jesus is a descendant of Adam; therefore, Jesus can legally identify with man.
- D. Although Mary conceived God's Son supernaturally, Jesus was birthed naturally as a human being.
- E. In I Corinthians 15:45, Jesus is called the last (final) Adam; consequently, He is identified with Adam.
- F. Jesus identified with man by making a legal entry into earth and becoming a human being.
- G. Jesus has a dual identity—God and man. He is the Son of God, yet He is also the Son of Man. God fathered Him; Mary delivered Him.

III. CHOOSING IDENTITY

- A. God chose to become man so that He could redeem and reconcile the human race.
- B. Every person is given the opportunity to identify with the Redeemer, Christ Jesus.

- C. Each individual must choose his identity; he can continue to identify with Adam, or he can choose to follow and identify with Jesus.
- D. We have the right and privilege of choosing physical or spiritual identity.
- E. One who walks in the Spirit identifies with Christ.
- F. One who walks after the flesh identifies with Adam.
- G. What we do with God's Word can be compared to what Adam did with the forbidden fruit. We choose life or death through our decisions, just as Adam did through his decision.
- H. We can obey God, or we can disobey Him.

IV. IDENTITY THROUGH SUBSTITUTION

- A. Our ability to identify with God comes as a result of the substitutionary work of Jesus.
- B. *Webster's Dictionary* defines substitute as "a person or thing acting or used in place of another."
- C. A substitute is a representative.
 - 1. Jesus, as our substitute, represents man before God.
 - 2. The born-again believer, as Jesus' substitute, represents God to humanity.
 - 3. Just as Jesus acts in our place, we must also act in His place.
 - 4. It is vital that a representative take on the identity of the one whom he is representing.
- D. Substitution is often permissible in the cutting of a covenant.
 - 1. Under the Old Covenant, animals were used as substitutes, the innocent taking the place of the guilty.
 - 2. Jesus, acting as our substitute, cut a new covenant which we enjoy today. Once again, the innocent took the place of the guilty.

3. Jesus acted as substitute for both God and man when He redeemed mankind. He was accepted by God in our place, that we might be accepted by God in His place.

V. JESUS OUR SUBSTITUTE

- A. Jesus, God's substitute for man, was superior to all the animal substitutes previously used for man. He could identify with man; they could not. (Leviticus 16:1-22)
- B. Jesus, God's substitute for man, was also superior to Adam.
 1. Adam was made from the dust of the ground, thereby identifying with the earth.
 2. Jesus was conceived through the agent of the Holy Spirit, thereby relating to Father God.
- C. Jesus grew and matured just as any other man, so that He could identify with the experiences and temptations of mankind.
 1. Jesus identified with man in everyday life.
 - a. Jesus experienced acceptance and rejection.
 - b. Jesus was also acquainted with the everyday work life of man.
 - c. Jesus was a man of sorrows; He was acquainted with grief. (Isaiah 53:3)
 2. Jesus identified with man in temptation. (Hebrews 4:15)
 - a. Jesus was tempted by Satan in the same manner the serpent tempted Eve. (Matthew 4:1-11)
 - b. Jesus' fleshly body was just as susceptible to temptation as any other man's.
 - c. God cannot be tempted, but Jesus was tempted. This truth proves His humanity. (James 1:13-14)
- D. Jesus, acting as our substitute, was abused, scourged, mocked, crucified, and separated from God, thereby bearing the penalty of sin for a fallen human race. (Isaiah 52:14; Isaiah 53; Romans 6; II Corinthians 5:21; Acts 2:25-31; Acts 13:33; Revelation 1:5)

- E. Jesus, our substitute, conquered both physical and spiritual death.
- F. Jesus acted as our substitute in sin, sickness, and poverty. (Psalm 103:1-5; Isaiah 53:4-5; I Peter 2:24; II Corinthians 8:9)
- G. When we accept Jesus as our substitute on the cross and believe we were crucified with Him, we identify with Him in His death.
- H. If we identify with Jesus in His death, we must also identify with Him in His resurrection.
- I. Faith in the redemptive work of Jesus changes our identity from “fallen man” to “overcoming man,” from the first man to the second man. (I John 4:4; I John 5:4-5)

VI. THE NEW BIRTH GRANTS NEW IDENTITY

- A. The spirit man is born again, but the physical body does not change, per se.
- B. The physical man, which has dominated our lives for so many years, came first; consequently, he must be dealt with daily.
- C. The new birth produces a spiritual man capable of dominating the flesh, but spiritual dominance is not automatic; it must be developed.
- D. The spirit man must teach and train the physical man to overcome the lust of the flesh and the world.
- E. We must teach and train the spirit man by the Word and prayer, realizing the close relationship between fellowship and identity.
 - 1. Spending time with Jesus enhances our relationship with Him.
 - 2. When we identify with Jesus, our identity changes from sinner to saint; consequently, there is also a change of lifestyle.
 - 3. Fellowship fosters familiarity; consequently, we tend to imitate certain characteristics of the one with whom we fellowship.
 - 4. When Jesus is experienced face-to-face, change is inevitable.

