



A SECOND GRACE:  
AN ADEQUATE REMEDY FOR THE SIN

JOHN R. CHURCH

**A Second Grace**

*An Adequate Remedy for the Sin*

Rev. John R. Church, DD



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**REV. JOHN R. CHURCH DD**  
**Winston-Salem, North Carolina**  
**1899 -1984**

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro, North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

## ***INTRODUCTION***

In the treatment of disease the item of careful diagnosis is of great importance. First of all, the physician should know the cause of his patient's disorder. He removes the cause, and the disorder disappears.

This is also true in administering for the distempers of the human soul. Why is mankind so out of harmony with the laws and the will of God, and all that which is best for his happiness here and peace and rest for his soul in the future state?

In this booklet, Dr. John Church turns the searching x-ray of the Epistle to the Romans on the patient, and at once reveals the fact that Sin, inherited, indwelling sin, is the root of bitterness, the cause of all wickedness of every kind.

Dr. Church clearly locates the trouble in this publication and prescribes the one and only remedy. The old man must be crucified in order that the body of sin may be destroyed, and then "ye have your fruit unto holiness and the end eternal life." The writer here renders excellent service, and this publication should have a wide, thoughtful and prayerful reading with most gracious results.

H. C. MORRISON, D.D., LL.D.

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## *A SECOND GRACE*

And in this confidence I was minded to come unto you before, that ye might have a second benefit (II Cor. 1:15). (The word that is here translated benefit is the Greek word Charmin, and is used many times in the New Testament. In practically every other instance where it is used, it is translated grace, instead of benefit. It is the same word St. Paul used in writing to the Ephesian Christians where he tells them, "It is by grace ye are saved through faith" Ephesians 2:8. And so in this text it would be perfectly proper to have it read, "that ye might have a second grace.")

To appreciate the full significance of this text, it will be necessary for us to remember that these words are addressed to Christian people at Corinth. Paul had been there and had preached the gospel to them. They had believed the word, had been baptized and were members of the church. In fact, Paul had already written one letter to them, and in this first letter he told them that he has written unto them as babes in Christ, I Cor. 3:1-3, "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" This passage leads us to see that these people are in Christ, but they are babes in Christ. In this first letter Paul rebukes them for the manifestations of carnality that are prevalent among them, and in the twelfth chapter of his first letter he urges them to covet earnestly the best gift. Then he says, "And yet show I unto you a more excellent way." In the thirteenth chapter of his first letter he points out to them that excellent way of Perfect Love.

Now in this second letter he is telling that he is anxious to come back and preach to them, in order that they might receive a second grace. In his first visit to them they receive the first grace, which, of course, is Justification by Faith, but Paul believed and taught that there was a second grace. He wanted to go back to Corinth in order that these people, who had been converted under his ministry, might receive the second grace. In II Corinthians 7:1, he gives this earnest exhortation to these people: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is the second grace that Paul is anxious for them to receive. He is anxious to lead them into perfect holiness.

In my years in the ministry I have gone up and down the land trying to show people that God has made provision whereby they may not only be justified by faith, but they may also be sanctified by faith. As I have tried to point out to them that sanctification is a definite work of grace to be received by faith, just as we receive justification by faith, I have found many good people who have objected very strenuously to the idea of a second work of grace. It seems hard for many good people to see the need of a Second Work of Grace.

May I call your attention to the fact that I use the term, Second Work of Grace. I do not use the term Second Blessing, as many people do. The term Second Blessing was coined by Rev. John Wesley and was used extensively in the early days of Methodism. However, I purposely avoid the use of the term, for I think it is rather misleading. I am convinced that the experience of sanctification is more than a mere blessing. It is a

definite work of grace. A person may receive a thousand blessings from God and still not be Justified by Faith. And after a person has been saved, he may receive many, many blessings and still not be sanctified wholly. Sanctification is just as much a work of God's grace as Justification. It is a work that can only be accomplished by the active agency of the Holy Spirit. It is by the Baptism of the Holy Ghost that we are sanctified. Peter clearly indicates this in Acts 15:8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith" This is the report that he made of what God did for Cornelius and his household when they received the Baptism of the Holy Ghost. In this we are plainly told that both the one hundred twenty on the Day of Pentecost and those at the house of Cornelius were purified in heart by the Baptism of the Holy Ghost. In other words, they were sanctified by the Holy Ghost. This was a definite work of grace that took place in their hearts. It is always a definite work of grace when a person has his heart purified, and is cleansed from inbred sin. The Standard Dictionary defines sanctification in this way, "In theology: it is a gracious work of the Holy Spirit whereby the believer is freed from sin, and exalted to holiness of heart and life." According to this definition it is a definite work of the Holy Spirit.

I am firmly convinced in my own mind that the main reason why many people can't see the need for two works of grace is because they have never come to see the Bible teaching on the twofold nature of sin. I am convinced in my own mind that if any person, who is at all reasonable and unbiased in his heart and mind, comes to see the Bible teaching on the twofold nature of sin, he will be led to see the absolute necessity of a double cure for sin.

It is our purpose in this little book to try to point out what we believe the Bible teaches about the twofold nature of sin. We are trying to show that the Bible teaches that there are not only sins (the acts we commit), but the Bible also teaches that there is sin (the root or principle from which the act springs). We are trying to show that we not only need to confess our sins (the acts) in order that we may be forgiven, but we also need to see that there is a sin principle in the heart, and it needs to be purged out. We not only need to be forgiven of sins, but we need to have our hearts cleansed from inbred sin. We have tried to show that God has made provision whereby not only our sins may be forgiven, but that He has made provision in the Atonement also, whereby we may have our hearts cleansed from all sin. I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Heb. 13:12. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Ephesians 5:25-27, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

Please read Romans beginning at Rom. 5:12 and reading through the eighth chapter.

In this section of Romans, in the Greek text, Paul uses the term Sin (singular) 36 times, and in 29 instances he uses the definite article, The, before the word sin. It seems to me to be rather unfortunate that the translators should have left this little article, The, out of the King James version. I am convinced in my own mind that if it had been inserted in the English in each place it is used in the Greek text, it would have made this portion of scripture much more easily understood. I am aware that in a



number of instances in the New Testament the article The is used in the Greek text, but is not translated into the English version. However, it seems to me it would have been wise to have used it in this particular portion that we have for our study.

