

The Liberating Secret Newsletter

January 2008

Volume 37

Ministry News Blessings for the New Year from Christ, Our Life Ministries

While I was standing at my kitchen sink looking at a picture, resting on my window ledge, of Rees Howells, Norman Grubb, along with their wives, and another unknown woman, taken probably in the late 1940 -- I thought, "These men and women gave their lives for the gospel sake." As I took a deep breath the Spirit said to me, "I am calling you to take the Whole Gospel, for the Whole man, to the Whole World." I was stunned with the overwhelming commission of taking the Whole gospel to the whole world. Immediately, I knew it wasn't just for me to do, but it was for all involved, or whoever wants to be involved in Christ, Our Life Ministries. I thought, "we already have been doing it as the Spirit has move us, yet this calling was even stretching us further than ever before.

I made my way back to my ministry work room where Scott, my husband, was working. I told him what I had just heard from the Holy Spirit. He also was stunned. As we looked at our unorganized work room we said to each other. "How can we take the whole gospel to the whole world when we can't even organize this one room? Suddenly we knew, we can't, but Christ as us can, and we are believing, by faith, that this is exactly what He is going to accomplish through us.

WOW big orders, for such a small rag-tag ministry, yet we believe, just like Abraham believed that God is able.

The Spirit told me several months earlier that we had enough manna to feed the whole world, therefore give it out freely, which we are

doing. He also said that our provisional basket would never go empty. So for the New Year we are leaping out by faith in new directions with the hope that many of you will be with us in prayer, love and support as you are led by the Spirit, joining together with us to bring the Whole Gospel, to the Whole man, to the Whole world.

We are so excited to announce our first new venture for the New year: The Liberating Secret radio program is now going to be broadcasting on 7 new radio stations in 7 different states. Halleluia! That makes 9 radio stations all together, since we already were broadcasting on WNQM-1300-AM at 2:30 PM in Nashville, Tn., and WYRM-1100-AM at 8:00 AM in Norfolk, Va.

Here are the new AM radio stations:

WLMR-1450 AM– Chattanooga, Tn. 7:30-8:00 AM (475,000 potential listener)

KXKS-1190 AM– Albuquerque, N.M.– 3:00-3:30 PM (885,000 potential listener)

WIJD-1270AM– Mobile, Al.– 12:00-12:30 PM (550,000 potential listeners)

WNYV-1070-AM– Pensacola, Fl.– 12:30-1:00 PM (450,000 potential listeners)

WITK-1550 AM– Wilkes-Barre/Scranton, Pa.– 4:00-4:30 AM (710,000 potential)

WSKY– 1230 AM– Asheville, NC– 6:00-6:30 PM (450,000 potential listeners)

WFAM– 1050 AM– Augusta, Ga. –5:50-6:00 PM (550,000 potential listeners)

Hey, are you ready for this???? That is over **4 million new potential listeners to THE LIBERATING SECRET.**

Pray that the Lord will open the flood gate of Spirit-revelation to His precious body. We have waited a long time for this. Thank you Lord.

If anyone has friends or family in any of these areas,--please contact them with the station information.

Now, that is not all, The Liberating Secret radio program is going to

be on **Short Wave** all over the world.

Can you believe the first thing that I saw in my unorganized ministry work room was an invitation from World Wide Religious Broadcasting for our ministry to be on Shortwave Radio. This is what the invitation said: "Shortwave Radio: The Best Kept Secret of Evangelism--Did you know that it is possible for you to reach the entire world with your message? Are you aware that you can reliably communicate to the entire world from a single radio station that is equipped with multiple antennas that target the entire globe with multiple transmitters?" Gosh, no I didn't know, but the Lord knew and drew our attention right to this tremendous opportunity.

Hey, here comes another leap of faith-- I'm calling this Short Wave Broadcasting Network and we are going to launch our program all over the world. Good grief, who would have ever guessed, right from our modest home in a basement studio in Louisville, Ky. We call it an "Underground Mega Church." The basement studio makes it underground, and the scope of the audience makes it mega. What a joke! There will be more info about this new launch in our next Newsletter.

Please be with us as the Spirit leads you.

Please send me the news in your area to be posted in this Newsletter.
sylviap@theliberatingsecret.org

WHAT' SNEW ON THE WEB-SITE:

The Lord is always pressing us to advance our ministry. We are considering a new section on our site that offers ministry to the body of Christ. I have asked several to have their own page, offering themselves as counselors, prayer warriors, mentors, Spiritual advisors; etc. They will have their e-mail links, and any other links that they might have available. Already, I have gotten a response from 5, with 5 more to go. That will do for now, but we could rotate ministers maybe in a year. Several of you have responded to this request, one friend in England is already on the job composing her site-letter. As soon as our English link gets her page done, we will begin adding whoever else wants to be involved in World Ministry.

