

Holiness and Christian Living

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I would like for you this morning to open your Bibles to the book of Romans chapter 12. Romans chapter 12. And I want to just read the first two verses of Romans 12.

The apostle Paul writing here by inspiration of the Holy Spirit he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now the title of this message is, "Holiness and Christian Living," or "Holiness and the Christian Life."

We have been talking a lot in the past few weeks about this concept of holiness, to be holy. I read from 1 Peter chapter one there and verse 15. Let me just read you these two verses.

Peter writes, again, by inspiration of the Spirit. He says, "But as he which hath called you is holy..."

Now who called you? If you are called of God, the calling of God, that is what the Christian life is. It is a calling. Paul called it the high calling. I guess the highest calling that any human being could ever be called to. It's not, you know, the highest calling is not called to be a preacher or a minister. It is the calling that every child of God has. That is the calling of God in the gospel by the power of the Holy Spirit. And he who calls us is God. Salvation is of the Lord.

Christ said, "All that the Father giveth me shall come to me and he that cometh to me I will in no wise cast out." He said, "And I, if I be lifted up..." speaking of his death on the cross. "If I be lifted up, if I die of their sins," that is what he is talking about. "If I make an atonement, if I pay for their sins the debt. If I satisfy the justice of God and establish righteousness of them," he said, "I will draw all, literally all unto me."

All whom? All whom he calls.

In the Bible the children of God are called the called of God. And he who calls us is holy. Now we know that means that God is perfectly sinless. That is true. That is part of his holiness. That sets him apart from everything and everyone. God is perfectly holy. And only God is perfectly holy. We are not perfectly holy in ourselves in the sense that we are now perfectly sinless in ourselves. We are not that. We are the... I tell you where we fall. Paul wrote in Romans chapter seven, "Oh, wretched people that we are. Oh, wretched man that I am."

But God is holy and as he who has called us is holy he says, "So be ye holy in all manner of conversation."

That word "conversation" there refers to our walk, our whole lives, not just our talk.

Verse 16.

"Because it is written, Be ye holy; for I am holy."

Well, what does that mean? Holiness and sanctification, all of these terms that we read and people go off and define for themselves and try to live. Does that mean that if you are a Christian you will live a perfectly sinless life as you walk through this world in your daily dealings with yourself and with people?

Why, I am not going to ask you raise your hand, but I will just say right now. How many hands would go up if that by definition is what a Christian is. How many hands would go up in this congregation? I hope none. Don't put your hand up.

Embarrass me and you both.

And here is the reality of it. I mean, you know, should we strive for sinless perfection?

Well, you know, really it goes without saying the answer is yes.

You say, "Well, you know, that is a rather... that is a high calling, isn't it?"

Should we strive for perfection? Well, the Bible says that it is God's purpose, his sovereign purpose in saving sinners that we should be conformed, those whom he predestinated it says in Romans chapter eight, those whom he chose and redeemed that his purpose for them, all of them, is that they be conformed to the image of Christ, that we be like Christ.

We talk about being Christ like. Well, what was Christ like?

Well, he never had a sinless... he never had sinful thought. He never had a sinful motive. He never ... somebody said he never got angry. Yeah, he did get angry, but it was righteous anger. I can't say that about my anger, can you? I might try to say it every now and then, you know. But, you know, that is just me trying to justify my sin.

He never had any thought, any motive, any action that was sinful. He was sinlessly perfect. So should we strive for sinless perfection? The answer is yes. We are to strive to be like Christ in all ways.

But the thing about it is, our striving to be sinlessly perfect, to be like Christ, to follow him, will not make us so.

You say, "Well, we will get closer."

Well, you don't understand holiness if you think that, because there are no degrees of holiness.

Back over there in Psalm 119 that brother Joe read. I had him read this for several reasons because it fits with what we are looking at. Listen to what the psalmist says there in verse one of Psalm 119.