It is very important that we see that Paul is not talking about sin in general in this passage, but he is talking about a definite kind of sin. He is here talking about the sin. I am giving a number of instances from this portion of the letter and am inserting the definite article The as it is used in the Greek text so that you may get the idea of what I am trying to point out.

Chapter 5, verse 12, "Wherefore, as by one man the sin entered into the world, and death by the sin; and so death passed upon all men, for that all have sinned:"

5:20, 21, "Moreover the law entered, that the offense might abound. But where the sin abounded, grace did much more abound: That as the sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Romans 6:1, 2, "What shall we say then? Shall we continue in the sin, that grace may abound? God forbid. How shall we, that are dead to the sin, live any longer therein?"

6:6, 7, "Knowing this, that our old man is crucified with him, that the body of the sin might be destroyed, that henceforth we should not serve the sin. For he that is dead is freed from the sin."

6:10-13, "For in that he died, he died unto the sin once; but in that he liveth, he liveth unto God. Likewise reckon also yourselves to be dead indeed unto the sin, but alive unto God through Jesus Christ our Lord. Let not the sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto the sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

6:17, 18, "But God be thanked, that ye were the servants of the sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from the sin, ye became the servants of righteousness."

6:20, "For when ye were servants of the sin, ye were free from righteousness."

6:22, "But now being free from the sin, and become servants of God, ye have your fruit unto sanctification, and the end everlasting life. For the wages of the sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Romans 7:7-9, "What shall we say then? Is the law sin? God forbid. Nay, I had not known the sin, but by the law: for I had not known lust." (Please note the kind of sin Paul is talking about. It is not sins, the acts, but it is rather the sinful desire that he is speaking of). "But the sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the commandment came, the sin revived, and I died." (What Paul is saying here is, that he was not conscious of the sinful tendency that was in him until the law came and revealed it unto him. The law came to the Jewish youth at the age of twelve. The restraint of the law awoke the carnal nature that was in him, and made him conscious that it was there. This is the common experience of all mankind).

7:11, "For the sin, taking occasion by the commandment, received me, and by it slew me."

7:13, "Was then that which is good made death unto me? God forbid. But the sin that it might appear sin, worketh death in me by that which is good: that the sin by the commandment might become exceeding sinful."

7:14-17, "For we know that the law is spiritual: but I am carnal, sold under the sin. For that which I do I allow now: 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. Now then it is no more I that do it, but the sin that dwelleth in me."

7:20-24, "Now if I do that I would not it is no more I that do it, but the sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. 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 the sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"

Romans 8:3,4, "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 (the word condemned literally means to pass the death sentence upon) the 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."

May I call your attention to the fact that Paul here declares that the righteousness of the law is to be fulfilled in us. This is not something that takes place in heaven in the sight of God, but it is rather something that is realized and experienced in our own hearts and lives. This is not imputed righteousness, but it is rather imparted righteousness. This is not judicial righteousness that is credited to our account before God, but it is experiential righteousness that is entered into and enjoyed here on this earth. In Justification we have the righteousness of Christ imputed to us in the sight of God. In Sanctification we have the righteousness of Christ imparted to us here in the sight of all mankind. We need both imputed righteousness in the sight of God, and imparted righteousness in our daily lives. Many good people seem to have overlooked this great truth. Many people talk a great deal about what we are in Christ, and that is good. I believe in it with all of my heart. However, I think we need to think and preach some about what Christ is in us, in the person of the Holy Spirit. The great secret of godliness according to St. Paul, is Christ in you the hope of glory. In writing to the Ephesian Christians Paul not only rejoices that they are in Christ, and have been blessed with all spiritual blessings in heavenly places by Christ Jesus, but he also prays that Christ may dwell in their hearts by faith. He is anxious that they shall also be strengthened by His might in the inner man.

*THE GOSPEL ACCORDING TO PAUL*

What shall we say then? Shall we continue in THE SIN, that grace may abound? God forbid. How shall we, that are dead to THE SIN, live any longer therein<sup>9</sup> (Romans 6:1-2).

Romans 7:3, 4, "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, condemning the 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."

Several great Bible scholars have said that the Book of Romans could properly be called The Fifth Gospel, or The Gospel According to St. Paul. I feel that this is true. In the truest sense of the word it is setting forth what Paul conceives the gospel of Christ to be. The key verse of the epistle is that great statement found in the first chapter and the sixteenth verse, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." This is the text that he is to unfold in this great epistle. This great letter is just as clearly outlined as any sermon that has ever been preached. He rises from one great truth to another, until he reaches the sublime heights of the eighth chapter, where he closes with that great sweep of glory that lifts us into the heights of divine inspiration.

Then in the closing chapters, beginning with the twelfth chapter, he makes practical applications of these great gospel truths to the problems of every-day living. In the ninth, tenth, and eleventh chapters he points out that the Jews have been rejected and broken off because they refused to believe and receive this great gospel of Christ. (May I call your attention to the fact that the Jew is not rejected from personal salvation by faith in Christ. Paul emphasizes again and again that any Jew may be saved by faith in Christ. In fact, he reminds them of the fact that he himself is a Jew, and that he has been saved by faith in Christ. He is rather pointing out that the Jews as a nation have been rejected from their favored place that God intended they should fill. God intended that the Jewish nation should be the medium through which the gospel should be given to the world. Because of their rejection of Christ, and their refusal to accept salvation by faith, they were rejected and broken off, and the wild branch, which is the Church, made up of Jew and Gentile, has been grafted in. Any Jew may be saved today by faith in Christ just as easily as anyone else. However, the Jews as a nation have been rejected from their favored place in the plan of God, and the Church is being used to do what God intended the Jews should have done. It is very important that we see this, in order that we may properly understand just what Paul is teaching in the ninth, tenth, and eleventh chapters of Romans).