There is a new series Sylvia did called:
Romans 5-8, here is the link:

http://spiritradio.net/biblestudies/video/TV_OD.htm#Rom5-8

Here is *What is Man?*, the first chapter of my new book, *What is Man Commentary*, If anybody wants this in booklet form, I'll send it to you. Here it is:
<http://theliberatingsecret.org/Authors/Pearce/What%20Is%20Man.pdf>

Quotes

"Faith enables the believing soul to treat the future as present and the invisible as seen."

"Faith builds Heaven in the midst of Hell's despair!"

"Fear is faith in reverse, and faith once aroused to believe the worst can be reversed to believe the opposite."

"The human mind despises mystery, yet we are surrounded by it naturally as well as spiritually. The mystery of Christ, the divine one, joining Himself to our frail humanity stuns our reasoning mind, yet faith looks beyond what seems unreasonable and declares it to be fact"Sylvia Pearce

"Faith is saying yes, when everything else is saying no. Faith is believing all things are possible in the midst of impossibilities. Faith sees the presence of light in darkness, and the presence of God in all. Faith gives inner substance to thing hoped for, and faith gives inner evidence to things not seen. Faith can truly move mountains, and it does." Sylvia Pearce

...thoughts and souls laid bare at the feet of the One who can turn all tomorrows into spring...

If God's gifts are our blessings, and the devil's assaults are also our blessings, what remains to harm or depress us? If good is good, and evil is equally good to the enlightened, then a realm of life is entered where we rejoice always, in everything give thanks, and in all things are more than conquerors.

Norman Grubb

George MacDonald

This quote was submitted by Ron Block

'With all sorts of doubts I am familiar, and the result of them is, has been, and will be, a widening of my heart and soul and mind to greater glories of the truth
... I cannot say I never doubt, nor until I hold the very heart of good as my very own in Him, can I wish not to doubt. For doubt is the hammer that breaks the windows clouded with human fancies, and lets in the pure light.'

Letters

Dear Dennis and Lorenzo,

I' m writing to the both of you at the same time though you likely don' t know each other, Dennis, you being in an earlier Bible study by a year or two than Lorenzo. Dennis, thank you for your card; it' s good to hear that you get to work at a furniture factory. When I was in the Broughton State Mental Hospital in NC back in 93 and I got better, they let me ride a bus to the other side of the campus and work afternoons in a small plant manufacturing wooden pallets. I had started therapy and soon got to go to a vocational rehab half way house, where I started 12 step meeting, got a job via a temp agency, and soon then heard the quiet, sure voice of the Lord for the first time in a long time (I hadn' t been listening), and light and the scriptures began to pour back in.

So I know what it' s like to lose my mind but find a better one, the mind of Christ, which is the only mind that can reveal what the scriptures really say about Christ' s work both for us and in us. Most Christians know the former; few know the latter because the new birth is so radical and complete that we miss it for a long time, still thinking that we can "be like Christ," which is still to say that we can improve ourselves, when in fact we must humbly take the Bible confirmed role of being simply cups to contain the coffee. A cup is a cup is a cup; and the cup cannot be the glory of God

Now when we see this in its radical import, we can then see that we do experience a stronger union picture, for just as fire permeates and makes hard, cold iron to glow in a magnificent red-orange, as if the iron itself is the fire– the cup begins to manifest the glory of its indweller. If, however, we start to think more highly of ourselves than we ought, we find that the fire-glory soon dissipates and goes into hiding, leaving us again to learn cup-ology, which is very high theology indeed and worthy of the most sage inquiry.

Jesus also put this living union into organic terms with the vine and branch picture, which is more than an analogy, since in the garden there was a tree of life, and what are we to be but branches of that tree. Wow!

Lorenzo, thank you for your beautiful Christmas card that breathes the indescribable beauty and holiness of who our savior is, revealed there in the Old Testament for us in Isaiah 9. The Sunday night discipleship group at the jail continues in the law library with us sitting around the metal picnic table going through Romans, Galatians, or Hebrews as always. Just a little news, I' m in my 6th year teaching English at Hopkinsville Community College, and Tandy is in her 10th year as a school psychologist for two of our elementary schools. Both sons are now married, and one of them has brought us the joys of three grandsons, ages 5, 4, and almost 2.

Blessings to you both, and I remember you with great affection in Christ as my dear brothers and fellow workers in the Gospel,

Brian Coatney

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Letter to a friend:

I don' t know about the surgery image for coming to see who we are; for the Bible really says that we have been circumcised, and the body of the sins of our flesh has been put off by the circumcision of Christ. The analogy there in Col. 2:11 is the body death of Christ, wherein we are crucified with him. So we didn' t need surgery, but death, burial, and resurrection in Christ, wherein we are made wholly new creatures. No surgery there.