"Blessed are the undefiled..."

And you probably have in your concordance maybe you have different words for that. One would be perfect. The idea and let me show you this. The idea especially in the New Testament, but also in the Old Testament when you talk about perfection, the idea of perfect, what you are really talking about here in the context is being complete, something that is complete, something that is finished. And I have seen these bumper stickers, you know, somebody that says, you know, "Be patient. God is not finished with me yet," you know? And I don't know what the person who puts that sticker on really means, but there is some truth in that. I mean, we... for example, the Christian has to look at things in two ways in that sense, the true Christian.

Now this is living the Christian life. This involves holiness of life, now. So it is right down on my subject matter. We have to understand by the Word of God and only by the Word of God how God views us in Christ. That is one way. And then we have to understand and deal with not only based on what God's Word says, but what we know to be true in our experience of what we are in this life, that we are not yet what we shall be in glory.

Now right now as I stand before you an imperfect man growing older, having to... you know, we sang that song. It talked about the golden years. I am beginning to see they are not so golden. But they are here and as you look at me, I can tell you with boldness and without ashamedness and without fear, without pretence, without hypocrisy that God views me perfect, holy, sinless in Christ.

I carry the ... or I used to carry it. It is not here now. But I keep it in my Bible. It is... I know it is somewhere in here, but I am not going to spend time looking. But it is a little article that is so great on that issue that when God sees me he sees me not as I am, as you

see me, as I know myself to be, but he seems me washed in the blood of Christ, clothed in his righteousness, justified. That is how God sees us.

And, again, I emphasize, that doesn't mean God is pretending anything. That is our... and I know people don't like this word, but I don't know any other word to say it. It is a legal standing before God. Salvation is more than just a legal standing before God. We have seen that, but that is what it is. We are justified. We are made righteous in Christ. He died for my sins and he put my sins away and God said he will remember them no more in Christ.

Isn't that amazing? And it doesn't mean God has forgotten anything or changed his mind. It just means he will not hold them against me.

I quote this all the time, Romans chapter eight.

“Who shall lay anything to the charge of God's elect? It is God that justifies. Who can condemn me? It is Christ that died.”

So I am telling you the truth. And if you are truly a Christian, you are holy in Christ. We are declared holy, made holy in Christ. And God will not ... we are dead to sin in that sense. We will see that in just a moment.

But look here. He says in Psalm 119

“Blessed are the undefiled in the way.”

Now what is the way there? The way of God. And he goes on:

“...who walk in the law or the Word of the Lord.”

Now does that mean they keep the law of God perfectly? Well, if it does, he is talking about somebody that doesn't exist.

David wrote many of the psalms. We are not really sure if he wrote this Psalm 119. I suspect he did, but David certainly wouldn't stand before people and say, “I am perfect in myself.” He certainly wouldn't have stood before Nathan the prophet and said that, would he?

When Nathan the prophet confronted him about his sinfulness and he said, “You are the man, David,” but he also said this, “But God has forgiven you. You are covered under the blood of Christ.”

Now did David get up and say, when Nathan said that to him, when he said, “You are the man. You are the sinner, but God has forgiven you.” God doesn't forgive without justice satisfied. Now there is no mercy with God without justice and God has covered your sins.

Not just covered them over, but he has put them away. He is talking about by promise in the future coming of the Messiah.

Now did David just get up and say, “Well, I will just go do it again, then, Nathan. I will just go... I will just go murder again, commit adultery again because I am forgiven”?

No, he didn't say that. I will tell you exactly what he said. If you want to read exactly what David said it is over there in 2 Samuel chapter 12, but you can also read it in Psalm 51, the psalm of penitence, repentance, godly sorrow over sin.

For example, when we talk about holiness, now, what is the difference between the sorrow of the world that leads to death and godly sorrow over sin? Well, the sorrow of the world that leads to death is that which inspires a person to do something that would not glorify God in order to relieve that sin or to cure that sin, try to... man's works, man's efforts. But godly sorrow over sin leads a person one place and that is to Christ and him crucified, nowhere else. That is what is holy about it, you see?