- F. We become children of God by accepting the redemptive work of Jesus.
- G. When we believe in our hearts and acknowledge what we believe with our mouths, God becomes our Father. (Romans 10:9-10)

VII. SUMMARY

- A. Identity is oneness, which is considering or treating as the same.
- B. The entire human race is identified with Adam.
- C. Those who accept Jesus as their Lord and Savior identify with Jesus rather than Adam.
- D. Jesus chose to identify with man so that man could have the opportunity to identify with Jesus.
- E. We choose our identity by an act of our will.
- F. Our identity with Jesus is possible because of the substitutionary work He did through redemption.

VIII. CONCLUSION

- A. We can identify either with Christ or with Adam.
- B. Identifying with Christ is made possible through faith in Jesus and His redemptive work.
- C. When we identify with Adam, we identify with Satan.
- D. When we identify with Christ, we identify with God.
- E. Thank God for the identity change we experience when we are born again!
- F. We are now citizens of heaven living in earth. (Philippians 3:20)
- G. Identity with Jesus releases enormous power into our daily lives.

IDENTIFYING WITH CHRIST

One With Christ

Scripture Reading

John 17:21

That they all may be one; just as You, Father, are in Me, and I in You, that they also may be one in Us, so that the world may believe that You have sent Me.

Acts 17:28

For in Him we live, move, and exist, as also some of your own poets have said. For we are also His offspring.

Romans 5:19 - 6:23

For just as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Furthermore, the law entered so that the transgressions might increase. But where sin increased, grace did increase much more so that as sin has reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord. **(Chapter 6)** So what are we saying? Are we to continue in sin so that grace may increase? Absolutely not! How can we who are dead to sin continue to live in sin? Do you not know that as many of us who were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death, so that just as Christ was raised from the dead by the glory of the Father so we also should walk in newness of life. For if we have been united with Him in the likeness of His death, we also will be resurrected in His likeness. We must realize that our old man is crucified with Him so that the body of sin might be rendered entirely idle, so that we are no longer a slave to sin. For he who is dead is set free from sin. Now, if we are dead with Christ, we believe that we will also live with Him. We realize that Christ Who has been raised from the dead will not die again. Death no longer has dominion over Him. For in that He died, He died unto sin once, but now that He lives, He lives to God. Likewise, you consider yourselves also to be dead to sin but alive to God through Jesus Christ our Lord. Therefore, do not let sin reign in your mortal body so that you do not yield to the desires of the flesh. Neither present your members as implements of unrighteousness to sin, but present yourselves to God as those who are alive from the dead and your members as implements of righteousness to God. For sin shall not have dominion over you because you are not under the law but under grace. What then? Shall we sin because we are not under the law but under grace? Absolutely not! Do you not know that to whom you yield yourselves as slaves through obedience you are his slaves, either to sin that

leads to death, or to obedience that leads to righteousness? But through God's grace, you who were the servants of sin have submitted from the heart to the instruction that was brought forth to you. After being liberated from sin, you became slaves of righteousness. I now speak from a human standpoint. Because of the weakness of the flesh, you have presented your members as slaves to uncleanness and violation after violation. You must now present your members as slaves to righteousness to the point of holiness. When you were the slaves of sin, you were free from righteousness. You are now ashamed of the fruit you produced then. The end of those things is death. But now that you have been made free from sin and have become slaves to God, your fruit identifies with holiness, and the end is everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 12:5

So we, being many, are one body in Christ, and we are all a part of one another.

Galatians 2:20

I am crucified with Christ; nevertheless, I live. Yet not I, but Christ lives in me. The life I now live in this body is by faith in the Son of God, Who loved me and gave Himself for me.

Ephesians 1:3,6-7,11, & 2:10

Blessed is the God and Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings in heavenly places in Christ: ... To the praise of the glory of His grace, wherein He has made us accepted in the Beloved. In Whom, we have redemption through His blood, the forgiveness of sins, according to the abundance of His grace; ... In Whom, also we have a predetermined inheritance, according to the purpose of Him Who works all things according to the determination of His Own will ... For we are His workmanship, created in Christ Jesus to do good works, which God previously planned for us to accomplish.

THEME

We must identify with Christ by demonstrating His death, burial, and resurrection in our everyday lives. The authority and benefits of the Christian are in Christ, not aside from Christ.

I. INTRODUCTION

- A. We need to recognize and understand that we are in Christ and that Christ is in us.

- B. We must learn the significance of the term, “in Him.”
- C. The “new birth” is our avenue to Jesus and all that He has; it is also Jesus’ avenue to us and all that we have.
- D. Jesus has already conquered Satan; consequently, all of the believer’s victories are in Jesus, not aside from Jesus.