So what feels like surgery to us is actually the slow dawning upon us that the old self we thought we still were as Christians has been a lie (not a lie when we were lost). Pain over ourselves gets swallowed up in the ecstasy of Christ and the new self created by Him. This really is the new birth, not what most Christians think the new birth is; for what most Christians think of as the new birth is conception and growth in the womb. In one sense, it is a new birth, but we don' t call a new creature born until it comes out of the womb into the new world.

Think of a newborn baby in the natural world; it has lived in the womb and never seen or experienced the world that the mother will birth it into. No wonder a baby wants to stay in the warmth and symbiosis of pregnancy, and so do we as Christians. That, however, would keep us from seeing the new world, and Jesus said that those born again see the kingdom of God. Knowing about the kingdom of God is not the same as seeing the kingdom of God: when you see the new kingdom, you know it.

This is why wondered, in 1994 when the Holy Spirit said to me, "You have just been born again," if I had not been a Christian before that time. The Lord quickly showed me that I had been saved but had carnally wanted to stay in the womb too long. We must see the new world, and only then do we know our king as not a king of this world, but a whole new world as he said. He only visited this world in the incarnation to lead us back to a new world as new born in Him, He being the firstborn from the dead.

Just as Adam caused us to fall into a lost world of living by the flesh in the slavery of the devil, the last Adam, Jesus, takes us into a new and heavenly world in as His slaves, leading us captive right on up to the heavenly places, where we experience heavenly life now, even while in these fallen bodies. We' re here in the world but no longer of it; we' re here as intercessors. Soon, we' ll be clothed bodily in the same vestiges that now adorn our spirits and quicken our flesh according to Romans 8.

But as I say, my whole point here is that surgery is not the biblical image, for that keeps the lie alive that we only need change or reform of the self, whereas the Scripture says that the penalty of sin is death, and so Jesus had to die not only to forgive our sins, but He had to execute us in a way that could lead to our new birth.

Thus He put us into Christ in His death so that we could die and be reborn and see the kingdom of God– not see it as a refurbishment of this old dying and sick realm, but as the throne and crystal sea that we live in even now.

Blessings, Brian Coatney

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Dear Sylvia

I want to say I'm interested in your recent "E" mail about ministries throughout the body and your websites offer of support of them. The Jails are full of suffering souls who long to know Gods Love and freeing truth. You & Brian have been so wonderful in supplying us with the written words in the form of teaching and It has been wonderful to watch God touch lives.....I never planned any of this, its just seemed to go this way and become a jail ministry & Now we are to have gatherings of folks here at the house.

May God bless you Sylvia... I'll be writing more soon as I'll be needing some more books and pamphlets .

Love,

John and Linda Carlson--Alaska

The Knight

By Brian Coatney

A knight eagerly sought a field of darkness, knowing it once to be a place of beauty, but presently pained in duress, so that he might restore it to its former light. No place of darkness should remain so; therefore, the knight' s trust in a mission properly inspired must succeed with fiery battles fought and not end in disgrace.

Darkness first recognized, though, is not the half the darkness; for even though the knight sees the weight of resistance ahead, he does not yet imagine how these demons will stir hell and fury against him out of their own lustful thirst, for who knows upon first commission how that commission will bring about death. Death is theoretical until we experience it– equally too the weakness in which the breath

of rescuing deity must move before a battle' s done.

When new to the call, a knight dreams about his armor– the thrill of first fight, maidens chanting, the gleam of his sword, and the early dispelling of night. Then in conflict he at first prevails, but he does not know that the battle' s hardly through. A few battles won do not constitute a war when the terrain is large: the enemies re-entrench and are not willing to quickly let a new hero burst in with noble vision to change everything and put them askew.

Then too, the weariness of everyday, unexpected, he must learn, and how early tastes of victory lead into one wilderness after another, slowly burning his natural mind, as dryness and waste accumulate to measures of unbearable distress. The knight calculates how to preserve water, strength, and rations to last long enough to hold out, and whether he should in one sudden blast, attack and try to shatter the long held positions with forceful weapons of the light.

This acrid, quick strategy does not work; a more settled, patient plan must emerge in which darkness becomes more than something to resist in kind with sudden dispatch. Darkness must break into his mind as yet darkness, but greater still, belonging to his master, so that already Lord of it, he knows his sovereign will win and has therefore won, even in the midst of the knight' s most confounding distress.

This deep void, and no other, meaning impossibility– where nothing to his mind can possibly avert depressing retreat, causing him to question if perhaps another task he should find– nails him to the board with finality. He now knows that God will keep his soul. Where the dirt is packed tight and arid, where every iron tool kills his mind, he draws back from depression and dies to all he had hoped in early victory to find, seeing that most people, and he too before, lived life like a flirt. He had not really seen the enemy' s abyss, or the grace he would need, nor did he even know, but by shadows and ideas, in his early optimism before. But he hears now the voice of God, too fine for his ears when a preening lad.