Well, he says in verse two of Psalm 119, “Blessed are they that keep his testimonies.” What are his testimonies? Did God ever in his testimonies command sinners to try to keep the law to be saved? No. He never did. You won't find one ... you will not find one word from Genesis to Revelation where God ever commanded in his testimonies a sinner to keep the law in order to be saved.

I said that one time and a fellow stopped me after the message and he said, “Well, what about Matthew 19?”

And you remember that is when Christ met the rich young man and the rich young man he said, “What must I do to inherit eternal life?”

And Christ told him, he said, “Well, keep the commandments.”

Christ was not issuing forth a commandment to sinners to keep the commandments in order to be saved. What he was doing, he was using the commandments to expose that man's sin.

Why was the law given? Because of the transgression. He says that seek him with the whole heart.

Now that is what Paul is talking about here in Romans chapter 12. Look at it. He is talking about believers here. Sinners saved by the grace of God. Look what he says in verse one.

“I beseech you therefore, brethren.”

Who is he talking about? Brothers and sisters in Christ.

We use that term brother too often too loosely. We do. I do it, too, sometimes. But Paul didn't. He is writing by inspiration of the Spirit. Who are his brethren? Who are the brethren of Christ? Remember when he was preaching in a home and his mother and his brothers, his half brothers the other children of Mary and Joseph who were his half brothers came and they wanted to talk to him and he was... what was he doing? He was preaching the gospel. That is the greatest calling in that sense.

And they said, "Your mother is outside and she wants to see you."

Well, what did he do. He said, "Well, let's drop everything. Mom wants to see me."

No. He said, "Who is my mother? Who are my brothers?" He said, "Them that do the will of my Father."

What is the will of his Father? That they believe on the Son whom the Father has sent. That is right. And I know we have a hard time here, you know, in our own minds, but, you know, my brothers and sisters eternally are my brothers and sisters in Christ. And that is what Paul is talking about. And what does he say here?

You see, this ... what he is giving here just in these two verses is the summation of holy Christian living right here, living the separated life. You know, people talk about the separated life. Well, what is that? Well, you better start... don't cut your hair. Wear... don't wear short sleeves and don't have a TV and don't do it.

No, that is not living the separated life. In fact, do you know what Paul by inspiration of the Spirit called that in Colossians and he said that is worldliness. Taste not, touch not, handle not. That is the way of the world.

See, the world, they look at holiness by what you don't do.

Henry used to say that, you know, we don't smoke, we don't chew, we don't go with girls who do and that was holiness. And they want to wear it on their sleeve. That is Pharisaism. Do you know that? You... read the Bible. That is Pharisaism. I mean they want to wear it on their sleeve. They want to sew Scripture into their phylacteries. That was the hem of their garment, you know. They want people to see that, you know, because that is separate.

That is not what Christian living is at all. Not at all. This thing about holiness and Christian living, living the separated life, living the sanctified life. What is it all about, you see?

Well, what it is all about, it is living the life of grace out of grace, looking to, living upon, following the Lord Jesus Christ.

If you are living in a way thinking in your obedience that you are earning blessings and salvation from God, you are not living separated life. That is the way of the world. Do you understand? That is not grace. See?

What is it that separates a child of God from the world? It is the grace of God in Christ. And this is what he said. Look at it.

He says, "I beseech you." That means I beg of you. That is the language of grace, not law. The command here is not from Mount Sinai. The exhortation, the beseeching here is from Mount Calvary.

And he says... and what he is saying is, "I am begging you on the basis and ground and as motivated and energized how? You therefore, brethren, by the mercies of God..."

There is the foundation. There is the motivation, the mercies of God.

You see, whatever Paul is talking about here, he is not talking about what you and I can earn from God.