II. CHRIST IN US

- A. Colossians 1:27 teaches that Christ “in us” is the hope of glory.
- B. Colossians 3:4 teaches that Christ is our life.
- C. John 17:22-23 reveals the unity and oneness of Jesus and the believer.
- D. Galatians 2:20 reveals Whose faith and life should be lived in and through our physical bodies.
- E. We must become aware of the fact that Jesus Christ, the Son of God, lives **in** us and that He desires to live **through** us.

III. WE IN CHRIST

- A. In order to enjoy the things that God wants us to enjoy, we must learn to identify with Christ in all aspects of His life.
 - 1. We must identify with Jesus in His sufferings, realizing that He suffered as man’s substitute. (I Peter 4:1)
 - a. We suffer by identifying with Jesus, not with sickness and disease.
 - b. Jesus never sought to please Himself; consequently, to suffer with Him is to lay aside our personal desires and fulfill God’s desire for our lives.
 - c. If we suffer with Him, we will reign with Him. (Romans 8:17)
 - d. Jesus bore our reproach; we must bear His reproach.
 - 2. We must identify with Jesus the Sin-Bearer, realizing that Jesus was made sin for us. (II Corinthians 5:21)

- a. We must realize that Jesus has taken our sin away from us, thereby liberating us from the condemnation of sin.
 - b. Our sin has been exchanged for Jesus' righteousness.
3. We must identify with Jesus who was made sick with our sicknesses. (Isaiah 53:4 & 10)
- a. Sickness is a curse which has been removed by Jesus; Jesus was made a curse for us. (Galatians 3:13)
 - b. Freedom from sickness is only possible in Jesus.
 - c. Health is a benefit in Jesus, not aside from Jesus.
4. We must also identify with Jesus Who became poor so we, through His poverty, could become rich. (II Corinthians 8:9)
- a. Prosperity for the believer is available in Jesus, but it is prosperity according to Jesus, not the world.
 - b. Poverty is also a curse which has been removed by Jesus, but we must abide in Jesus if we expect to enjoy the benefits of His accomplishments.
- B. We must also identify with Jesus in His death.
- 1. Death, as used in the Word of God, does not always mean cessation of life. It often means that the flesh, which is the carnal man, is to be rendered inoperative.
 - 2. Death, in Romans chapters 6,7, and 8, means death to the dictates of the flesh.
 - 3. The things of the world will not affect us if we are in Christ, identifying with His death. (Colossians 2:20)
 - 4. Only if we deny the flesh can we rule over sin; when we rule over sin, we rule over the devil.
 - 5. Those who are born again should not **seek** the things of the earth. (Colossians 3:1-3)
 - 6. One who is truly born again must identify with Jesus' crucifixion by daily demonstrating the death of the flesh.

7. We must die to the flesh daily. (I Corinthians 15:31)
8. We cannot live Christ's life if we do not die to the flesh.
 - a. Meditation upon the desires of the flesh will not render the flesh inoperative.
 - b. Meditation upon the things of God will render the flesh inoperative.
9. Christ can be seen in and through us when we consider ourselves dead in Him and Him alive in us. (Romans 6:11)
- C. "Christ in us" will have very little impact upon us if we do not see ourselves "in Him."

IV. FLESH AND SPIRIT

- A. There are two basic forces in life—God and Satan; obviously, these two represent good and evil.
- B. God makes His appeals to and dwells in man's spirit; Satan makes his appeals to man's flesh and seeks to dominate man's body.
- C. The following definitions should assist us in understanding flesh and spirit:
 1. The Greek word for flesh is **sarx**; it is defined as meat of an animal, or skin and flesh, or carnality.
 2. The Greek word **sarkikos**, which is translated "fleshly" in the Bible (KJV), means pertaining to the flesh, or carnal.
 - a. Satan operates in the flesh; therefore, it is extremely important that we die to the flesh.
 - b. If we reckon ourselves dead to carnality, Satan will have no place to operate in our lives.
 3. The Greek word for spirit is **pneuma**; it is defined as a current of air, or breath, or a breeze, or a spirit, or life.
 4. The Greek word **pneumatikos**, which is translated "spiritual" in the Bible (KJV), means things pertaining to the spirit.

5. The Greek word for body is **soma**; it is defined as pertaining to the physical body. (This word is used in a wide application.)
6. It is extremely important that we understand the difference between spirit, flesh, and body.
 - a. God wants our carnality put to death, not our bodies.
 - b. God wants to manifest Himself in and through our bodies.
 - c. Christ is not in our flesh; He is in our spirits, which reside in our bodies.
- D. We are commanded to walk in the Spirit, so that we will not fulfill the desires of the flesh.
- E. We cannot walk carnally and have fellowship with Christ.
- F. “Christ in us” and “we in Christ” is a spiritual truth that must be realized in a natural world.
 1. The benefits of which we so often speak are contingent upon oneness with Jesus.
 2. The spiritual truths of health, prosperity, holiness, etc., are spiritual benefits; moreover, they can and should be manifested in and through our physical bodies.
 3. All benefits have been given to Jesus Christ, not man; consequently, it is vital that we become one with Jesus. Otherwise, man will be unable to receive and enjoy these benefits.
 4. We have the privilege of manifesting spiritual characteristics in a natural world when we are one with Christ; this realization is achieved by walking in the Spirit.