He learns too the darker side of the bad– the intractable ways of the serpent who also never retreats from him in battle. He discovers not to resist when sent against evil, but to concentrate on invisible streams of water for which he yearns. Out of the nothing comes his refreshing, the creative word from his master that he hears with restorative power. The visions multiply faster, even in this darkness he stays in, as he all the while accepts the agonies of love. These agonies twist him, but he does not let them steal his life to destroy his former dream. Instead, he enters into the mystical, using it to his employ– that where misery had beset him and almost turned him away, he now finds ecstasies.

His horse senses the new energy, his sword gleams brighter, and his imagination flares into what enemies cannot see, namely what comes from another world and scares them more than the knight they saw when first on his course. Now that the odds are impossible, the knight rests assured of victory, and he lives with

intoxicated glory that emboldens him.

He does not care that the darkness persists; to him now it is a temporal mist, already subservient to his present rule. When the serpent realizes this, he hisses the loudest, in rage, that a knight, persisting, would see him scatter. To the terrifying ledge of mental dissolution the knight suffers to be spent, that his sovereign might dub him of the new mind— not on this world bent, but on the next one: and thus even in this life possessing an undefeated edge.

Power or Person? Bob George

I discovered why Christian service had been killing me. I already knew about the Holy Spirit; in fact, I had taught lectures about His ministry in our lives. But I always associated Him with power: giving me power to share Christ, power to understand the Bible, power to teach, power to serve. Of course, there is truth in that. But I was missing the single most important aspect of having the Holy Spirit - the fact that through Him I have received the very life of God.

As long as I associated the Spirit's ministry only with power, the emphasis was still on me. My prayers were most often, "God, help me to do this activity." God may have been providing some help, but I was still doing it. When I was doing it, there was no lasting joy or fulfillment, and eventually I reached a state of total burn-out. Finally I learned that Christ did not come to "help" me serve God; He came to live His life through me! That is why Paul wrote:

"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me." (Galatians 2:20)

Failing to hold onto these truths, the Christian world has become so frantic in its activity that it reminds me of the well-known definition of a fanatic: "A person who redoubles his efforts after he has lost sight of his goals." Over and over we have witnessed the spectacle of people coming forward in a service to recommit their lives. In essence, they are coming down to say, "God, I'm really serious this time. This time I'll do it if it kills me!"

To them I say, "Don't worry. It will!" I know, because it killed me. We have simply not come to grips with the fact that it isn't hard to live the Christian life. It's impossible! Only Christ can live it. Our only hope is to learn that Jesus Christ did not come just to get men out of hell and into heaven; He came to get Himself out of heaven and into men!

Many Christians have been trying to ground out the Christian life on their own,

resulting in failure. They cry out for God's help. I respond; a dead man doesn't need help. A dead man needs life!" Salvation is not just something that Christ did for us, but it is Jesus Christ Himself living in us.

From: Classic Christianity. Eugene: Harvest House Publishers. *1989.

Poem of the Month

Two Swords Bleeding

One sword rose up in a field
where Abel' s sheep lay burned.

Cain, with tool in hand,
harvesting stone,
ground cleanly sharp its whole way down
to cut rows of grain,
looked hard
with an eye that could not wait.

He threw another lamb
on the altar,
where, blood with blood,
alerted God of a sacrifice
Cain should not have made.

The other sword,
a piece of wood with nails,
took all the drops of blood,
with every lie and sabotage,
every dark plot,

every climbing star
that seeks to shine upon its own,

but at last is hating all alone—
and took upon his body
all the sin.

This too alerted God of a sacrifice
that we should not have made;
but had he not—
but had he not,

We' d still be in our pain.

Brian Coatney
12-16-07

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Other Poetry by Brian Coatney

If you want to read great poetry, check out this link below. It has 17 new poems inspired by the Holy Spirit and overflowing with Brian's own creative style.

[17 Poems by Brian Coatney](#)

Prayer Request

All prayer request sent to the Liberating Secret web-site will be send to Art and Fran Giles, our newly appointed Christ, Our Life Ministries intercessors. E-mail them at:

deepwaters@roadrunner.com

Words of Faith

Let us all stand in FAITH agreement for a Spiritual "TITAL WAVE," that will first rock the Christian community, and then wash out to the whole world.

This would be the fulfillment of a prophecy Dan Stone make at a Louisville conference in the mid 1980' s.

"Whatsoever you desire."