Somebody said, "Well, I am saved by grace, but I will be rewarded by works."

That is not what Paul is saying. That is not what the Bible says, folks. That is natural thinking. That is a cleverly disguised system of works. Get away from it. It is deadly. I am telling you now. And it is not scriptural. I don't care what any preacher tells you. Challenge on the Scriptures here now.

It is by the mercies of God. What are the mercies of God? That is the multitude of compassions and love and grace from God.

Look over at Romans chapter five. Look at verse 20.

You see, this is what separates a true Christian from the world. The world in its dealings, in its efforts to improve, in its morality has its motivations. What are its motivations? Well, it is in some way earning blessings, favor, whatever blessings they say it is. It may be heaven. It may be a big bank account, whatever. But in some way they are earning from what ... from whoever they call God. That is Legalism. That is what that is.

I mean, I had a fellow tell me, a fellow who claimed to be a Christian. He said, "Well," he said, he said, "Well, if I am not going to get anything from God for my obedience, why obey?"

Well, look at Romans five. Look at verse 20. He says, "Moreover the law entered, that the offence might abound."

Now that is why God gave the law to sinful man, to expose our sinfulness.

But he says, "But where sin abounded," literally the picture here is like overflow... like overflowing us as in a flood, like we are drowning in a sea of sin and we cannot get ourselves out of that. He says, "But where sin abounded, grace did much more abound."

Now what is grace? How does grace come to a sinner? Well, look at verse 21.

Well, "That as sin hath reigned unto death..."

Remember, we are ruined by Adam in the fall. He is the representative of the whole human race. By one man, sin entered into the world, death by sin and because death passed through unto all men for that all sinned, Romans 5:12. So that as sin hath reigned unto death, the wages of sin is death. That is what we can earn from God. We can't earn anything else from God because if it is not perfect it is not good enough and anything less than perfection is sin. The wages of sin is death.

So that as sin hath reigned unto death, even so might grace reign through righteousness.

Now that is what grace is. That is how it comes to sinners through righteousness unto eternal life by Jesus Christ our Lord.

You see, my efforts to obey God and to follow Christ and to be conformed to his image are not my righteousness. They don't make me righteous. My righteousness is Christ. God made me righteousness in him. It is not my obedience or suffering that saves me or keeps me or earns me reward. It is they obedience unto death of the Lord Jesus Christ, my substitute, my surety.

Do you see what I am saying? That is the difference. That is what sets a believer apart from the world. That is what sets a true child of God even in his obedience.

You say, you know, you know, we... we seek to obey God in every aspect of life through his Word. And the outward appearance would sometimes bring no difference between a true child of God and a lost religionist. But there is a difference and what is that difference? It is right here.

Our works, our efforts at obedience do not save us. They cannot save us. They are not good enough to save us. Only Christ.

We live our lives looking unto Jesus, the author and finisher of our faith. Grace reigns in our minds and in our hearts and in our lives unto eternal life by Jesus Christ our Lord.

I know at any moment of my life, my best moment, my worst moment and everything in between, if God were to give me what I deserved at any of those moments it would be eternal damnation.

Do you believe that?

You say, “Well, preacher, I am trying to be good. That ought to count for something.”

That is the problem, folks. It doesn't count. That is what imputation is all about. We talk about the doctrine of imputing and imputation. Now what really counts here? Well, it is only what God lays to my account. And that is why we said, “Lord, if though, Lord, shouldest mark, count iniquity, who among us would stand?” None of us.

Well, somebody said, just like that fellow told me. He said, “Well, if I don't get anything for my obedience...”

Now, let me tell you something and I will say this. You know, God does bless the obedience of his people. But it is not because your obedience earns it from God. It is just because that is what he sovereignly determined to do. That is right.

