

Romans Six and One

(Romans 6:1)

Bro. Lee Vayle - November 21, 1979

Shall we just pray? Heavenly Father, again we praise and thank You for Christ, Our risen Lamb, the Bleeding Lamb for died for us and now has gone up into Glory, seated the right hand of the Majesty on high, making intercession for us; our Mediator, our Intercessor, our High Priest, and now our Husband to the Bride. We thank You, Lord, for Your great care over us, You exercise that care is here in the mist tonight, specially Lord as You watch over Your Word, watch over us and our study thereof, Lord God, that it might be of You, in Jesus' Name we pray. Amen. You may be seated.

1. Now, the message is Romans 6:1.

- (1) What shall we say then? Shall we continue in sin that grace may abound?

Now, because of the divisions of chapters in the Bible, which were put there by a Roman Catholic priest, but no doubt ordained of God? And many times we actually lose the meaning of the Scripture because the divisions cause's to break our thought and perhaps to segregate the thought from what is previous. Thinking we are going into a new thought, when it is really part of the old thought.

So, that the segregation of Romans 6:1, from the two previous chapters especially contend to give rise to the false impression that this church at Rome was involved in sin. Such perhaps as in the Corinthian church, where It said, [1Corinthians 5:]

- (1) It is reported commonly that there is fornication among you, as is not so much named among the Gentiles, that (a man took) his father's wife.
- (2) And (you're) are puffed up, and not mourned...

2. However, Romans 6:1 has not been invoked by deliberate sin, in the church, in the presumption that sinning is natural and necessary to put Divine grace on display. But, to truly understand this verse, we go back to, at lease chapter 5, and read verses 8-11. As a prelude to verses 12-21, which are more thoroughly involved perhaps than other portions of Scripture. And It said here: [Romans 5:]

- (8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- (9) Much more then, being now justified by his blood, we shall be saved from wrath through him.
- (10) For if, when we were enemies, we were reconciled (of) God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- (11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the (reconciliation.)

3. Now, continuing:

- (12) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
- (13) For until the law sin was in the world: but sin is not imputed when there is no law.
- (14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Then, It goes on to verses 15-21. Now, you will notice that in verses 8-11, he is eulogizing what Christ accomplished for us by His death.

- (8) ...in that while we were yet sinners, and we were unloving, and had not loved Him.

God literally died in the Person of Jesus Christ, for His enemies, and then in verse 12,

- (12) Wherefore, as by one man sin entered into the world, and death by sin; and death passed upon all men, because, all men became sinners.

And then It says,

- (13) ...(where) there is no law, (sin cannot be imputed, because, there is nothing said against it.)

Said, “Death reigned from Adam to Moses.” That’s when the Law was given. And, “Even over them that had not sinned after the similitude of Adam’s transgression.”

In other words, he had not sinned like Adam’s sin. And Adam was the “Figure of him that was come.” In other words, Adam becomes what they called, the ‘Federal Headship’ of the, and are unsaved condition and Christ is the ‘Federal Headship’ of those that are born again.

4. Now, beginning at verse 15.

- (15) But not as the offence, so also is the free gift. For... (since, not if through there was something problematical there, or something which was perhaps, not having the ability to follow through, but the word is ‘since’.) For (since) the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Now here, the results of Calvary that is, the death of a man on a Cross, far exceeds in productivity after its kind. And I am using that in a complete phrase, productivity after its own kind. So, what Christ accomplished on Calvary far exceeds in productivity after its own kind than does Adam’s sinning, unto death in Eden, itself that is that sinning producing after its kind all that has been and will be produced in the realm of sin.

5. So, we are looking that this picture here of the efficacy of sin, the ability of sin, is tremendous as it produced after its kind, because sin enter into the world and death by sin. But, it is not to be compared to the productivity of the kind of what Christ produced. Then, in Adam’s case, sin and all its consequences, ending up in the Lake of Fire. But, in Christ case, grace and all its consequences, ending up in the New Jerusalem, as It says in Hebrews 12, beginning about verse 18.