V. BAPTIZED INTO CHRIST (Romans 6:3-12)

- A. The Greek word **baptizo**, which is translated “baptize” in the KJV, means to immerse. When we become immersed in Christ, we are baptized into His death; therefore, we must put our flesh to death daily.
 1. When we put the carnal man to death, “he” will not sin.

2. The old lifestyle is crucified when the flesh is considered dead.
3. If we are struggling with sin, we are not considering ourselves dead with Christ. (Romans 6:6)
4. Jesus died once and for all.
 - a. In His death, Jesus conquered death. (Revelation 1:18)
 - b. When Jesus died **for** sin, He died **to** sin.
 - c. Today Jesus lives with God, separated from sin.
5. If we die with Christ, we will also live with Him.
6. We must believe that “in Him” we are dead to sin but alive to God.
 - a. We must not allow sin to rule in our bodies.
 - b. We have dominion over our bodies through the Spirit.
 - c. We must offer our bodies as instruments of righteousness unto God; our bodies are His temple. (I Corinthians 6:19)
 - d. We must allow Christ to live His life through us. (Galatians 2:20)
 - e. Sin shall not have dominion over us if we live in the Spirit and not according to the flesh.
- B. God wants us to be completely immersed in Jesus.
- C. If we are truly baptized into Jesus, Christ will be seen rather than man.
- D. We must clothe ourselves with Jesus so that He might clothe Himself with us. (Romans 13:14; Galatians 3:27; Ephesians 4:24; Colossians 3:10)

VI. SUMMARY

- A. We must realize the importance of being in Christ and Christ being in us.

- B. "Christ in us" gives us hope and life.
- C. Christ wants to live in us so that He can manifest Himself through us.
- D. Christ wants us to live in Him so that He can share His inheritance with us.
- E. To walk in Christ, one must walk in the Spirit.
- F. We must be clothed with Christ so that He can be clothed with us.

VII. CONCLUSION

- A. We must realize who we are in Christ and walk accordingly.
- B. If we will come to see ourselves in Christ, our whole perspective of life will change.
- C. The carnal man can neither perceive nor comprehend the things that God has for us. For this reason, it is vital that we walk in the Spirit and not follow the flesh.
- D. If we do not identify with Christ in His death, we will be unable to identify with Him in His resurrected life.
- E. We cannot be one with Christ and maintain our own identity; therefore, we must die to self and live to God.
- F. Jesus prayed that we might be one with Him and the Father. As believers, we should cooperate with that prayer.

IDENTIFYING WITH CHRIST

Law and Spirit

SCRIPTURE READING

Galatians 2:20

I am crucified with Christ; nevertheless, I live. Yet not I, but Christ lives in me. The life I now live in this body is by faith in the Son of God, Who loved me and gave Himself for me.

Romans 6:16-8:18

Do you not know that you become a slave to the one to whom you subject yourself? You become a slave to the one you obey, whether sin which leads to death, or obedience which leads to righteousness? But through God's grace, you who were the servants of sin have submitted from the heart to the instruction that was brought forth to you. After being liberated from sin, you became slaves of righteousness. I speak from a human standpoint. Because of the weakness of the flesh, you have presented your members slaves to uncleanness and violation after violation. You must now present your members as slaves to righteousness, to the point of holiness. When you were the slaves of sin, you were free from righteousness. You are now ashamed of the fruit you previously produced. The end of those things is death. But now that you have been made free from sin and have become slaves to God, your fruit identifies with holiness, and the end is everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. **(Chapter 7)** Brethren, do you not know (for I speak to those who know the law) how that the law has dominion over a man as long as he lives? For a woman who has a husband is bound by law to her husband as long as he is alive, but if her husband dies, she is loosed from the law of her husband. So then, if she marries another man while her husband is still living, she will be called an adulteress. But if her husband is dead, she is free from that law; therefore, she is not considered to be an adulteress, even though she marries another man. Therefore my brethren, you also are to become dead to the law through the body of Christ so that you could be married to another, even to Him Who is raised from the dead, so that you could bring forth fruit to God. For when you were in the flesh, the actions of sins, which were revealed by the law, did work in your members to bring forth fruit unto death. But now we are delivered from the law, which held us captive, by becoming dead to it so that we can serve in newness of Spirit, not in the oldness of the letter (writings). What shall we say then? Is the law sin? Absolutely not! No! I would not have known sin without the law. I would not have known lust if the law had not said, "You shall not covet." But sin, taking opportunity by the commandments, worked in me all types of longings. For