In the closing chapters of this letter, beginning with the first verse of the twelfth chapter, Paul makes a practical application of these great gospel truths to the hearts and lives of all who have believed and received the gospel of Christ. His point in this portion of the letter is that since these things are true, then we ought to present our bodies as living sacrifices to God, which is our reasonable service, and we are to present them holy unto the Lord. He is urging us to do this in order that we may know by actual experience just what is that good, and acceptable, and perfect will of God. After this great surrender has been made and we have been sanctified wholly, then Paul tells us how we ought to live in this world of sin and strife. What a glorious standard he does

lift up for us to live by in this world!

Now, as has been previously stated, this great letter is just as clearly outlined as any sermon ever preached. The first main division of the truth is found in the first three chapters of Romans. In this great division Paul sets forth the proposition that all mankind has sinned, and therefore stands in need of this great gospel of Christ. He brings the terrible indictment that all have sinned and come short of the glory of God. The Jew has sinned. The Gentile has sinned. The rich are sinners as well as the poor, the educated as well as the uneducated. The high and the low, the rich and the poor, the learned and the unlearned, have all sinned and are lost. Therefore we all stand in need of salvation, and need this gospel that Paul is preaching to us. I John 1:10, "If we say that we have not sinned, we make him a liar, and his word is not in us."

In these three chapters, Paul points out that the Gentile world has sinned against the light of God as it is revealed in nature. Then he points out that the Jews have sinned against the light of the Law as it was given to them by Moses. He reaches the climax of this division of his message by asserting, "All have sinned and come short of the glory of God." This is a truth that we all need to keep in mind today. We need to recognize the fact that man's greatest need is salvation from sin. The human race needs something more than a better philosophy of life. We need something more than a question or an ideal for life. We need something more than just better teaching and education. We need something more than better outward living conditions. The first and most important thing this world needs is a Savior who can lift it out of sin and give it deliverance from sin. Sin has wrecked the plan of God in the lives of men. Unless the ministry and the church keeps this truth in mind we will fail to give the world the thing that it needs most. It will take more than the social gospel to save men from sin. The great need of the world today is a gospel that can bring deliverance from sin. This is the only gospel that is adequate for the needs of lost man. That is the gospel that Paul has to offer. He is proud of this gospel for it is the power of God unto salvation to all them that believe. It proved its power in the life of Paul. It has proven to be adequate for the needs of millions of souls down to this good hour. It still works where it is given the chance. Let us proclaim it to all the world.

The second great division of this letter is found in the fourth chapter, and in this section Paul lays down the proposition, that by the works of the law shall no flesh be justified. In other words, the world needs this gospel that he is preaching, for the world cannot save itself by its own efforts or by good works. Paul takes up two outstanding cases from the Old Testament to prove his point. He takes the case of Abraham and points out that Abraham was saved by faith and not by works. He believed God and this was imputed unto him for righteousness. He was saved by faith and faith alone. He was not saved because he had been circumcised, but he was saved, and then circumcised as a testimony that he was saved. Faith was the only thing that entered into his salvation. Then Paul points out that David had come to see this great truth, and had given expression to it in his writings. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (4:7). Paul then points out that this blessing of salvation by faith is not alone for those of the circumcision, but that it is for all mankind, for God is no respecter of persons, but all may come to Him by faith in Christ. He reminds his readers of the fact that Abraham was saved by faith before he was circumcised, and that the promise to Abraham and to his seed was given before circumcision came to him.

Therefore all who are saved by faith are the spiritual heirs of Father Abraham, and share in the blessings promised to him.

This brings us to the third great division of this discourse, which is found in the fifth chapter of this letter, and in it we have set forth that grand and glorious doctrine of Justification by Faith. We hear the great Apostle as he bursts forth with the glorious proclamation, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." In other words, he is pointing out to us that while we could not save ourselves, and that even though we have all sinned and come short by the glory of God, yet there is salvation from the guilt and power of sin by simple faith in Jesus Christ. He is pointing out to us the glorious truth that God was in Christ, reconciling the world unto Himself. "He who knew no sin, became sin for us, that we might become the righteousness of God by faith." He is bringing to us the glorious truth that Christ hath redeemed us from the curse of the law. "In the fullness of time, God sent forth his Son, to redeem them that were under the law, that we might receive the adoption of sons. It is not by works of righteousness which we have done, but it is by the washing of regeneration and the renewing of the Holy Ghost it is by grace, ye are saved through faith, and that not of yourself, it is the gift of God." This is the first great climax of the gospel, that Paul is preaching to us in this letter, and what a gospel it is! How precious it is to the heart by sin oppressed! No wonder Paul says he is proud to proclaim it to all the world! This is the kind of gospel the world needs today. This gospel is the only one that is adequate for the needs of a lost, sinful world. Thank God this gospel has proven its power and is still able to transform the lives of men and women.

In the first eleven verses of the fifth chapter of Romans, Paul gives us some idea of just what it means to be justified by faith. He declares that we have peace with God. We have access into this grace wherein we stand. We are made to rejoice in the hope of the glory of God. We are given such grace that we may even glory in tribulation, for we now have come to see that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed. Then he points out to us the fact that in connection with justification by faith, the love of God is shed abroad in the heart by the Holy Ghost which is given unto us. "Much more then, being now justified by his blood, we shall be saved from wrath through him." He declares that we are not only reconciled to God by the death of His Son, but he also points out that we have been brought into touch with a new power that is adequate for all our needs in this life. We have been brought into union with the risen and living Lord of glory, and now we live by His life. Because of this glorious fact we live a life of joy, victory and glory in God. Truly this is a glorious gospel that Paul is setting forth for us! It is no wonder that he says he is not ashamed of such a gospel and such a Christ as this.

Now, this is truly a glorious gospel to preach, and we can readily see why Paul would be proud to proclaim such a gospel to the world. However, this is not all of the gospel that Paul sets forth in this great epistle to the Romans. It is just a part of the wonderful gospel that he has to preach. Strange to say, this is as far as many people get in their experience, and one of the main reasons why this is true is because many preachers fail to lead them to see the rest of the gospel that is set forth in the letter to the Romans.