- (18) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
(19) ...the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:
(20) (For they could not endure that which was commanded, so much a beast touch the mountain, be stoned, or thrust through with a dart:
(21) ...so terrible was the sight, that Moses said, I exceedingly fear and quake:
(22) But (you) are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,

(23) To the general assembly (of the) church the firstborn, which are written in heaven, and to God the Judge of all, and the spirits of just men made perfect,

(24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, (which) speaketh better things than that of Abel.

So, here we see that the productivity after its kind, in the case of Adam brought every man into sin, which sin had dominion over him and of judgment, which would confine him to the Lake of Fire. But under Jesus Christ, we find the productivity, or what He produced was in measurably greater and took us from death and insulation from Almighty God right to the very Presence of God, through the Blood of Jesus Christ and placed us in the New Jerusalem.

6. Then back over here in [Roman 5,] the verse 16, It says, reading also:

(16) And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Now here is a further comparison by contrast as in verse 15, sin must be judged. And if you had time, (which we won't take time,) the Book of Romans 2: 1.

(1) Therefore thou art inexcusable, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing.

(2) We are sure that the judgement of God is according to truth... (and so on.)

The judgment of God according to truth and then, its according to a man treasuring up, in impenitent heart, treasuring up wrath, God rendering every man according to his deeds, (and so on.) A sevenfold judgment, and that's what Adam's sin brought, it brought the...actually death and after death, the judgment, and after the judgment, retribution, because of the sin of man.

7. Now, just one sin bringing death. But, here It said, that all the sins in the world could be nullified, neutralize, with all the judgment and that which would be attendant, upon the judgment and the penalties exacted, every single one has been taken away, through the Blood of Jesus Christ. As it says over in Romans 8.

(33) Who shall lay any thing to the charge of God's elect? (In other words, who dares arraign me in God's court?) It is God that justifieth.

(34) Who is he that (commends me to death?) It is Christ that died, yea rather risen again, who is the right hand of God (making) intercession.

So, we see here then in this contrast as it said also Hebrews 7:25,

(25) ...he is able also to save them to the uttermost (all) that come unto God by him, seeing he ever liveth to make intercession...

All the sin in the world and all the judgments are put to one side because of the Blood of Jesus Christ. And with the judgments set aside, we must never forget that the penalty is also set aside, which would be the Lake of Fire: And this even goes to the extent of the White Throne Judgment, where the Blood of Jesus Christ stands there allowing them to enter into Eternal Life.

And then also in Romans 5:17.

- (17) For if by one man's offence death reigned by one; much more they
which receive abundance of grace and of the gift of righteousness
shall reign in life by one, Jesus Christ.

8. Now, here we see that death is out of the picture, entirely irrevocably. We are no longer plagued with death, we no longer have a portion of death we are no longer isolated, or insulated from God. For when a man he goes to a Paradise; which is a step up in a spirit body, which Bro. Branham typed as the body... we called it the en-morphe, actually God... actually the theophanic body, God showing Himself, for He allows us to have the same thing. And that's over here in John 5: 24 -27.

- (24) Verily, verily, I say unto you, He that heareth my word, and believeth
on him that sent me, hath everlasting life, and shall not come into
(judgment); but is passed from death unto life. (Notice, it takes the
rebirth to do that.)

- (25) Verily, verily, I say unto you, The hour is coming, and now is, when
the dead shall hear the voice of the Son of God: and they that hear
shall live.

- (26) For as the Father hath life in himself; so hath he given to the Son to
have life in himself;

Then, of course over in John 10: 28-29, speaking of the Good Shepherd.

- (28) And I give unto them eternal life; and they shall never perish, neither
shall any man pluck them out of my (Father's) hand.

- (29) My Father, which gave them me, is greater than all; and no man is
able to pluck them out of my Father's hand.

- (30) I and my Father are one.

In other words, everything that lies in the Son is His jurisdiction that lay in the Father is completely one with the Father. So, that Jesus as the risen Man, the High Priest, the Intercessor, absolutely is legislating, in the complete and sovereign will of Almighty God.

So, death is no longer in the picture, only Life remains. As It says over here in Romans 8:10.