without the law, sin was dead. For I was once alive without the law, but when the commandment came, sin came to life, and I died. And the commandment, which was ordained for life, I found to be leading me to death. For sin, taking opportunity by the commandment, seduced me and killed me. Therefore the law is holy and the commandments are holy, just, and good. So was that which is good producing death in me? Absolutely not! But sin, which the law made apparent to be sin, was working death in me by that which is good, so that sin, which is revealed by the commandments, might become exceeding sinful. For we know that the law is spiritual, but we are carnal, sold as a slave to sin. For that which I do not want, I allow. What I want to do, I do not do, but what I hate, I do. If then I do that which I do not want to do, I concur that the law is good. Consequently, it is no longer me who does it, but the sin that dwells in me. For I know that in me (that is, in my flesh) dwells nothing good. The will to do good is present with me, but the ability to perform that which is good is not found. For the good that I desire, I do not do, but the evil that I do not desire, I do. Now if I do that which I do not desire, it is no more me who does it, but the sin that dwells in me. I find then a principle: when I want to do good, evil is present with me. For I delight in the law of God in the inward man, but I see another principle working in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my body. O miserable man that I am, who will deliver me from this body of death? The grace of God through Jesus Christ our Lord will deliver me. So then, with my mind, I serve the law of God, but with the flesh the law of sin. **(Chapter 8)** Therefore, there is now no condemnation to those who are in Christ Jesus, who do not walk after the flesh, but after the Spirit. For the law of the Spirit, which is life in Christ Jesus, has made us free from the law of sin, which leads to death. For what the law could not do, because of the weakness of the flesh, God did by sending His own Son in the form of sinful flesh to conquer sin. He condemned sin in the flesh so that the righteousness of the law could be fulfilled in us, who do not walk after the flesh, but after the Spirit. For those who are live according to the flesh think about the things of the flesh, but those who live according to the Spirit think about the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is hostile toward God, it is not submissive to the law of God, nor is it possible for it to submit. So then those who walk according to the flesh cannot please God. But you are not in the flesh, but in the Spirit, if the Spirit of God truly dwells in you. Now if anyone does not have the Spirit of Christ, he is not God's. And if Christ is in you, the body is dead because of sin, but the Spirit is alive because of righteousness. But if the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ from the dead will also make your mortal bodies alive by His Spirit Who dwells in you. Therefore, brethren, we are not debtors to the flesh. We are not obligated to live after the flesh. For if you live after the flesh, you will die, but if you, through the Spirit, do mortify the deeds of the body, you will live. For as many as are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again to fear, but you have received the Spirit of adoption, whereby we cry, "Abba, Father." The

Spirit Himself bears witness with our spirit that we are the children of God. If we are children, then we are heirs—heirs of God and joint-heirs with Christ, knowing that if we suffer with Him, we will also be glorified together. For I suppose that the sufferings of this present time are not comparable to the glory that will be revealed in us.

THEME

The “law” reveals sin, but it does not give one the power to overcome sin. The Spirit of God indwelling man’s spirit not only reveals sin, but He also gives man the power to overcome sin, thereby fulfilling the law. The law was given that we might see the sinfulness of flesh. The Spirit has been given to us so that we might die to the flesh and live unto Christ. The law is for the lawless. If we have put the flesh to death, then the law no longer has jurisdiction over us. We must now live Spirit-dominated lives that fulfill the law.

I. INTRODUCTION

- A. The law is directed toward the lawless, not the righteous. (I Timothy 1:9)
- B. The law is good if it is used correctly, but many have used the law to bring people into bondage. (I Timothy 1:8)
 - 1. Using the law to reveal the will of God to man is correct use of the law.
 - 2. Using the law as a type of legal tool to bring people into bondage is incorrect use of the law.
- C. The Spirit is given to the believer to lead, guide, and direct him in the ways of righteousness.
- D. The Spirit will not live our lives for us, but He will aid and assist us in our daily lives.
- E. The letter (law) kills, but the Spirit makes alive. (II Corinthians 3:6)
 - 1. The law in itself does not have the power to save; it actually condemns the violator.
 - 2. The Spirit actually empowers us and grants us the ability to fulfill the law by becoming one with Jesus.

- F. It is vital that we walk in the Spirit and crucify the flesh.
 - 1. The spirit of the believer is impregnated with the Spirit of God; consequently, one who walks according to the Spirit is walking according to God.
 - 2. The flesh, which is the carnality of man, is the culprit that constantly wants to violate the law; consequently, we must consider the flesh to be dead.