There are many good, earnest preachers who do fine in preaching the gospel as Paul teaches it in Romans up to justification by faith. They are very clear in their

preaching about justification by faith and dwell upon it a great deal. However, they need to see that Paul did not stop in Romans at justification by. faith. He goes on to something even richer and better than this. In the passage that we have under our consideration he leads us on into truths that are far deeper and fuller than anything thus far dealt with. Oh, may the Holy Spirit lead us into this grand and glorious truth.

## *THE SIN*

Thus far in this epistle we have seen that Paul has set forth three great propositions and has proven them. First, he has proven that all have sinned and come short of the glory of God. Therefore, all mankind needs this gospel that he has to preach. Second, he has proven that no man can be justified in the sight of God by his own works. Third, he has proven that the only way any person can be justified and saved from sin is by simple faith in Jesus Christ. However, he has shown that any and all may be justified by faith and may have peace with God through our Lord Jesus Christ. Adequate provision has been made in the atonement for salvation from sins. This is the gospel that Paul has preached thus far in this great epistle. However, he does not stop here. This is not all of the gospel he has to preach.

In the fifth chapter, beginning with the twelfth verse and running through the eighth chapter of this letter, Paul takes up another phase of the truth and deals with another distinct division of sin. In this portion of the letter, he is not dealing with sins (the acts). He has already dealt with that and given the remedy.

In this portion of his letter, Paul is dealing with another aspect of the sin question. He is now taking up the question of the sin. He has already dealt with sins (the acts) and shown that they may be forgiven and that we may be justified by faith in Christ.

As has already been stated, Paul uses the term sin (singular) 36 times in this portion of his letter, and in 29 instances he uses the definite article the before the word sin. He is here speaking of a definite kind of sin. He is not speaking of sins in general but he is rather speaking of a specific kind of sin, and he refers to it as the sin. What he is really speaking of is the sin principle which we inherited as the result of the fall of Adam. He is here speaking of the sin tendency or the carnal nature that is born in all of us. He is pointing out that we have not only sinned (the acts) and come short of the glory of God, but he is now proving that we are all sinners by nature. He is trying to get us to see that we not only need to have our sins forgiven, but that there must be something done about the sin principle that is in our heart.

In this great section of the letter, beginning with the twelfth verse of the fifth chapter and running through the eighth chapter, Paul brings out three great truths about the sin. These three truths are very vital and until we see and understand them, we will never be able to appreciate the fullness of the glorious gospel that Paul has to offer in this letter. May the Holy Spirit open our eyes and help us to see and understand these three great truths.

## I. THE SIN PRINCIPLE

In the first part of this letter Paul has proven that we have all sinned and come short of the glory of God. Now in this section he lays down the proposition that we are all sinners by nature. He is contending that we all have a sin principle or a sin tendency in us, that came as a result of the Fall. There is a root of bitterness in the heart that must be dealt with. The gospel must not only provide for the forgiveness of sins, but it must have some remedy for the sin in our hearts. Unless this is true, it is not an adequate gospel for the needs of man. The minimum of the Atonement must more than cover the maximum of the Fall. There must not only be a free salvation for all men, but there must also be Full Salvation from all sin. Jesus is able not only to save from the uttermost, but he is able to save to the uttermost. Romans 5:20, "Moreover, the law entered, that the offense might abound. But where the sin abounded, grace doth much more abound."

Paul declares that by one man the sin entered into the world, and death by the sin; and so death passed upon all men, for all have sinned. This is a truth that a great many Modernistic teachers and preachers are not willing to admit, but it is a sound position that Paul takes. It is sound from the standpoint of common sense. It is sound from the standpoint of psychology. It is sound from the standpoint of the Bible. It is sound from the standpoint of experience. It is sound from the standpoint of theology. The Bible recognizes the fact that man has a sinful tendency in him. The hymn writers of our churches have recognized this truth and have expressed it in many of our prayer-hymns. The churches have recognized this truth and have taught it in their creeds and doctrines. Every great saint who has lived from the days of Paul until now has confessed this truth and taught along this line. It is a truth that is verified by the experience of millions of people.

When you consider the teaching of Paul concerning the sin principle from the standpoint of common sense, you will be compelled to see that his position is sound. Anyone who knows anything about the breeding of animals knows that the parent hands down to its offspring certain traits and tendencies that are dominant in the parent. If you breed black Angus cattle for fifty generations, you expect to get black Angus. If you breed pointer bird dogs for fifty generations, you don't expect to get a collie or a beagle from two pointers. You expect to get a pointer and would be greatly surprised if you got anything else. This is one of the fixed laws of nature that we know we may depend upon. We know that this is true in every other realm, and yet, strange to say, there are many so-called scholars today, who seem to believe that you can breed sinners for six thousand years and get saints. As the old mountaineer once said, "That old dog won't hunt." The idea just won't hold water. The Bible says, "And Adam begat a son in his own likeness, after his image." He was a sinner at that time and, naturally, he imparted that nature to his child. The only kind of child he could beget was a child with a sinful, fallen nature. Like begets like. That is has always been true and always will be true. That is just what Paul is pointing out to us.

This position is sound from the standpoint of the best psychology. One of the greatest books that I have read on psychology is, "Sin and the New Psychology" by Barbour. In it, he points out that the psychologists have discovered that the human mind is made up of two great compartments. One is known as the conscious mind, and the



other as the sub-conscious mind. He points out that the psychologists have discovered that even if you get the conscious mind converted and made right, there still must be something done about the sub-conscious mind. He points out that the psychologists recognize that there has been a great stream of race tendencies and influences flowing into the sub-conscious mind, and this stream has made a definite impression on the sub-conscious mind. He contends that if you just get the conscious mind converted, and don't do anything about the sub-conscious mind, it will be constantly throwing up into the conscious mind impulses and desires that will pollute the conscious mind again. He contends that you do not have a complete and satisfactory cure until you get down into the sub-conscious mind and purify it. \* This is exactly what Paul is contending for in this portion of the letter to Romans.