- (10) And if Christ be in you, the body is dead because of sin; but the
Spirit is life because of righteousness.

It may be that the body dies but that does not constitute a separation that constitutes a stepping up until the day of immortality, when we begin reigning and ruling with Christ, going on again to the New Jerusalem.

9. Now, it is a Life of reigning by One Christ Jesus. It doesn't say that we reign ourselves, It says that He reigns. In other words...once death, because of sin, had power over us, and would take us down to the grave and to the lake... to the judgment, to the Lake of Fire.

Now, there is nothing but Life, which annuls everything that death brought and it is Christ in us, as Paul the apostle said, "I been crucified with Christ, nevertheless I live, yet not I but Christ lives in me," [Gal 2:20] and identification therein.

10. Now, in Romans 5:18.

- (18) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift (unto) all men unto justification of life.

One's man's offence brought death, unasked for, bestowed on us, given to us, heirs of death, dying and yet to die again. But, in the same manner comes Life, through the foreknowledge and predestination of Almighty God. Now notice, man is already judged as a sinner. That is because he was born in sin, and in Adam.

11. Now, today he is judged as a saint and you cannot judge a saint, because he has been declared righteous. Once we had the old Adam, now we have the New Adam! Once we had the first man, now we have the Second Man, the last... which is the last Adam, the Second Man.

Now, again how can a man be judged a sinner when he has been declared righteous? It is impossible, it cannot be done.

So, you will notice in here, "If by one man's offence death reign," it had the thrall, it had the power, it had the ability to keep one down, to keep one in subjection, to keep one fully in line with all the death benefits of death.

Now, this One comes along Jesus, with all the benefits of life, and everything is beneficial in the realm of life and we're declared righteous.

12. [Romans] verse 19.

- (19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

And in here is further is a lesson in inheritance; I never made myself a sinner, and I never made myself a saint. I was born sinful and now I am reborn righteous. Again, we see here the sovereignty of Almighty God. There is a sovereignty in the natural, which we cannot escape, because there is one way that we are born, and with that birth we are born with the heredity passed onto us by our parents, right back to Adam and the serpent. And with it in there is all the genes and all the capability and the capability that we received from Adam by disobedience cannot be compared to the capability which we receive from the serpent by rebellion.

So therefore, man was in a place of rebellion and in disobedience, he wasn't only capable of disobeying God, because Adam was not born righteous, he was born innocent, and so we find that a man was capable, indeed Adam and Eve were capable of entering into sin. But remember, the serpent was the one that Satan used, who was in direct rebellion.

So, here we are in now, those who like the apostle Paul, considered himself the chief sinner, because, he was in rebellion as well as being disobedient. But, now through Christ that has been eliminated so that we are no longer in that realm.

13. So therefore, the foreknowledge which we might say, the laying in the realm of the genes and the chromosomes and the nature of our forbearers which came forth in birth, which was signified predestination. Which we see as in Adam, through the fall because, it all came through Adam's fall. Now, we see through the foreknowledge and the predestination of Jesus Christ, the exact opposite. So, that now as one went in one direction, the other now goes in the other direction.

14. Now, in these verses, we have read so far, let us notice the theme is always grace and sovereignty. It is just exactly as it is over here in 1 Corinthians 15:49.

(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

There was no escaping the image of the earthy that is the reason we are here. There was no other way that God's children should come to this earth. I realize that a certain preacher who want to be someone, is always belittling the fact, of my... especially my preaching, because let me assure you, I was IN Adam! Or, how did I get here?

You can talk about being in Christ all you want, and saying, as though it were a slur that you weren't in Adam, let me tell you flat, you were IN Adam! Or, I am looking at a bunch of goofy spooks! Oh, I get a little riled up, because I am tired of nonsense. And I just wonder of some of you folk wouldn't chase nonsense? I don't want to be rough on you but, my manner of preaching is rough. You are so sweet you might get sour before it's all over. I want you hard boiled, but I want you to know one thing, you had to get here somehow. And you got here as a fallen son and you were IN Adam. And God redeemed you so much for the 'Two Soul' nonsense. Let's hit it right where it belongs, we are not children anymore. See? You were there, and you had to be redeemed, caught in a trap, as it were, as you had to bear the earthy, there was no way out, or you could not have got here. See? Jesus did not have to raise up stones to cry out. There was no way the stones would cry out! You say, "Well, Jesus said so." He said, "If they don't." But they did! Certainly the stones aren't going to cry out; unless they are lively stones. A different story, you are going to cry out the Word of God and sing, "Hosanna the True."