When you study his Word, read his Word, worship with his people, you get encouragement, you get growth and grace and in knowledge. It is not because you have earned that. It is simply because that is the way God does things. He blesses his people in their obedience out of his sovereign mercy.

“I beseech you, therefore, brethren, by the mercies if God.”

Anything I get by way of blessing, let me tell you something. It is mercy. Now there are means that God has ordained to give his people blessings. But it is not earning power.

You say, “Well, that seems a little...”

Well, that is why we are learning to think, you see. Remember Peter said back over in 1 Peter one, “Wherefore gird up the loins of your mind”?

We have got to learn to think right. In order to do right, we have got to think right.

Well, look here now. Somebody says, “Well, if I am not going to get anything for it, if I am not going to earn anything for my obedience, then why obey?”

Well, that is the objection that Paul anticipates there in Romans six and verse one.

“What shall we say then? Shall we continue in sin that grace may abound?”

And he said, “God forbid.”

Now look back over in verse 12. He said, “I beseech you, I beg you, therefore.”

Therefore what? Based upon the grace of God in salvation, by the mercies of God, the mercies of our covenant God, the sure mercies of David which are in Christ, the

undeserved, unearned compassion and love of God, living a life of faith in Christ, knowing that at every second that we take a breath, our need is mercy.

Right now if your mind is on the Word worshipping God, right now you are just as much in need of mercy as if you were thinking about last night's ball game.

We talk about people in need of mercy. That is the truth, though. You think about it. At my best and at my worst, I am always in need of God's mercy. There is never a time in my life... I might be walking on cloud nine....

I put it to you this way. This... and I know I heard a preacher say this one time and some people were shocked by it, but here is David, King David. And he is committing adultery with Bathsheba. Is he need of mercy?

Oh, you don't have any problem thinking... saying yes to that one, do you?

Well, here is David penning the 23rd Psalm. Is he less in need of mercy at that moment? No. He is just as much in need of mercy at that moment. And that is what the 23rd Psalm is all about, isn't it? That is why he wrote it. The Lord is my shepherd I shall not lack. I shall not want. Why? Because I have earned it? No, because he is my shepherd.

And what does a shepherd do? The good shepherd gives his life for the sheep. And why does he give his life for the sheep? Because they are sinners and without the shedding of blood there is no forgiveness. The wages of sin is death. They have no righteousness of their own. So the shepherd went to the cross and worked it out for them. That is right.

Now look at what he says here. He says, "That you, verse 12, chapter 12 verse one."

That you present your body as a living sacrifice.

What is he talking about? Well, simply what he is saying. Your bodies. What is that? Your head, your ears, your eyes, your nose, your hands, your feet. These... this body that we employ in the various endeavors of life, whether we go to work and use these hands or these minds or whether we use them to open a Bible and read the Scripture, whatever.

In other words, these bodies, we are to endeavor to put them into the service of the Lord. He says, "Make it a living sacrifice." Did you notice that, a living sacrifice? That seems to be like a contradiction, doesn't it? Because when you think of something in sacrifice you think of it dying.

So how are you going to be a living sacrifice?

Well, you know, the Christian life the Scripture says is a continual process of dying to self and living unto the Lord.

But this also shows us that this sacrifice that we are to give is not at atonement for sin. In other words, this living sacrifice here does not put away my sin, because the only thing that can put away my sin is the death of a substitute, a dead sacrifice.

Do you see what I am saying? And the only one sacrifice that can put away my sin is the sacrifice of Christ on the cross. He died that I may live. He died that my sins would be washed away. He died that I might be made righteous.

Now what am I to do? I am to offer everything that I am, every faculty of my being, not just the physical part, but the inner part, the inner man the Scripture calls it, the Spirit. My mind, my affections, my will. I am to put them upon the altar and offer them to God as living sacrifices. They are to be in the service of God.