*\*May I suggest that you get Dr. Barbour's book, "Sin and The New Psychology," also Dr. Link's splendid book, "The Re-Discovery of Man. To my mind, these are two of the greatest books on psychology that I ever read. Dr. Barbour is teacher of psychology In the University of Edinburgh, Scotland.*

The teaching that sin is twofold in its nature is not a teaching peculiar to Paul. The whole Bible recognizes the twofold nature of sin. It is clearly brought out in both the Old and New Testaments. In the Ten Commandments, God recognizes the twofold nature of sin. In one commandment he says, "Thou shalt not steal." Now that is the act. That is the thing you do. However, God recognized the fact that there is something in man that makes him want to steal, and so He said, "Thou shalt not covet" Now a man may covet and never steal, but no man will ever steal until first he covets, and you have not completely cured that man of being a thief until you take the desire out of his heart. As long as the desire is there, he is a potential thief, and may commit the act in some weak, unguarded moment.

In the provision made for the Great Day of Atonement, God recognized the twofold nature of sin. The people were commanded to bring two offerings. The priest cast lots over them, and the one upon whom the lot fell was known as the scapegoat. The priest placed his hand upon this one's head and confessed all the sins of the people upon it. In other words, the sins of the people were placed upon this scapegoat. It was then led away into the wilderness to be let loose and never was seen again. This was a type of Jesus, who became our scapegoat and took all our sins in his own body and bore them away to Calvary. They are never seen again, thank God! The other offering was known as The Sin offering. It was taken outside the camp and slain. Its blood was caught, and with it the High Priest went into the Holy of Holies and presented it upon the mercy seat in the sight of God. The carcass of the sin offering was wholly burned outside the camp and the ashes were buried. This is just what the writer of Hebrews is speaking of when he says,

*'^Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.'* In other words, Jesus not only became our scapegoat, who bore our sins (the acts) away, but he also became our sin offering and made provision whereby we may be cleansed from inbred sin and may be sanctified wholly. He provided a double cure for sin.

In the fifty-first Psalm, David recognizes the twofold nature of sin. After he had committed that awful sin of adultery and murder, and when he confessed and repented of it, he not only cried out to God to have mercy upon him and to blot out his transgres-

sions, but under the searching light of the Holy Spirit, he looked down into his own heart and came to see that he had something in him that made him want to commit that awful sin. He cried out and said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The Hebrew word that is translated iniquity is the word *avon*, and comes from the Hebrew verb, to twist or to bend. What David is really saying here is that he was born with a twist or a bent in his moral and spiritual nature. He not only prays that God will forgive his sins and blot out his transgressions, but he also pleads that God will create a clean heart within him, and renew a right spirit within him. He says, "Behold, thou desirest truth in the inward parts." There are many people today who have had their sins forgiven, but they could well afford to pray and ask God to give them a pure heart and to put His Holy Spirit in them.

Lord Jesus, I long to be PERFECTLY WHOLE, I want Thee forever to dwell in my soul, Break down every idol, cast out every foe, Now wash me, and I shall be whiter than snow. Breathe, O breathe, thy loving Spirit into every troubled breast, Let us all in Thee inherit, let us find that SECOND REST. Take away our BENT TO SINNING, Alpha and Omega be, End of faith as its beginning, set our hearts at liberty. Prone to wander, Lord, I feel it: prone to leave the God I love, Here's my heart, O take and seal it; seal it for Thy courts above.

It is generally agreed by the most conservative Bible scholars that leprosy is used in the Bible as a type of sin. If that be true, then we have sin in its twofold nature taught in this great type. In the Book of Leviticus, we have the law as to the discovery and the cleansing of leprosy. In the thirteenth chapter we have the law as to the discovery of the disease, and in the fourteenth chapter we have the law for the cleansing of the leper. If you will study this chapter, you will find that there are three distinct stages in the complete cleansing of the leper. First, the priest was to go out to the leper, taking two birds with him. One of the birds was to be slain in an earthen vessel over running water. The bird that was left alive was to be dipped in the blood of the dead bird, and then let loose into the open field. This was a type of the death and resurrection of Jesus Christ. The blood of the dead bird was to be sprinkled seven times upon the person who was to be cleansed of leprosy. The person then was to wash himself and was allowed to come into the camp, but not allowed to go into Ms tent tot seven days. This was the first stage of cleansing and is typical of Jesus, our great High Priest, who came to us that He might cleanse us and bring us into the camp of the Lord. When we come to the New Testament, we find that all through it, the twofold nature of sin is clearly recognized, and we are assured that provision has been made for a double cure. John the Baptist recognized the twofold nature of sin in his preaching. He told the people who came to him, "I indeed baptize thee unto repentance, but there cometh One after me, who shall baptize you with the Holy Ghost and fire." He also declared that Christ would lay the axe at the root of the tree. In other words, he is saying that he has the power and authority to deal with sins (the acts), but that Jesus will deal with the root of sin. John could deal with limbs and sprouts, the outward manifestations of sin, but Jesus would go down to the root of sin and deal with it there. That is just what Jesus did. He went beyond the act and went down to the root and dealt with it. He said, "Moses said unto thee, thou shalt not kill, but I say unto you, he that hateth his brother is a murderer at heart." To kill

anyone is the act, but Jesus went beyond that and dealt with the thing that makes men want to kill, and He said that something must be done about that, too. There are many people in the world who have never committed the act of murder, but at heart they are potential murderers, for they have the motive there. Jesus pointed out what Moses taught about adultery, and then He went beyond that and said, "Thou shalt not lust." There are many people who do not commit the act of adultery, but they have the desire and the motive for adultery in their hearts and minds. I say it with all reverence, and yet I say it emphatically, if God has not provided a remedy whereby the heart can be cleansed from all sinful desires and passions, then He has not provided an adequate remedy for the needs of man. We not only need to have our sins forgiven, but we need to have our hearts cleansed from sinful desires.

John the Beloved also recognized the twofold nature of sin. In the first epistle of John, he not only assures us that if we confess our sins, God is faithful and just to forgive us our sins, but he also points out that there is cleansing from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" In the case of sins (the acts) there is forgiveness provided, but in the case of sin (the root) cleansing is provided. Sin (the root) cannot be forgiven. It must be cleansed out of the heart.

