**“Studies in Romans. Crucified, Buried, and Raised” The Signs of the Times, 22, 14.**

E. J. Waggoner

In beginning the study of the sixth chapter of Romans, it must be remembered that we have but a continuation of the fifth. The subject of that chapter is superabounding grace, and the gift of life and righteousness by grace. As sinners we are enemies of God, but are reconciled, that is, freed from sin, by receiving the righteousness of Christ’s life, which has no limit. No matter how greatly the sin may abound, grace does much more abound” “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” This brings us to a consideration of the particulars of our {SITI April 2, 1896, p. 210.1}

**Union with Christ**

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of

his death, we shall be also in the likeness of his resurrection; knowing this, that our old man in crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Romans 6:1-11. {SITI April 2, 1896, p. 210.2}

**Questioning the Text**

For what purpose did the law enter? {SITI April 2, 1896, p. 211.1}

“The law entered, that the offence might abound.” Romans 5:20. {SITI April 2, 1896, p. 211.2}

But what do we find when the offense abounds? {SITI April 2, 1896, p. 211.3}

“Where sin abounded, grace did much more abound.” Verse 20. {SITI April 2, 1896, p. 211.4}

“What shall we say then? Shall we continue in sin, that grace may abound?” {SITI April 2, 1896, p. 211.5}

“God forbid.” (Not by any means.) {SITI April 2, 1896, p. 211.6}

And why not? {SITI April 2, 1896, p. 211.7}

“How shall we, that are dead to sin, live any longer therein?” {SITI April 2, 1896, p. 211.8}

If we have been baptized into Jesus Christ, into what were we baptized? {SITI April 2, 1896, p. 211.9}

“So many of us as were baptized into Jesus Christ were baptized into his death.” {SITI April 2, 1896, p. 211.10}

What does baptism mean? {SITI April 2, 1896, p. 211.11}

“We are buried with him by baptism into death.” {SITI April 2, 1896, p. 211.12}

What further? {SITI April 2, 1896, p. 211.13}

“That like as Christ was raised up fro the dead by the glory of the Father, even so we also should walk in newness of life.” {SITI April 2, 1896, p. 211.14}

If we have been “planted” together in the likeness of his death, what will surely follow? {SITI April 2, 1896, p. 211.15}

“We shall be also in the likeness of his resurrection.” {SITI April 2, 1896, p. 211.16}

What has taken place? {SITI April 2, 1896, p. 211.17}

“Our old man is crucified with him.” {SITI April 2, 1896, p. 211.18}

Why is the “old man” crucified with Christ? {SITI April 2, 1896, p. 211.19}

“That the body of sin might be destroyed.” {SITI April 2, 1896, p. 211.20}

And what will be the result of that? {SITI April 2, 1896, p. 211.21}

“That henceforth we should not serve sin.” {SITI April 2, 1896, p. 211.22}

From what is he that is dead free? {SITI April 2, 1896, p. 211.23}

“He that is dead is freed from sin.” {SITI April 2, 1896, p. 211.24}

Of what may we be confident if we are dead with Christ? {SITI April 2, 1896, p. 211.25}

“That we shall also live with him.” {SITI April 2, 1896, p. 211.26}

Why have we this confidence? {SITI April 2, 1896, p. 211.27}

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.” {SITI April 2, 1896, p. 211.28}

Why not? {SITI April 2, 1896, p. 211.29}

“For in that he liveth, he liveth unto God.” {SITI April 2, 1896, p. 211.30}

Therefore since we are dead and raised with him, what must be the case with us? {SITI April 2, 1896, p. 211.31}

“Likewise reckon ye also yourselves to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord.” {SITI April 2, 1896, p. 211.32}