15. As you have borne the image of the earthly, so you shall bear the image of the Heavenly. And if you haven't borne the image of the earthy, you will never bear the image of the Heavenly. Every son went down. See? Adam was caught; we were caught, rather, in the process that Adam started. But Jesus, now listen, I will read it again; I want to get the beauty of it. Adam started one process for us and we were caught. Jesus started another process and we were enfolded, sheep that came back, to the Shepherd and the fold. Sheep that had gone astray, not some person that wasn't foreordained. Foreordination, my brother/sister, is not you being born-again at that moment and therefore, you have your foreordination, as though some spirit could take you over. You already had it! You were foreordained, and you were in the mind of Almighty God. Adam started the process that trapped us, that caught us. Jesus started a process that enfolded us.

16. Now, let's go [Romans 5:20.

(20) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Now notice, God moral laws hammered home the awfulness and weight of sin and showed us what we were in Adam, which was lost, lost, lost! See? You ought to know...what it was like, that's what the Gentiles were like over here in the Ephesians 2.

(11) Wherefore remember, that (you) being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

(12) That at that time (you) were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, without God in the world:

17. That's said to the same people: [Ephesians 1:]

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath
blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the
world, that we should be holy and without blame before him in love:
- (5) Having predestinated us...

When you and I were caught up in Adam, we have been completely enfolded in Jesus Christ. What we were made one with in Adam we are now made with that same oneness in Jesus Christ, our own Lord and Savior.

Now and when sin had heaped up and all was despair, grace abounded so, grace is greater than our sin. As the song writer said:

Marvelous grace of our loving Lord,
grace that exceeds our sin and our guilt.
Yonder on Calvary's mount outpoured,
there where the Blood of the Lamb was spilt.

Grace, grace, marvelous grace...

Now, going back: [Romans 5:]

- (20) Moreover the law entered, that the offence might abound. But (you
see) sin abounded...

So that the Law was a schoolmaster to bring us to Christ. To point out the displeasure of God and the penalty of God. But remember, there was something standing already there waiting, as it were in the wings, for the proper hour to come and take over.

- (21) That as sin hath reigned unto death, even so might grace reign through
righteousness unto eternal life by Jesus Christ our Lord.

18. Now notice here in verse 21 goes back to 12-14.

- (12) Wherefore, as by one man sin entered into the world, and death by
sin; so (sin) passed upon all, for that all have sinned:
- (13) For until the law sin was in the world: but sin is not imputed when
there is no law.

Now, when there's no law, there's no sin imputed. But remember, Jesus Christ removed the ordinances which were against us.

19. Now, let's just take a look at over there in Colossians 2, for just a second, It said here in verse 14.

- (14) Blotting out the handwriting (and the) ordinances that was against
us, which was contrary to us, and took it out of the way, nailing it to
(the) cross;
- (15) And having spoiled principalities and powers, he made a shew of
them openly, triumphing over them in it.

Now, many people years ago, legalist, they would take that and they would say, "See, He took away all the ordinances; the tedium of washing pots and washing pans and taking a sacrifice." Hogwash!

Do you think brother/sister, I'd find it a chore to take a lamb and take it to a priest and cut its throat and sprinkle it blood and eat its flesh. if I had been caught in every multitude of sin and now could get redemption by the blood of a lamb? What nonsense! Or wash a few pots and pans? I used to like musing in the kitchen, meddling around, I don't mind washing pots and pans and cooking up grub. I would of made a good priest. Washing pots and pans and eating the meat and having a ball.