And what he is talking about here is not legal service. It is the service of a willing, loving bond slave of Christ. That is what he is talking about. He is not talking about service here that is intended to pay a debt. He is talking about service that is based upon a debt already paid. That is the whole issue behind a bond slave. Remember that in Exodus 25? Here a person got in debt to another person and they couldn't pay the debt, so they indentured themselves into the service of that person for seven years. They became their servants, their slaves for seven years to pay that debt. And when the service, when that seven years was up, the debt was paid and that servant could either go out free and live his own life or he could stay with the master because he enjoyed serving the master. The master loved him. The master provided for him. And he became a bond slave.

And do you remember what they do? They would take an awl, they would take a piece of wood and they would bore a hole in that person's ear and that is how you told the difference between a person who was serving in slavery to pay a debt as opposed to one who was serving because of love and grace and gratitude.

That is a willing loving bond slave. Do you know that is in the same way, in essence, spiritually speaking you can tell the difference between a child of God and a child of the devil. Because what happens, see, somebody... we can't pay our debt to God's law and justice, but somebody else came along and paid it for us. His name was the Lord Jesus Christ. Jesus paid it all, all...

The original word there says all to him I owe. And it is true. We sometimes sing it this way. Jesus paid it all, all the debt I owe. Well, he did. He paid it all.

And God sent his Spirit in the power of the Word and he bored our ear, so to speak, spiritually speaking, so that we, not literally now, you wear an earring that doesn't make you a Christian, but he bores our spirit. He gives us ears to hear and he bores that Word of grace into our ear and our minds and our hearts and we want people to know I am serving God not to pay a debt. My debt has been paid. I owe no legal debt to God. My debt to God is a debt of love which will never be paid. We will spend eternity in love.

Do you see the difference there? This sacrifice of service and dedication and love and gratitude it means living, spiritual life because it is already given.

Turn to Galatians chapter two. Let me show you what Paul said about this here in Galatians two and verse 20. Listen to what he says here. Galatians two and verse 20.

And, you know, the book of Galatians Paul was writing by inspiration of the Holy Spirit in opposition to those who were trying to inspire obedience in a legal way by works; salvation, holiness, by works. That is why he said down there in verse three of chapter three. He said, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

What is it to begin in the Spirit? It is to look to Christ and rest in him for all holiness and righteousness. Now do you think you are made perfect, complete, finished even holy or righteous by what you are doing? That is a contradiction, Paul says.

But look at verse 20 of chapter two. He says, "I am crucified with Christ." And do you know what that means? That means my debt is paid. Sin can no longer condemn me. It condemned Christ in my stead. He bore our sins in his own body on the tree. He was made sin. Christ who knew no sin, that we might be made the righteousness of God in him.

I don't have to work for righteousness. Christ is my righteousness. Do you see what I am saying?

"I am crucified with Christ, nevertheless I live."

Paul said, "I died with Christ, but I am alive. I have spiritual life yet not I."

What he is saying there he is not contradicting himself here at all. He is just simply saying this spiritual life that I have, it is not of me or from me. I am not the origin of it. He said, "But Christ liveth in me."

Now Christ lives within every one of his children. How does he do that? Two ways. By his Spirit... read the Bible. By his Spirit and by his Word. That is how.

And he said, "And the life which I know live in the flesh, that is in this physical body, I live by the faith of the Son of God who loved me and gave himself for me."

That is holiness and Christian living. That is what he is talking about over here in Romans chapter 12. Listen again. He says, "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy and acceptable unto God."

Holy, sanctified, set apart, set apart for the glory of God, set apart by the grace of God,

set apart because we are now motivated not by Legalism, not by... we are not mercenaries.

You know, a person who is serving in order to earn his pay or his reward, that is what we call a mercenary. Back in the revolutionary war there were some mercenaries, weren't there? They were. They had no interest in freedom and the nation or a religious freedom. They just... where is my paycheck? That is a mercenary.

So if you are serving God in order to get a paycheck in heaven, what are you? You are a mercenary.