An Important Question.—“Shall we continue in sin, that grace may abound?” The student will doubtless recall a similar question in the third chapter, verses 5, 7, and the answer in verses 6, 8. It is another form of the question, “Shall we do evil, that good may come?” The answer must be apparent to all, “Not by any means,” for this is really the force of the words improperly rendered, “God forbid.” Altho grace superabounds where sin abounds, that is no reason why we should wilfully pile up the sin. That would be most emphatically to receive the grace of God in vain. 2 Corinthians 6:1. {SITI April 2, 1896, p. 211.33}

The Reason Why.—“How shall we, that are dead to sin, live any longer therein?” It is simply an impossibility, and there is really no question as to whether or not we may do it; for it is certain that if we are dead to sin, we can not live in it at the same time. A man can not at the same time be both dead and alive. Now the previous chapter has emphasized the fact that we are reconciled to God by the death of Christ, and are saved by his life. Reconciliation to God means being freed from sin; so that being “saved by his life” means that we have “passed from death unto life.” The life of sin that was enmity has been ended in the life of Christ. {SITI April 2, 1896, p. 211.34}

“Baptized into Jesus Christ.” —Baptism is the symbol of putting on Christ. “For as many of you as have been baptized into Christ have put on Christ.” Galatians 3:27. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles.” 1 Corinthians 12:12, 13. {SITI April 2, 1896, p. 211.35}

Where Christ Touches Us.-It is in death that we come into contact with Christ. He touches us at the lowest possible point. That is what makes our salvation so sure, and so sure for every one without any exception. Sin and sickness are tributary to death. Death is the sum of all the evils possible to man. It is the lowest depth, and it is there that Christ comes in contact with us. We become united to him in death. As the greater includes the lesser, the fact that Christ humbled himself even to death proves that there is no ill possible to us that he does not take upon himself. {SITI April 2, 1896, p. 211.36}

Baptized into His Death.—“So many of us as were baptized into Jesus Christ were baptized into his death.” And what is it to be baptized into his death? Verse 10 tells us: “For in that he died, he died unto sin once.” He died unto sin, not his own, because he had none; but he “bare our sins in his own body on the tree.” 1 Peter 2:24. “He was wounded for our transgressions, he was bruised for our iniquities.” Isaiah 53:5. Since in that he died, he died unto sin, it follows that if we are baptized into his death, we also die to sin. {SITI April 2, 1896, p. 211.37}

A New Life.—“Christ being raised from the dead dieth no more.” “If we be dead with Christ, we believe that we shall also live with him.” It was impossible for the grave to hold Christ. Acts 2:24. Therefore, just as surely as we are baptized into the death of Christ, so surely shall we be raised from a life of sin to a life of righteousness in him. “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” {SITI April 2, 1896, p. 211.38}

Crucifixion with Him.-As Christ was crucified, therefore, being baptized into his death means that we are crucified with him. So we read, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. Crucified, yet living, because crucified with Christ, and yet he lives. Christ said, “Because I live, ye shall live also.” John 14:19. How can we live a new life? We have no power at all of ourselves; but Christ was raised from the dead by the glory of the Father; and in his prayer to the Father he said, “The glory which thou gavest me I have given them.” John 17:22. Therefore, the power that raised Jesus from the dead is exercised to raise us from the death of sin. If we are willing to allow the old life to be crucified, we may be sure of the new. {SITI April 2, 1896, p. 211.39}

“Our Old Man” Crucified.-We shall be in the likeness of his resurrection. If we are crucified with Christ, our sins must also be crucified with Christ, for they are a part of us. Our sins were on him as he was crucified, so of course our sins are crucified if we are crucified with him. But here is a difference between us and our sins when crucified. We are crucified in order that we may live again; our sins are crucified in order that they may be destroyed. Christ is not “the minister of sin” (Galatians 2:17). It was the life of God that raised him from the dead, and in that life there is no sin. {SITI April 2, 1896, p. 211.40}