No, what was against us the moral law that said, "You should not steal." Paul said so, he said, "I would not a sinner exact the law said, "Thou should not covet." The moral law, that which went down and commend us and force a penalty by our own conscious knowing that we were guilty. See?

20. Now, what does he do here? It says here, in this terrible condition we are living in, sin, yeah, reading here: [Romans 5:]

(14) (Now,) death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression...

Now, of course we haven't done what Adam did. But, we got the 'Pandora's Box' loosed, so we all began doing things we shouldn't do. So sin which is virulent and desperate, accumulative, bringing death, reigning, holding us as slaves: now we are no longer sinful and dead, but the righteousness of God and life in Jesus Christ. That's exactly what It says here, "For now, though that sin had reigned."

In other words, sin had the authority and the ability to enforce itself and causes its due course to take place until it was dealt with, because sin has to be dealt with, its... it's a self understanding measure there.

21. Now, with the righteousness of God, it is all gone. because, Life in Christ is reigning. So, comes the climax, I didn't have a thing to do with the first, which is Adam. But now I am caught and condemned. Then comes Jesus in righteousness, and we didn't have a thing to do with that either. But now we are perfect in Him and life guaranteed, no judgment, no penalties but life moving to immortality to the Eternal Life of the New Jerusalem.

Now, with the enormity of grace and life, our sin and death, wherein the thralldom [bondage] of the first, is gone, we are now under the thralldom of the second with all the reasonability on Jesus and none in ourselves, and it is there then that the question arises. (I hope you get what I said there? I have made this exceedingly short on purpose. Because, after the preacher is through preaching, the deacon is gonna 'deac'.)

22. And now, with the enormity of grace and life, our sin and death were in the thralldom of the first. See? That's Adam and our sin and death, the thralldom of the first is gone, and we are now under the thralldom, in other words, not equal to the...I'll tell you, I wish I had the ability to just put this the way I want to put it, but I may use some words here as a contrast and yet, to give you the idea.

The tenuousness and the power of sin, in its ability as a serpent, to overtake and to hold, to crush and destroy, it's now replaced by a greater force, that does not exude itself, to deterioration and degradation, but it's just as tenuousness. In fact, much more so! And much greater in its determination to keep that which it has got within its grasp, when enfolded, which is the believer brought back to Jesus Christ, the sheep that was gone astray, the son that was fallen. In other

words, I am trying to show you that as one was forceful, the other is much more forceful. As the one reigned, this much more reigns. See? The greatness of the whole thing.

23. And this is why the question came up, if all this is found in Christ, the tremendous benefits, that far outweigh and exceed anything found in Adam, then the question, Paul poses the question. It is not something somebody has brought up, it is not something that somebody has suggested. Paul brings it up from his own preaching. If Christ is everything and there is no law, what he said, "shall then a man say..." you would automatically now would follow, "Oh, let us then sin that grace may abound."

Now, see what I am trying to show you? It's a legitimate question, because the answer is legitimate. "Yes, sin all you want to sin, if you can!" Then grace will abound. Go ahead and sin, if you are a child of God? Go ahead, you won't be lost, but you might wish for a while you were.

See what I am trying to show you here? This [Romans] 6:1, is the natural result of a God Who is in sovereign control of the individual and will lose none, but raise him up. And sin is so placed down, it is nothingness compared to the greatness. Why they say, "Well, let's just... shall we not sin?"

Then Paul said, notice Paul is very crafty here, to make his point, "Shall we sin that grace may abound?" Shall there be greater and greater and more and more sin, and there be more and more grace? No!

24. Now, he takes you from your security in Christ into chapter 6. Now, that you are in Him, what will it be like to walk as a Christian? Will there be sin? No! Because, the other so far outweighs that which in snared and trapped you to degradation; the other is so much greater, lifting you to immortality, to a Throne and to New Jerusalem that the expanse of life over shadows complete. That no man even want to turn back to the life he's been delivered from but, stepping upward-upward, go on to the every heights in Christ Jesus our Lord. But, you see that's what this question posed, to let you know, to let you see, the grace of Jesus Christ.