II. THE LAW (Romans 7:1-25)

- A. The law governs the living; it has no dominion over the dead.
 - 1. Natural laws do not affect dead men.
 - 2. The “Law of Moses” was given to the living; the dead were not affected by the Law of Moses.
 - a. According to Romans 7:1-3, a woman is bound to her husband only as long as he lives. When he dies, she is free.
 - b. The law will not die; however, God has given us the opportunity to die to the law and to live in the Spirit, which is not governed by natural laws. (Romans 7:4)
- B. We become dead to the law by identifying with the crucifixion of Christ. (Colossians 2:13-14)
- C. Before we identified with Christ, we were subject to the law, but when we were born again, we became subject to Christ.
- D. The law, which is righteous, did not bring sin; it only exposed and condemned sin.
- E. Knowledge of the law brings condemnation to the violator.
- F. God gave the law to expose sin and to lead us to life.
- G. The law is spiritual; we are carnal. Consequently, we cannot obey the law through the power of the flesh.
- H. The sin principle controls the flesh; consequently, although we may want to do what is right, we do not have the power through the flesh to do right. (Romans 7:1)

1. Jesus frees us from the power of the flesh and the law of sin and gives us the ability to perform the will of God. (Romans 8:1-2)
2. We must commit ourselves to Jesus and die to the flesh daily.
3. Only when the flesh is mortified are we free from sin.

III. THE LAW OF THE SPIRIT OF LIFE (Romans 8:1-13)

- A. There is no condemnation for those who walk according to the Spirit.
- B. The law failed to bring man into right standing with God because it dealt with the flesh, but God, by His Spirit, deals with the heart of man.
- C. The “law of the Spirit,” which is life in Christ Jesus has freed us from the “law of sin,” which leads to death.” (Romans 8:2)
- D. We cannot keep the law through the flesh, but the Spirit gives us the desire and the power to perform the will of God while living in this physical body.
- E. If the Spirit of God is within us and controls us, we are His.
- F. If we put the flesh to death, the Holy Spirit will manifest the life of Christ through us.
- G. We must die in order to be born again.
- H. Remember! To be carnally minded is death, but to be spiritually minded brings life and peace. (Romans 8:6)
- I. The carnal mind is an enemy of God; therefore, those who follow after the flesh cannot please God. (Romans 8:7-8)

IV. CHOOSING OUR MASTER (Romans 6:16-23)

- A. If we serve sin, it becomes our master, but if we serve righteousness, righteousness (Jesus) becomes our master.
- B. Before we were born again, we were slaves of sin.
- C. We were made free from sin when we died to sin by accepting Jesus Christ as our Lord and Savior.

- D. We must now present our bodies to God, not to sin. (Romans 12:1)
- E. Sin leads to death; righteousness leads to life.
- F. If we serve the flesh, sin is our master; if we, through the Spirit, serve God, righteousness is our master.
 - 1. One who yields to God is in right standing with God.
 - 2. One who yields to the flesh is submitting to the flesh instead of yielding to God; consequently, one who submits to the flesh cannot be in right standing with God.

V. SONS OF GOD (Romans 8:14-17)

- A. Those who are born again are sons of God.
- B. The born-again believers have entered into a Father-son relationship with God.
- C. Although God makes us sons, we must make ourselves slaves.
- D. The Spirit in us tells us that we are born again.
- E. We are children of God and joint-heirs with Christ; therefore, we must suffer with Him by putting the flesh to death.
- F. If we suffer with Christ, we will rule with Him. If we do not suffer with Him, we will be ruled by the flesh.
- G. When we crucify the flesh, we have confidence that glory awaits us. (Romans 8:18)
- H. The sons of God will be revealed. Our nature will manifest our identity.

VI. SUMMARY

- A. The law governs the living, not the dead.
- B. The “law of the Spirit,” which is life in Christ Jesus, has made us free from the “law of sin,” which leads to death.
- C. We have the privilege of choosing which master we will serve, sin or righteousness.

- D. We who have been born again by the Spirit of God are the sons of God.

VII. CONCLUSION

- A. We choose our master through submission. Which will we choose, the flesh or the Spirit?
- B. If we follow after the flesh, we are governed by the law, which we are unable to keep.
- C. If we follow after the Spirit, we are governed by the law of the Spirit, which enables us to please God.

IDENTIFYING WITH CHRIST

Flesh and Spirit

SCRIPTURE READING

Galatians 2:20

I am crucified with Christ; nevertheless, I live. Yet not I, but Christ lives in me. The life I now live in this body is by faith in the Son of God, Who loved me and gave Himself for me.

Galatians 4:21-31

Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons, one by a slave woman, the other by a free woman. But he who was of the slave woman was born according to the flesh; he who was born of the free woman came by promise. This statement is an allegory that reveals two covenants. One is the covenant given at Mount Sinai, which creates bondage and is revealed through Hagar. Hagar symbolizes Mount Sinai in Arabia and corresponds to present day Jerusalem, which is in bondage with her children. But the Jerusalem that comes from above is free, and is the mother of all who believe in Jesus. For it is written, “Rejoice, you barren who has not produced seed. Break forth and shout, you who has not travailed, because the desolate has many more children than she who has a husband.” Brethren, we are like Isaac—children of promise. But just as it was then, so it is now, he who was born after the flesh persecuted him who was born after the Spirit. Nevertheless, what does the scripture say? “Cast out the slave woman and her son; for the son of the slave woman will not be heir with the son of the free woman.” So then, brethren, we are not children of the slave woman, but of the free.