Well, see, that is what he is saying here. This holy and acceptable unto God is against mercenaries. It is not legal threats of hell and mercenary promises of earned reward. It is simply this. It is set apart because it is motivated by grace and gratitude and love. That word "acceptable" there means pleasing unto God. We are accepted in Christ, Ephesians chapter one says. But we are to live our lives with a desire to please God and not to please ourselves or men.

For any sinner who engage himself in obedience seeking to establish a righteousness of his own, I can tell you right now that does not please God. That dishonors God. That denies Christ. It is not holy. It is not acceptable. It is evil. That is what it is.

And then he says, "Which is your reasonable service?"

Now let me say this and I will close on this and I will pick there next week, but listen to this. Your reasonable service. You know that word "reasonable." We get our English word "logic" from it. It is logical. People don't like that because we think of logic as being unemotional and hard and cold like Mr. Spock. He was logical so he didn't have any emotions. But that is not what he is talking about at all. What he is simply saying is this. You know, somebody... just like the fellow that asked me this question.

He said, "Well, if I don't get anything for my obedience, then why obey?"

Well, how about this concept? Now here is a concept that is totally foreign to the natural man. How about this one? Because it is right.

What? Yeah, just because it is the right thing to do. That is what he is talking about. Think about it.

I often use the illustration, especially to our children to teach the gospel doctrines of imputation. Our sins charged to Christ, his righteousness charged to us and to show... and, you know, and people say, "Well, that is not real."

Yes, it is real and I often use this illustration and I am sure you have heard me use it, but it is appropriate here.

About somebody who does owe a debt to a local bank, let's say. Like let's say you owe a million dollars to a bank and you don't have one red cent to pay that debt and no way of paying, no means of paying. You are just broke. But you owe a million dollars, a debt that you have run up. And you decide, well, I am going to go down and throw myself at the mercy of the bank, because you know how much good that will do. That wouldn't do much, would it?

So you go down there and you talk to the president of the bank and you say, "I owe... I know I owe this money, but I cannot pay you."

And the banker says, "Well, let me get my books out." And he gets his books out he said...he finds your name there and he says, "Now what is your name again?" You tell him your name. And he looks at that book and he says, "Well, you don't owe a million dollars." He says, "These books are wiped clean in your case."

You say, "Well, what happened?"

He said, "Well, it says here somebody else came in and paid that debt for you, every bit of it."

And you say, "Well, who did that?"

And the banker looks down and he says, "Well, wait a minute. I got more. Not only.." He said, "He come in here and he said he called your name and he said put his debt on my account and he paid it in full, marked paid in full." Wouldn't you love to hear something like that? And then he says, "Wait a minute. It says here on your account that there is a million dollars to the good. That same fellow who paid your debt of a million, he have you a million and put it on your account, charged it to you."

Now what is the first thing you are going to want to know? Who did that?

Now let's say you found out who did it and you walk away and you never meet the fellow, never thank the fellow, never show any appreciation or anything, wouldn't you say that is unreasonable. Not only unreasonable, it is actually wicked, isn't it?

The first thing you are going to want to know is who is he so you can go to him and you can thank him. Is there anything I can do for you? Cut your grass, wash your car, anything. I will do anything. What can I do for you. There is nothing you can ask...

Listen. See what I am saying? An that is the way it is with this reasonable service. Christ, if you are a believer now he paid your debt in full and not only that, he gave you a million dollars to the good, more than a million. He gave you righteousness.

Now is it unreasonable for me to do anything else but to serve him wholly, to love him? Is it anything? Wouldn't it be the most illogical and unreasonable thing in the world for person who had received so much to give back nothing in gratitude?

Do you see what I am saying? That is what Paul is saying here.

Incidentally, I did find that paper. It was on the bottom of my notes, but I don't have time to read it. I pulled it out when I pulled my notes out. I will read it next week sometime or part of anyway. Ok.