Now, I feel that enough scriptural proof has been produced to prove to anyone that the Bible does teach the twofold nature of sin. This is not the warped conception of some fanatic who has some pet theory to maintain, but it is the clear teaching of the whole Word of God. The Bible is also clear in its teaching that we need a double cure for sin. We not only need to have our sins forgiven, but we also need to have our hearts cleansed and purified from inbred sin. The Bible clearly teaches that in justification all our sins are forgiven and we become sons of God. However, it also teaches that even after we are regenerated, there still remains in the heart inbred sin, and it needs to be cleansed out of the heart. We not only need justification, but we also need sanctification. This is the first main point that Paul is making in this division of the letter to the Romans. This is a sound position to take. To overlook it is to miss the great thought brought out in this section of Romans.

Toplady, the author of that great old hymn, "Rock of Ages," was Calvinistic in his theology. He did not agree with Mr. John Wesley in his teaching on Sanctification as a second definite work of grace. It is said that when he wrote this great old hymn someone brought a copy of it to Mr. Wesley. Mr. Wesley read the first verse of the hymn:

"Rock of Ages, cleft for me, let me hide myself in Thee, Let the water and the blood, from Thy wounded side which flowed, Be of sin the DOUBLE CURE, save from wrath, and make me PURE."

When Mr. Wesley read the statement, "Be of sin the double cure, save from wrath and make me pure," he said, "That is just what I believe and teach. I believe we need a double cure. I believe we not only need to be saved from wrath, but we also need to be made pure." He had the hymn put in the Methodist Hymn book, and the Methodists have been singing it ever since. It seems that some have never seen what it really means, but they sing it just the same. However, we need to see that we do need a double cure for sin. We do need to be made pure within. This thought is set forth in many of the great hymns of the church, Jesus and other writers of the Bible clearly rec-

ognize the fact of the sin principle in the heart of man and make mention of it time after time. However, it remained for Paul to deal with it as a great theologian. With keen analytical mind and his rich vocabulary, he deals with the subject in a more thorough manner than any other writer in the New Testament. With keen logic and convincing reasoning, he considers the sin from every angle. He turns it round and round and asks us to look at it as it really is. He employs metaphors and figures of speech to describe it, until we have a clear comprehensive picture of this awful thing called the sin. In this section of the letter, he employs seven different metaphors, or figures of speech, to picture the sin. He speaks of it as an abiding state. Then he looks upon it as a ruling queen in the heart of man. As he advances in his argument, he uses the picture of a phantom man to describe this sinful state of the heart. He also likens it unto a slave master and again as a murderer. As his heart warms to the subject, he looks upon it as a body of corruption, and finally, when he reaches the climax of his masterful argument, he sets it forth before our eye as a riding tendency in the heart of man. He is determined that we shall see this awful thing as it really is, and that we shall be led to see that the sin does exist in the heart of man.

## *II. THE LAW INADEQUATE TO DEAL WITH THE SIN*

Thus far in our study of the Book of Romans, we have seen that Paul has proved that we are not only sinners by act, but he has also proven that we are sinners by nature. We have the sin in us. We have also seen that this teaching is in harmony with the whole teaching of the Bible. Now, the second point that Paul makes in this portion of the letter is: the law is inadequate to deal with the sin. In the first of the letter, he points out that the law was inadequate to deal with sins (the acts). He contends that by the works of the law no flesh can be justified. Now in this portion, he is pointing out that just as the law was inadequate to deal with sins, so is it inadequate to deal with the sin. This is one of the major points in his argument.

There has been a great deal of argument among Bible scholars, as to just what kind of person Paul was speaking of in the seventh chapter of this great letter. Some have contended that he was describing a man under law without grace. Others have contended, just as earnestly, that he was describing a man who had been justified but not yet sanctified. Really, you may hold either of these views, and it does not change the force of his argument one iota. In this chapter he is dealing with a great principle, and is not so much concerned about a certain state of grace or stage of experience. Certainly Paul does not mean to teach that the condition depicted in the seventh chapter of Romans is the highest state of grace possible in Jesus Christ. Many people, in contending against the doctrine of entire sanctification, refer to this chapter and seem to imply that this is the condition a child of God must live in all the days of his life. They seem to forget that Paul ever wrote the eighth chapter of Romans.

The main point of Paul's argument in this chapter is: the sin does exist and the law is inadequate to deal with it. The only thing the law can do is to awake the sin in us. The law only aggravates and agitates the sin principle. The law makes us conscious that we have the sin in us. Paul contends that he would not have known the sin was there if it had not been for the law. "When the law came, the sin revived, and I died." He did not know that he had lust in him until the law said, "Thou shalt not covet." This is a great truth the preacher needs to keep in mind. We need to see that it is not enough to stand and tell people not to do this and that. We may tell them, don't, don't, don't, and they will go right on and do it in spite of us. In fact, the prohibition has a tendency to make the carnal nature more aggressive. Many people do not realize just how stubborn the carnal nature really is until they get saved and start out to live the Christian life. Then they find that law which Paul speaks of when he says, "When I would do good, evil is present with me." They come to see then what Paul is talking about when he says, "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." As preachers of the gospel, we will make far more progress with the people, if we will point out to them that the sin is in their hearts, and that they may be delivered from it. It is far better to get them to the altar and get the sin purged out of their hearts, than to stand and condemn them for the things they are doing. If you get the sin purged out, then the desire for the wrong things has been dealt with, and they will want to do the right things.

Many good people have never come to see that the law not only deals with sins (the acts), but that it also deals with the sin in the heart. The law not only condemns wrong

acts, but it also condemns wrong attitudes of the heart. It not only says that we must not do certain things, but it also says we must not have certain attitudes. In fact, when Jesus summed up the law for the young scribe that came to him, He went past the things that men do and said the heart of the law was perfect love toward God and man. The law not only demands good conduct, but it demands perfect love toward God and man. The law not only reveals to us our need of justification, but it also reveals to us our need of sanctification. It not only shows to us that our outward conduct is wrong, but it also shows us that the very attitude of our hearts is wrong.