The merits of Calvary, the value of the Mediator, the strength of the Intercessor, the Great Reconciler, that in Him lays everything. See?

Paul is trying to take and renew our minds when he gets to chapter 12, after going through 6, 7, 8, 9, 10, 11 and then he swings right back, the renewing of the mind. Pointing you right on, to the end-time, where the renewing of the mind will bring you your glorified body.

25. So that's what I wanted to show you, what shall we say, "Shall we continue in sin that grace may abound?" It's not that the Romans were sinning, it's not that anybody wanted to sin. But Paul was trying to show you something, look, don't ever magnify, talk about, eulogized sin. It's nothing but nothing, there won't even be a trace of it, a remembrance left when it's all washed away. The Blood of Christ scatters sin until there won't be a bit of evidence. Shall we sin? No! You don't to even to consider it anymore, grace is already abounding, there's nothing you need to do...it's all been done, just enjoy it. "Know ye not as many that were baptized into Jesus Christ, where baptized into his death?" [Rom 6:3] Don't you know that's all the thing of the past, don't you know it's a new life? So, that's what he is saying here.

Now, if I am not responsible of this life I now have, and it's all through Jesus and only sin and death and law can show its true, and greatness and power, do we not then continue in sin that grace may abound even more? And the answer comes back, 'when one has his life, it is a new life, where one turns his back on sin and death and walks in righteousness in the light, for with

the baptism in Christ, putting us into Christ, we have a new nature that loves righteousness, and hates iniquity'. That's right!

26. So, chapters 4 and 5 show forth what is ours. And chapter 6 starts to tell the change that comes from God's worthiness. Shall we sin? Impossible! It is a new life and a new nature, the old one is dead. See, Bro Branham said, "*Look*", he said, "*When that Holy Spirit gets down in your soul,*" he said, "*it forms and new nature that falls on that spirit.*" The spirit of man, see?

So, shall we continue in sin? I am going to tell you something, there's no true believer will continue in sin, because he's got a nature that's changed he doesn't want. You won't even try, but see what Paul was doing was just letting you know, look brother/sister, I don't care what you and I ever accomplish this side of Heaven, if from the moment we are born again until the day we were taken, we are winning souls, sixty per minute, twenty-four hours a day, we're raising graves... even out of the graveyard, turning the world upside down from God, it would not make you one bit more saved than the thief that died upon Calvary and had nothing but a wasted life to give back to Jesus Christ.

So, Paul just came in and let them know, look, just this one thing, it's all of God, it's all of grace. Amen, the Lord bless you, shall we rise at this time.

Heavenly Father, we thank You for this little time and fellowship we had around Your Word, and we pray my God that this rhetorical question that Paul brought out here, answered so beautifully for us in this chapter 6, of that life which is Christ. Yet, it brings out even deeper and richer what he said of Your grace and Your love and mercy given to us, that there's no matter let sin mount to the very Heavens, let sin cover the earth, let it be until it looked as though there was no grace, was nothing left at all. There was nothing left at all. Yet, grace will still shine forth, because all the more clearly do we see His grace in the light of the power of the darkness of sin.

So, Father, tonight we thank You that this question is rhetorical to us too, but the cause to open our minds and eyes even more than ever that it has to be of God, it is all of God. And if we are all of God, then there is no part left and we can say with Jesus, "Satan has no part in me and I got no part in him." And say, right with the Bride of this hour, and this is the great hour to say it, "I am one with my Father," just standing right on that, Lord. Away from the slime the surf and all these things of sin, Lord.

We got our eyes off that entirely now, as we see our union with You, and it comes more and more, answering back and the corridors and down in the deep caverns of our soul. Lord, we see even more the reality, what, "shall we sin that grace may abound?" It's not even in the picture, because its life, life, life going on to greater, greater, greater Life, higher highs and deeper depths, because immortality is right around the corner and after that the New Jerusalem, the Holy White City.

Oh, Father God, we thank You for that tonight, Lord, we know that's its real, we know that's it is true, and we rejoice in it. And unto the King eternal, Immortal, Invisible, the Only Wise God, be all power and all honour and glory for evermore. Amen.