Mark 11:22-24

Need produces desire; desire produces faith; faith quenches the pain of desire, and leaps and "laughs at the impossible and shouts, IT SHALL BE DONE." Sylvia Pearce... actually a little of Sylvia and a lot of CT Studd

The chronological Order of the Bible

Robert Housholder

It came as no surprise to learn that what we regard as the correct way the New Testament is in its order now, was not the way it all came about in the early Church. Some scholars believe Galatians was first, others believe 1st Thessalonians was first, however all agree Galatians was before Romans, and that IS Important to know whenever we consider Paul' s revelation of Galatians 2:20.

Paul knew his true "Identity" In Christ, before he wrote the book of Romans. In fact he wrote it from Corinth. The chronology by some scholars goes like this: Galatians, 1st, & 2 Thes., 1st & 2nd Corinthians, and then Romans. Others put Galatians after Corinthians, but before Romans.

Now all agree Galatians was before Romans. Paul already knew his Identity In Christ, therefore he didn' t have any trouble knowing who he was nor walking in the union reality. So the book of Romans was kind of a instructional letter and also kind of a resume, before he went to Rome to visit the brethren there. Romans chapter 7 was an past experience Paul "HAD" in his walk with the Lord. He was relating to those who might not have obtained to that point in their maturity in Christ. He was explaining to them how to overcome the struggle and come to new understanding in their minds. The message he was relaying was: we are not in bondage to the old way of thinking, we need to live by the renewed mind of Christ in us (1 Cor. 2:16).

This is where Romans 7:22-25 comes in , and then on to Romans 8:1-4. Walking in the flesh is using the old mind, that is, the un-renewed mind, rather than living in the Perfect Law of Liberty, thereby being renewed in the New renewed mind of Christ, who is our hope and glory by faith.

This understanding of simple chronological order of the Bible will really help in our understanding of events and what books were written, by whom and a what time. Paul was the first after James, so the Idea Paul had a problem and was struggling or wrestling with Romans 7 is obscured– the experience was a done deal in his past! Paul knew who he was in Christ, before he wrote the book of Romans for Galatians 2:20 proves that! "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This is our true "Identity" in this new life In Christ !

This Month' s Article:

Romans 7

(What is wrong with me?)

Sylvia Pearce

Romans 7:7-25 has been one of the most debated over sections in the Bible. Bible teachers, as well as Theologians alike rarely understand it, nor teach it properly. Some say, Paul was not saved when he wrote it, while others agree that he was a Christian, but they say the struggles and wrestling he had with himself was his permanent condition through-out his life. Others make the point that we humans have two natures and we, like Paul, will always war with an evil human nature. None of these opinions ever satisfied me. The question then is why did Paul move from generalities concerning his union position being "dead to the law," (7:1-6) to his own strivings about his present tense personal "I" (7:7-25)? And do and can we Christians have two natures at the same time? ¹ The Bible doesn' t support any of these explanations. So what is our answer?

I believe that Paul did a big thing by moving from his own realized union, backtracking from being "dead to the law," to align himself and identify, as an intercessor, with every born again believer by using the present tense I, I, I. I do that myself. When the need arises, I can be "all things to all people," and I can identify myself with anyone. I find myself speaking as if I am right where they are, even though it is not presently true. I consider that God' s love.

Paul says in I Corinthians 9:19-22 that, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." I believe that is just what Paul did in Romans 7:7-25--he expounded on his past experience as if it was his present condition in order to identify with us all.

The sin that so beset Paul in the Roman passage was coveting, the 10th commandment. "Thou shall not covet." Coveting is a inner sin, one that most could hide, but Paul, the honest person that he was and being true to God, couldn' t bear to.

Unger' s Bible Dictionary defines coveting as, "an inordinate desire for what one has not, which has its basis in discontentment with what one has. It has an element of lawlessness and is sinful because it is contrary to the command, "Be content with such things as ye have," (Hebrews 13:5) because it leads to 'trust in uncertain riches,' to 'love of the world,' to forgetfulness of God, and is idolatry (Colossians 3:5) setting up wealth instead of God. It ranks as one of the worst sins (Mark 7:22; Romans 1:29)."

¹ See Chart # 23

Let us take an historical and maybe psychological look into Paul's background to understand why coveting became his personal sin-issue.

Paul was of pure Jewish decent, he was of the tribe of Benjamin, he was a son of a Pharisee, thus making him a Pharisee. Philippians 3:4-6 says that he was a Hebrew of all the Hebrews, "as touching the law a Pharisee, and as touching the righteousness of the law, blameless." Through his patriarchal birthing, he was a Roman citizen. His Roman citizenship superseded all other citizenships before the law and "in the general opinion of society it placed him amid the aristocracy of any provisional town." Remember how fearful the jailors were when they found out that Paul was a Roman citizen in Acts 22:29? They feared because they had mistreated him. Paul, a Roman citizen could press charges against them just because he was of Roman blood.