In fact, that is just what the law was given to us for. It was not meant to save us, but it was given to us to show our need of salvation. It is our schoolmaster to lead us to Christ. It is God's plumb-line to show us how crooked we are. It is God's straight-edge to show us how warped we are. It is God's perfect mirror held before our eyes, so that we may see how sinful we are. It was given to man to show him how utterly impossible it is to measure up to God's standard by his own strength. It was meant to drive us to Calvary and make us see that we need mercy and grace.

This is just what Paul is pointing out in the seventh chapter of this letter. He says he would not have known that he had the sin if it had not been for the law. When the light of the law broke on him, he came to realize that he had the sin in his heart. The law was given that the sin might appear exceeding sinful. He recognizes that the law is spiritual, but he also recognizes in the light of the law that he is carnal, sold under the sin. With his mind, he consents unto the law that it is good. His moral nature takes sides with the law and gives consent unto it. However, the sin is there, and he can't measure up to the demands of the law. He finds himself doing the very things the law condemns. The things he would do he does not, and the things he would not do, those are the very things he does. After the inward man, he wants to do the will of God, but he finds the law of the sin in him and he is unable to do what he knows to be right. Under the light of the law, he comes to see that it is the sin in him that is giving the trouble, and he cries out, "O wretched man, that I am! Who shall deliver me from the body of this death?"

Paul here uses a very striking figure of speech in picturing his condition. He takes the custom that prevailed among the Romans at that time, and uses it to give us some conception of the awful plight a person is in who has the sin in him. In those days it was a custom that when people had committed a certain crime, and they were to be punished for it, a dead body was bound to the living criminal in such a way that he could not escape with it. He then was turned loose to drag this body with him wherever he went. This seems to be the picture Paul has before his mind as he cries out, "Who shall deliver me from the body of this death?" He looks upon the sin as a corrupt thing that is bound to him, and he is unable to escape from it. The sin is so closely bound to him that he has to drag it with him wherever he goes.

Truly this is a dark picture, and yet, it is true to the facts. If Paul had stopped with this chapter, what an awful thing it would be! What a sad plight we would be in if this were the best the gospel had to offer, and strange to say, there are some good people who have the feeling that this is the best state any one may attain to in this life. However, I want to remind you that, even in this chapter, where all seems to be so dark and hopeless, Paul lifts his eyes above the body of death and catches a glimpse of Jesus on the Cross and cries out, "I thank God through Jesus Christ our Lord." He seems to see a ray of light and hope in this dark hour and cries out, "Jesus will! Jesus

will!" Best of all, he does not stop with this chapter. This is not all the gospel has to say about the sin. There is an eighth chapter before us, and it is so bright and the victory so wonderful that the seventh chapter becomes merely a black background which makes the picture all the more wonderful and glorious. Thank God for a gospel of Full Salvation from the sin!

## ***II. ADEQUATE PROVISION FOR VICTORY OVER THE SIN***

Paul has now proven that we do have the sin in us. He has also proven that we cannot get rid of the sin by our own struggles. The law cannot deliver us from the sin. However, in this same portion of scripture he points out that adequate provision has been made in the atonement for the sin. This is his third great point in this portion of the letter. He is trying to show us that in the death of Christ provision was made not only for sins (the acts), but also for sin, the principle. He is contending that in Jesus Christ we may not only find justification, but we may also find sanctification. We may not only be forgiven of the acts we have committed, but we may also be cleansed from the sin in our hearts. "Where the sin abounded, grace doth much more abound. 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 the 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. Knowing this, that our old man is crucified with him, that the body of the sin might be destroyed, that henceforth we should not serve the sin. But now being made free from the sin, and become servants to God, ye have your fruit unto sanctification, and the end everlasting life. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you'

In these glorious statements, Paul is declaring to us that there is an abundance of grace for all sin. The minimum of the atonement more than covers the maximum of the fall. The blood will go deeper than the stain of sin has ever gone. Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. This is not only true from a judicial standpoint, but it may be appropriated by faith, and may become experientially true in our hearts and lives. It is not only something that is credited to our account in the sight of God, but by appropriating faith, it may be realized in our hearts. The righteousness of the law may be fulfilled in us. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Christ is the lamb of God that taketh away the sin of the world." He did not come to give us a cloak for our sins, but rather to save us from sin. "By one offering, he hath perfected forever them that are sanctified, whereof the Holy Ghost is a witness to us." Provision has been made, in the death of Christ, for all sin. If it is appropriated by faith, the Holy Ghost will come and make it a glorious reality in our lives. He is the active agent who applies the blood, and makes it possible for us to enjoy this wonderful grace that has been provided for us. It is only by the Baptism of the Holy Ghost and fire that we have the sin purged out of our hearts, and it is only by His constant dwelling in us, moment by moment, that we are able to live a life of victory. With Him dwelling in us the righteousness of the law is fulfilled in us.

Someone has said that he was glad Paul did not die in the seventh chapter of Romans. He said he was glad Paul lived to get out into the eighth chapter where he was able to shout, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." I feel sure that all of us feel the same way about it. If Paul had had no greater gospel to preach than that found in the seventh chapter, certainly it would have been a very poor gospel to preach to sin-sick souls. If



this was all the gospel had to say about the sin, then certainly we would be of all men most miserable. However, I rejoice that Paul did not stop there. I am glad he had a gospel that is adequate for all the needs of man. I am glad he was able to lead us out into the glorious sunlight and liberty of the eighth chapter. I am glad he could reach this sunlit summit of inspiration, and let us catch a glimpse of the glorious Christ who is able to meet our needs. I am glad he did point out that we may be filled with the Holy Spirit and may live a life of joy and victory. In this great chapter, the Holy Spirit has come and brought deliverance and victory. You no longer hear the cry, "O wretched man!" but now you hear the shout of triumph and victory over the sin. You no longer see a man who is defeated and unable to do the things that he would, but now you see a man who has found power to live the life his soul longs for. He does not live this life by his own puny strength, but rather by the Holy Spirit who is dwelling in him. He now has the Spirit in him, who raised up Christ from the dead, and by this Spirit he is able to live a life of victory. He no longer lets sin reign in his mortal body. The sin has been crucified. His body is no longer dominated by the sin in him, but he has now yielded his body to the Holy Ghost. The same body which was once given as an instrument to the sin, is now given as an instrument to the Holy Ghost to be used for righteousness and holiness. He is no longer ruled by the passions of the flesh, but a new master has taken charge, and he has become the willing servant of God and is now used for His glory. All of this is true because the Holy Ghost has come in and taken possession.