Galatians 5:16-26

This I say then, “Walk in the Spirit, and you will not fulfill the longings of the flesh.” For the longings of the flesh are contrary to the Spirit, and the longings of the Spirit are contrary to the flesh. The flesh and Spirit are diametrically opposed; consequently, one cannot do the things that please the flesh and follow the Spirit. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are apparent, which are: adultery, fornication, impurity, lasciviousness (lustfulness), idolatry, witchcraft, hatred, quarrelsomeness, jealousy, wrath, factions, dissensions, doctrinal opinions, ill-will, murders, intoxication, drunken parties, and similar deeds of which I am telling you before they occur, as I have also previously told you, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy

(cheerfulness/calm delight), peace, longsuffering (forbearance/patience), gentleness (use-fulness/moral excellence), goodness, faith, meekness (gentleness/humility), and temperance (self-control); against such there is no law. And those who are Christ Jesus' have crucified the flesh with its influence and ungodly desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited and provoke one another to jealousy.

Galatians 6:1-7

Brethren, if a man is overcome by a fault, you who are spiritual should restore him in the spirit of meekness, taking heed yourself lest you also be tempted. Bear one another's burdens and so fulfill the law of Christ. For, if a man thinks himself to be something, when he is nothing, he deceives himself. But let everyone prove his own work, then he can rejoice in himself and not in another. For every one should bear his own burden. Let him who is taught in the Word share with him who teaches in all good things. Be not deceived; God is not mocked. Whatever a person sows, that shall he also reap.

THEME

The flesh and Spirit are in constant opposition one with the other. We are to identify with Christ by walking in the Spirit and refusing to fulfill the desires of the flesh. Walking in the Spirit is not an option for the believer; it is a command. The only possible way one can overcome the flesh is by walking in the Spirit.

I. INTRODUCTION

- A. The natural man came before the spiritual man; consequently, the natural man does not want to submit to the spirit man.
 - 1. When the natural man is brought into subjection to the Spirit, he loses control over his self life.
 - 2. Natural birth precedes the new birth; one must be born naturally before he can be born again spiritually.
 - 3. An individual's natural life is dominated by the flesh, but when one is born again, the Spirit begins to seek control of the individual's life; consequently, the flesh resists the Spirit's control.
- B. When one seeks to satisfy the demands of the flesh, he is actually walking according to the flesh.

1. It is imperative that we properly distinguish between the “flesh” and the physical man.
 - a. Although the physical body is a fleshly body, it does not have to live carnally.
 - b. Carnality is sensuality; consequently, one who is led by his senses is walking according to the flesh.
 2. We need our physical bodies in order to carry out the mandates of God, but we must not allow our bodies to control our lives.
- C. We are commanded to walk in the Spirit; this Spirit-walk is not as mystical as it may sound.
1. One who walks according to the Spirit is receiving instructions from the inside rather than the outside.
 2. Walking in the Spirit is actually walking according to God’s Word.
- D. It is obvious that the flesh and the Spirit are not in agreement; therefore, we cannot please God while satisfying the flesh.
- E. Those who follow the Spirit of God please God, and they are free from sin. They walk in light rather than darkness.
- F. There is an obvious contrast between the Spirit-walk and the flesh-walk.
1. Those who are led by the Spirit have life; those led by the flesh produce sin, which ends in death.
 2. Those who are led by the Spirit have light (spiritual illumination); those led by the flesh are in darkness.
 3. Those who are led by the Spirit depend upon the Word of God; those led by the flesh depend upon the senses.
 4. The Spirit-dominated life results in righteousness; the flesh-dominated life results in unrighteousness.
 5. Walking in the Spirit produces fruit; following the flesh produces the works of the flesh.

6. Those who are led by the Spirit of God are children of God; those led by the flesh are children of Adam. (Romans 8:14)
7. Those led by the Spirit live by faith; those led by the flesh live by works.
8. There is no condemnation for those who walk in the Spirit, but those who follow the flesh experience much condemnation. (Roman 8:1)
9. Those led by the Spirit are victorious over sin; those who follow the flesh are overcome by sin.

II. THE ALLEGORY OF SARAH AND HAGAR (Galatians 4:21-31)

- A. Ishmael was born after the flesh; his birth was initiated by Sarai.
- B. Isaac was born as a result of God's promise; his birth was initiated by God.
- C. The flesh preceded the promise, but once the promise was manifested, the flesh was expelled.
- D. Natural birth precedes spiritual birth, but once we are born again, we must abandon our carnal lifestyle.
- E. Those who identify with the flesh identify with the natural way of doing things; those who identify with the Spirit follow the supernatural ways of God.
- F. God will not allow the flesh to cohabit with His promise; consequently, the carnal life must be abolished so that the Spirit can have complete control of our lives.