His rank in life afforded him great riches and personal glory, yet when Paul became a Christian, he gave up his riches and status and took on Christian poverty and disgrace. Could it be that Paul remembered his past life and started to long after it? Could it be that the devil reminded him daily of his past status in life, as well as the luxury's and comforts he used to have before he became a Christian? Could he wonder why being a Christian meant to suffer, to be rejected, disgraced, and humiliated? Being the brilliant Jewish scholar that he was, why was he exiled to the desert in Arabia barely having enough to eat? Wouldn't it be logical that while there in, sun baked, Arabia, he began to long after all that he had lost, but then on the other hand be convicted for desiring it, because he had willingly given it all up for Jesus? Can't we see why he started to beat himself up for coveting after what he had willingly given up for Christ? Yet he was powerless to stop the mental spin in his head. That made him double guilty, sinful as well as too weak to do anything about it.

Paul was a moral man, as a Pharisee, he had kept the law perfectly, but now as a Christian he couldn't conquer his own sin. Interestingly, he had power as a sinner to keep the law perfectly (Philippians 3:6), but as a Christian he was powerless (Romans 7:11). Keeping the law perfectly in his own strength was keeping it by the power of the devil, yet God wouldn't give him the power not to sin as a Christian. I believe that we are starting to get the picture of the dilemma that Paul was in.

Let me say here that this is the only chapter in the Bible that is a lie! Does that shock you? It should, I hope that I have your attention. Paul's experience is very much true, but what he is believing about himself was a lie. Let us investigate.

He begins to muse about himself and analyze his dilemma in verse 7.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, "Thou shall not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." (Romans 7:7)

Paul is awakened by the law to see sinful patterns in himself. And now

awakened, he was concerned over the particular sin of coveting. His concern drives Him to his first question: "How can I get deliverance over this insidious sin of coveting? It besets me every time. Could it be that if the law didn't shout at me telling me not to covet, then I wouldn't have this sin problem?" "I feel so powerless to keep this commandment, "Thou shalt not covet,"-so what if the commandment was done away with altogether? Then maybe I would be free from this guilt. Could that be the answer?"

"That can't be the answer, for it was through the law that I saw how heinous sin was in the first place. God uses it to be the spot-light that exposes sin. He spotlighted sin in me, which drove me to find Christ, in the first place. I can't eliminate God's spotlight, God intends for broken law in us to be seen as sin. Somehow, sin must get its power from the law because the law arouses in me all manner of evil desires. However, without the law those evil desires die away. So, I'm still wondering if the law is my problem."

"For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin taking occasion by the commandment deceived me and by it slew me." (Romans 7:9)

Paul experienced New Covenant grace, not law, when he first became a Christian. However, when He was tempted to covet, the commandment, "Thou shalt not covet," shouted at him and exposed the sin of coveting in him, which in turn killed him because he couldn't conquer it. How is it that the law, being an instrument of life, caused him to die and why does it deceive him and slay him? Good question. He was frustrated and defeated—challenged by the law, yet laughed at by sin, making it plan that it had him under control. Look further.

"Wherefore the law is holy and the commandment holy, and just and good. Was then that which is good made death unto me? God forbid. Sin working death in me by that which is good: that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." (Romans 7:12)

Paul finds his answer by the process of elimination. "The law can't be my problem, it is, holy, just and good. Then how can God's outer law be death to me when I try to keep it? The holy spiritual law is working death in me--good is producing death so that sin might appear what it is, exceedingly sinful.

Ok, I see it, the law is defiantly not the problem, then the blame must be on me, I am too fleshly to keep it because my flesh seems to be a slave to sin. If the problem is the human me, then I am guilty, yet I am totally frustrated, in despair, and confused."

The first question is answered, "the law is not my problem," but Paul's self assessment was not true, but it sure seems to be. Actually, most of our lives we have a mentality of, "What is wrong with me." The human me, that is. That is why I call this presentation, "What is Man?" Basically because this question is the most misunderstood in Christianity, as well as in the world.

He goes on to the second compelling question, "Is my human self the problem?"

"For that which I do, I allow not: for what I would that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good."
(Romans 7:15)

Paul is declaring that he is committing sin even when, in his will, he wills against it. He willed over and over again not to sin, but he ends up sinner anyway. This says to us that Paul could not will himself out of his sins.

As he analyzed it further, he saw that his will was in agreement with God's law and not at all contrary to it. That told him that the human spirit, our choice-maker/self, couldn't be the problem either. This is an amazing discovery. The devil had accused Paul's human self of being Paul's biggest problem, but now Paul didn't have to believe that lie anymore. His human self wasn't the evil culprit, he wasn't against God, nor God's laws, so there wasn't the evil one doing the evil. "OK, then what or who was the real problem?"