It is rather interesting to notice that the Holy Spirit is only mentioned one time in all the Book of Romans until we get to the eighth chapter. In the fifth chapter He is mentioned one time. Here Paul speaks of the love of God being shed abroad in the heart by the Holy Ghost. This, of course, takes place when we are justified by faith. However, when we come to the eighth chapter, we find the Holy Ghost mentioned nineteen times. In this glorious chapter the Holy Ghost has come in to fill the heart of the believer, and in His coming He has brought deliverance from the sin. He now fills the heart and rules the body, and now the righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit.

What a glorious chapter this is! It is not only the climax of this great Book of Romans, but is one of the greatest chapters ever penned by man. It opens up to us vistas of truths that almost take our breath and stagger our minds. It causes the heart to leap for joy, and challenges the weary, sin-sick soul to lift up its head and take heart once more. It opens up to us such glorious possibilities in grace that it is hard for the mind of man to believe it can be truth, and yet, it is the glorious gospel we have to preach. This is what Christ has provided for us.

This chapter opens with no condemnation and closes with no separation, and there is glory all between. In this chapter we see a Spirit-filled soul living a life of victory by the power of the Holy Spirit, Who dwelleth in him. He no longer walks after the flesh, but after the Spirit. He is still living in a mortal body, but he is no longer in the flesh. The Spirit has come in and has taken up His abode in the mortal body and quickens it. He beareth witness with our spirits that we are the children of God, and we are able to cry, Abba Father! We are now conscious that we are heirs of God and joint heirs with Jesus Christ. This Spirit that dwelleth in us helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered. We live in the Spirit and pray in the Spirit. By this indwelling Spirit, we can now confess, "All things work together for good to them

that love God, to them who are called, according to his purpose' He leads us to see that we are to be conformed to the image of His Son, so that He might be the first born among many brethren. We are now assured "He that spared not his own Son, but delivered him up for us all, will with (or by) him also freely give us all things." Since God has given His own Son to die for us, and His Spirit to live in us, we are assured that He will keep us unto the end, and give us glory all along the way. Well, glory to God for such a gospel! This is the gospel according to Paul. This is the kind of gospel we need today. Thank God for such a Christ and for such a glorious plan of salvation!

## *THIS GREAT TRUTH APPLIED TO OUR HEARTS*

To the best of our ability, we have tried to show to you just what the gospel is, according to St. Paul. We have tried to point out to you what Paul taught about the sin. We have tried to show to you that he taught the sin does exist in our hearts. He also taught that we can never get rid of the sin by our own efforts, or by the law. He taught that adequate provision has been made in the atonement for the sin. Before bringing this message to a close, we feel constrained to make the practical application of this truth to our hearts, that Paul made in Romans. In the sixth chapter he raises this question and makes this challenge to us: "What shall we say then? Shall we continue in the sin, that grace may abound? God forbid. How shall we, that are dead to the sin, live any longer therein?" The first point in this challenge is this: what are we going to do about the sin in us? Are we going to continue in the sin? Will we permit it to remain in our hearts, when we know it can and should be removed? It is true the grace of God has helped us in our struggle with the sin since we were justified, and God has been merciful to forgive us of our failings many times. Many times we have had to plead the grace of God because of our failures. However, we have been brought now to see that we do not have to live this up and down life. We do not have to go through life with the sin in us. If we have the faith to appropriate the blessing, the Holy Ghost will come in and give us deliverance from the sin, and will abide with us day by day. By his power we may live the life of victory. Now the question is up to us! God has done His part. The provision has been made. The Holy Ghost is ready to do the work. It is up to us to settle the matter. We may have deliverance and victory, if we will. God forbid that we should continue in the sin.

Paul goes even further than this in his argument and appeal. He points out to us that when we accepted the death of Christ, we accepted all it implied. By our baptism, we proclaimed to the world that we were dead to sin. Jesus died not only for sins (the acts) but he also died for the sin. We may not have realized all of this when we came to be saved. In fact, most people don't realize all of this when they come to be saved. The thing they are most concerned about at that time is the sins they have committed. They come begging for forgiveness of sins. They plead for mercy. They see that the Cross makes provision for the forgiveness of sins and by faith they proclaim the merits of the blood and are forgiven. However, after they have gone along for a short while in the Christian life, they discover that they still have a sin principle in them. They find a bent to sin, a proneness to wander, and they begin to have trouble with the sin. They may come to the conclusion that nothing can be done about the sin. In fact, some preacher may even tell them that they can't get rid of it until they die. However, one day the Holy Spirit opens their eyes, and they come to see that Jesus not only made provision for sins, but also for the sin. They come to see that there is sanctification, as well as justification, in the atonement. They come to see just what Paul is teaching here in Romans, and they face the question, what shall I do about this matter of the sin? This is just what Paul is trying to get us to do in this passage. He is asking us what we are going to do about it. He is trying to impress upon us the fact that since we have accepted the death of Christ as our atonement, then we ought to accept it in all of its fullness, and appropriate all it provides. He reminds us that we are not under the law but

under grace. He then goes on to point out that if we presume because this is true that we can live in the m, then we are mistaken. He points out to us that we become servants to whom we obey. If we obey the sin in us, we will become the slave of the sin. If we will, with a glad, whole-hearted surrender, yield ourselves to God, then we will become the servants of righteousness.

O that the Holy Spirit might seal this truth to our hearts! My dear reader, if you have not already done so, may I beg you, just now, lay aside this book and make the surrender and plead the blood for cleansing from the sin. "I beseech you therefore, brethren, by the mercies of God that you present your bodies as 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." It is up to you to make the decision. God has made the provision and it is yours for the taking. Make the surrender just now.

*Walk in the light! So shalt thou know, That fellowship of love His Spirit only can bestow.  
Walk in the light! and thou shalt own Thy darkness passed away, because that light  
hath on thee shone.*