III. THE SPIRIT-WALK VERSUS THE FLESH-WALK (Galatians 5:16-26)

- A. If we are not led by the Spirit, we will submit to the dictates of the flesh.
- B. If we walk in the Spirit, we will not fulfill the desires of the flesh.
- C. The flesh and Spirit are always in opposition; consequently, we must constantly decide to whom we will yield.

- D. Those producing the works of the flesh will not inherit the kingdom of God, but those who are led by the Spirit are sure to see the kingdom of God.
- E. One who follows reason cannot walk in the Spirit; spiritual things are spiritually discerned.
- F. God's Spirit in our spirit gives us the power and ability to overcome the natural, and He enables us to walk in the supernatural.
- G. Whether we walk in the Spirit or according to the flesh is determined by an act of our will.
- H. Those who walk in the Spirit have crucified the flesh with its sinful desires. (Galatians 5:24)
 - 1. The commitment to crucify the flesh is made when we are born again, but we must consider ourselves dead to sin every day.
 - 2. If our fleshly desires rule us, we are not dead to sin.
 - 3. If we are truly born again, the flesh has been crucified along with its passions and desires.
 - 4. Habitual sinners are not Christians; Christians do not practice sin. (I John 3:9)
 - 5. Sin must be kept out of the physical body as well as the Church body. Death to the self-life is the only possible way this feat can be accomplished.
- I. We reap what we sow. (Galatians 6:5-7)
 - 1. Flesh produces flesh; Spirit produces Spirit.
 - 2. One who sows to the Spirit will reap from the Spirit; one who sows to the flesh will reap from the flesh.
 - 3. One cannot sow to the flesh and please the Spirit.
 - 4. Jesus was totally committed to the Spirit-walk.
 - a. We must imitate this total commitment.
 - b. We must identify with Jesus in our daily walk.

- c. We must seek to please our Father, not ourselves.

IV. JUSTIFICATION IS DIRECTLY RELATED TO THE SPIRIT-WALK

- A. Justification comes as a result of our faith; therefore, we must believe in and identify with Jesus.
 - 1. Jesus is the spotless Lamb Who was offered for our sins.
 - 2. Jesus, acting as man's substitute, redeemed mankind.
 - 3. We are justified because we identify with what Jesus did for us.
 - 4. The natural mind cannot comprehend justification. Spiritual things can only be discerned spiritually.
- B. Jesus, acting as our substitute, bore our sins, but unless we identify with Him, we will never experience justification.
- C. Justification is only realized as one walks in the Spirit.
- D. The "flesh" has not been, nor will it ever be, justified; consequently, it is imperative that we crucify the flesh—consider it to be dead.

V. SUMMARY

- A. Each of us must choose between the flesh-walk and the Spirit-walk.
- B. Those who follow the flesh cannot please God.
- C. The allegory of Hagar and Sarai reveals a spiritual truth that each of us will experience: God will not tolerate cohabitation between the flesh and the Spirit.
- D. Those who choose to follow Jesus must crucify the flesh and its desires.
- E. The law of sowing and reaping certainly applies to both the flesh and the Spirit.
- F. Walking in the Spirit makes justification real and personal.

VI. CONCLUSION

- A. We must identify with Jesus in all aspects of His life.
 - 1. He is seated in heavenly places; so are we, in Him.
 - 2. He did the will of His Father on earth; we must do the same.
 - 3. We must identify with Jesus in His death, burial, resurrection, and life.

- B. We cannot please ourselves and God.
 - 1. The only way to please God is to walk in the Spirit.
 - 2. If we please ourselves, we are walking carnally.

- C. Crucifying the flesh is a part of suffering we must all experience.
 - 1. The flesh does not want to be crucified; it will die screaming.
 - 2. The rewards for crucifying the flesh are great and lasting.

- D. One who follows the Word of God is indeed being led by the Spirit.

- E. If we suffer with Jesus, we will reign with Him.
 - 1. This suffering is not sickness and disease.
 - 2. This suffering is putting the flesh to death.
 - 3. The Lord rules when the flesh is put to death.

- F. We are to live and move and have our being in Him—Jesus. (Acts 17:28)
 - 1. If we identify with Him, we become like Him.
 - 2. The fruit of the Spirit is the very character of Christ. We must produce this spiritual fruit.
 - 3. If we walk in the Spirit, people will see Jesus in action through our lives.

- G. We must take on the disposition of Jesus.

1. We must always make Jesus our example so that Jesus can be reproduced through us. (I Peter 2:21-23)
 2. Jesus lived a sinless life; we, too, should live our lives free from sin.
 3. Jesus did not revile when reviled; we must follow His example and allow God to vindicate us.
 4. Jesus suffered patiently because He knew the end result; we must fix our eyes on the joy that awaits us rather than the circumstances.
- H. We are complete in Jesus; therefore, we should always maintain our identity with Christ.
- I. The Church of Jesus Christ must identify with Christ so that Christ can establish His kingdom on earth through us.