"Now then it is no more I that do it, but sin that dwells in me. For I know that in me (that is in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not." (Romans 7:17)

This is a vital revelation. Something wholly other than Paul was doing the sinning, yet the other, is accusing him of being the evil culprit. That is an amazing discovery— "no more I that do it." The human Paul wasn't producing his own sins, the truth is that the human vessel is totally incapable of producing sins. Big news! Only a deity nature can produce sin or righteousness, the human being doesn't have its own nature, so therefore it has no power to produce sin, or get free of it.

This passage is the negative counter part to Galatians 2:20. Galatians says, "I live, yet not I, but Christ lives in me." Romans 7 says, "No more I that do it, but sin that dwells in me." There it is, the human cannot produce its own righteousness, (Galatians 2:20) nor can it produce its own sins (Romans 7:17), the human is a simple vessel.

Then who is it producing the sins, and what or who is sin? The sin that dwelled in him was masquerading as self-effort. Sins are the fruit/product of the producer of sin, and everyone knows that the fruit doesn't have power in its self to bring forth itself. Jesus said in John 15 that without me, the vine, you cannot produce your own fruit.

Therefore sins must be the product of a person called Sin or Satan. I John 3:8 says that, "He that commits sin is of the devil; for the devil sins from the beginning. If the human can produce its own sins, then there is a possibility that it can produce its own righteousness. That is blasphemy; because the human would then take Christ's place as Savior, and Lord. We would be our own God and fall right into Satan's devious plan for man to become like God, that is, the creature to become the Creator, and for fallen flesh to try to become Divine Spirit,

which would make man a son of Satan, instead of a son of God.

Now how is it that sin/Satan dwells in Paul, the Christian? How can Satan produce sins through Paul who is indwelt by Christ? The human is tripartite, spirit, soul and body. Christ is one with us in Spirit, but Satan can get an advantage in us through the flesh (soul and body) if we believe his lies of human performance. Verse 23 says there is, "another law in my members brings me into bondage to the law of sin in my members." A law, or principal, or person in my members (soul/body) brings me into bondage. So, Satan is not in Paul's spirit, but dwells in my flesh as an adulteress spirit ruling my flesh as long as I give power to him by believing in my own abilities to perform. That is why Paul cries out, "How to perform, I find not." Performance based righteousness doesn't work. This scripture is the proof. The human doesn't do its own sinning (7:17) nor its own goodness (7:18).

Another vital point here is that the human doesn't have its own will power. That is interesting, because everybody thinks that the human has will power, but no, this verse proves that we don't. "The will is present with me, but how to perform I find not." It certainly is true that Paul is saying that the human has a will, that is not even the point, the point is the human doesn't have the power to fulfill its own will not to sin. We humans have the faculty to choose, but we don't have the power behind our choice. What we can do, which Paul didn't understand at this point, is to will or choose, the one with the power to fulfill the spirit choice. So I say there is no such thing as WILL POWER. Human will, yes, but the human will is powerless without the Spirit's strength to fulfill it. Therefore Paul couldn't even will or choose his way out of Roman 7.

"For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwells in me. I find a law that, when I would do good, evil is present with me." (Romans 7:19)

Paul reiterates again, it is no longer I that do it, but sin that dwells in me. The Spirit often repeats Himself when He is making an important point as He does here. Next Paul says that he finds a principle at work whenever he tries to do good. When he does try to do good, evil is present with him. Boy, that ought to catch our attention. We must conclude that doing good by our own self effort, which is actually an expression of Satan, is evil. It is the creature trying to be like the Creator, and it is Satan's ageold deception, "I will be like the most high God." Satan wasn't trying to be evil, he didn't know what evil was. This event spoken of in Isaiah 14:14 was the first time a creature ever tried to be like God. Trying to be like God is replacing God. This Satanic act was the first evil in all the universe, yet it was hidden under the guise of goodness. It is the same pharisaical religious spirit which works in us today. So Paul in Romans 7, like Satan, is doing the same evil by trying to be good. Remember, I am not saying the doing good is evil, but trying to do good by self-effort is where the real evil lies hidden, posing itself as Christian goodness. Self-effort is an expression of Satan. "Sin that dwells in me," is Satan masquerading as my own self-effort, my own ability, my own sufficiency, and an independent life of my own.

The "Sin that dwells in us" is a false reality We Christians are operating

from a false satanic reality. Remember, "as a man thinketh, so is he." If we believe that self-effort is a reality and the human is responsible for keeping himself from evil, or being the strength of his own righteousness, then that is what is real to us. What we believe is very creative, false believing produces a false reality, while right believing produces true reality. My good friend, Kathryn Magnotto said, "Everything fulfills the word spoken over it, whether negatively or positively."

Do we have it clear, how does Satan get his advantage over us continually? Satan's temptation is not the problem—our response to the temptation is not the problem. The problem is that he deceives us into thinking that the human vessel should be like God by trying to be good. We strive to stop sinning, and we strive to overcome our temptations—that very act of self-striving to conquer is THE HIDDEN SIN. That is how Satan traps us and steals our bodies temporarily and misuses us by producing his sinful fruits through us.

"For I delight in the law of God after the inward man: But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, O wretched man that I am! Who shall deliver me from the body of this death?"
(Romans 7:22)

What a dilemma! How is Paul going to get out of this satanic trap? His soul and body is a bloody battlefield of confusion, tension, and agony. This is wretchedness and even suicidal. This scenario is starting to sound like "The Kingdom of the Middle Ground" chart.² It is necessary for Paul to go through this agonizing season in his life, discovering this all-important life changing truth in Roman 7. Paul is not an independent-self able to produce sin or righteousness, and when he tries he ends up sinning more, and more. Satan is the culprit and sinner, not Paul. And this false 'able' self is not who Paul is.

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." (Romans 7:25:8:4)

This is the lightening flash point of the Cross in operation transforming negative desperation to positive revelation. This is the birth of "the faith of the son of God," eliminating Paul's selfstriving-self. The only way out of the trap of Romans 7 is to leap out by faith. Paul's leaps from "O wretched man that I am," to a positive affirmation and thanksgiving to Christ for what He has already done at the Cross to transform him from mere fallen flesh consciousness to a united divine consciousness.

Paul continues to recognize how faith works. He sees that he as a Spirit

person serving God with the new mind by affirming and receiving the truth. He will not act from flesh to try to change his actions even though those behavior pattern might continue to manifest for sometime. On thing is for sure, Paul will not try to change himself. He is not going to take condemnation because he is serving God by faith, and trusting the Spirit to change his behavior. So, he is not in sin, because, "Whatsoever is not of faith, is sin." By faith, he is not going to try to conquer his temptations and sins any more, that is the job of the Holy Spirit who, at the Cross, has already set him free from the striving-self, "I am crucified with Christ." "Mortify, therefore the deeds of the flesh, by the Spirit." The word, "mortify" sounds like hard work, yet it simply means, consider yourself already dead to the deeds of the flesh, and trust the Holy Spirit to make manifest the transformation.

A new principal comes into effect, "the law of Spirit and life." Whenever we move to a new dimension, a new principal comes into operation. This new law or principle of believing God has set Paul free from striving and trying and believing in himself. It is just like the law of gravity being overcome by the law of aviation which lifts the airplane to another level of operation.

Christ's substitutionary bodily death on the Cross has set Paul's soul and body free from Satan's dominion of selfpower, self-sufficiency and self-activity. With the life of Christ as our life then Christ himself fulfills the outer law by being the inner law in us. James calls it, "The perfect law of liberty"--the perfect principal/person of liberation, Jesus Christ himself.

Did Paul ever realize a life free from coveting behavior? I believe that Acts 20:33 proves that he did. Paul was leaving Ephesus after a prosperous three years of teaching the "all council of God." As he was leaving the city, he says his farewell speech, filled with love and concern. Then he mentions this, "I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Why would Paul even say such a thing unless he himself use to have the problem of coveting, but now found it expedient to pay his own way. Did he still have the temptation? Yes, I think so, but the keeping power of the Spirit keep him from moving over into the besetting sins of his past.

Recently, my husband Scott was musing over his life, prior he knowing that Christ was his life. He said that "I was drawing from a well that was empty, so all I could do was survive my problems, and do my best." The well, that Scott was drawing from was; his own way, his own ability, his own ideas, his own control; his own understand about his life, and his own reasonable conclusions for trying to make life work. Now, Scott is not unusual, but on the contrary, Scott's way of living is common to all of us. Yet, Paul describes that way of trying to strive to make ends meet, and doing the best we can as "Wretchedness." Why? It seems good, yet it is man taking God's place, as God. The soulish "well" that Scott was taking about was empty, but the well that Jesus talks about in John 4 was a Spiritual "well" that springs up inside of us as eternal life. Scott now knows who his life is, and experiences fullness, and all sufficiently for all things for his eternal well (Jesus) never runs dry.

Now to the question that we started with at the beginning of this chart; is this Romans 7 scenario, Paul warring with two natures, that is, one being his new

nature, and other one being his old human nature really true? It seems so at first glance, but is it? That brings us to the next chart called "The Lie of Two Natures."
To be continued in the completed works of, "What Is Man? Commentary.

This is a chapter from my book, "What is Man?" It is a chart presentation, and commentary. The whole book will soon be out.

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