A Separation.-The reader will notice that the separation from sin is in death. That is because death is in sin. “Sin, when it is finished, bringeth forth death.” James 1:15. Therefore nothing less than death will effect a separation. We could not separate ourselves from sin, because sin was our very life. If it had been possible for us to effect the destruction of sin, it could have been only by the giving up of our lives, and that would have been the end of us. That is why there will be no future for the wicked who die in their sins; their life having been given up or rather, taken from them, they are out of existence. But Christ had the power to lay down his life, and to take it again; and therefore when we lay down our lives in him, we are raised again by his endless life. Remember that he does not give us our own life back again, but that he gives us his own life. In that life there never was a sin; and so it is that our crucifixion and resurrection with him is the separation of sin from us. This thought must be borne in mind when we come to study the next chapter. {SITI April 2, 1896, p. 211.41}

Living with Him.— “Now if we be dead with Christ, we believe that we shall also live with him.” When shall we live with him?—Why, as soon as buried and risen with him, of course. Our life with Christ in the world to come is assured to us only by our living with him now in this world. We are separated from sin, by death with him, in order that we may be joined with him. The reader is asked to bear this in mind also until we come to the study of the next chapter. {SITI April 2, 1896, p. 211.42}

“Buried.” —“We are buried with him by baptism into death.” Baptism, therefore, is burial. If people were content to follow the plain reading of the Scriptures, there never would be a question concerning “the mode of baptism.” No one from reading the Bible could ever get any other idea than that baptism is immersion. “*Buried* with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” Colossians 2:12. Baptism represents the death and resurrection of Christ, and by it we show our acceptance of his sacrifice; and the very act is an actual burial, in order to make the lesson the more impressive. {SITI April 2, 1896, p. 211.43}

Why the Change? —How is it that there has been a change from Scripture baptism to sprinkling? The answer is very easy. Baptism is a memorial of the resurrection of Christ. But “the church,” by which is meant the bishops who loved the praise of men more than the praise of God and who wished to curry favor with the “better class” of the heathen, adopted the pagan sun festival. And in order to appear to justify themselves in so doing, they claimed that the rising sun which was worshipped by the heathen was a symbol of the resurrection of “the Sun of Righteousness,” namely, Christ, and that by observing Sunday they were celebrating his resurrection. But they did not need two memorials of the resurrection, and so they dropped the one that the Lord had given. In order, however, not to appear to throw baptism away, they claimed that the heathen sprinkling with “holy water” which they very naturally adopted with the heathen sun festival, was the baptism enjoined in the Scriptures. The people trusted in the “fathers” instead of reading the Bible for themselves, and so it was very easy to make them believe that the Bible was obeyed. It is true that there are some who follow the word in regard to immersion, who also observe Sunday; but the two practices are inconsistent. The word is neglected in one particular in order to provide a memorial for an event which they already celebrate in accordance with the word. We are sorry to learn, what however might naturally be expected, that scriptural baptism is falling into disuse among those who observe the first day of the week. It must be the case that sooner or later they will wholly give up one or the other. {SITI April 2, 1896, p. 211.44}

E. J. W.

**“Studies in Romans. Instruments of Righteousness” The Signs of the Times, 22, 15.**

E. J. Waggoner

Read carefully the first verses of the sixth chapter of Romans, before beginning the study of the remaining verses in this lesson. A few words are sufficient to summarize them. They treat of death with Christ, and burial and resurrection with him. In being crucified with him, we give up our own lives, in order that we may be raised with him in his new life. We are then to continue to live with him, since “Christ being raised from the dead, dieth no more.” The lesson closed with the exhortation, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” The closing of the previous lesson at verse 11 was purely arbitrary, since there is really no division in the chapter. The present lesson therefore begins with {SITI April 9, 1896, p. 228.1}

**An Exhortation**

“Let not 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 sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:12-13. {SITI April 9, 1896, p. 228.2}

**Questioning the Text**

How have we learned that we are to regard ourselves? {SITI April 9, 1896, p. 228.3}

“Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” {SITI April 9, 1896, p. 228.4}

If dead to sin but alive unto God, how are we to stand related to sin? {SITI April 9, 1896, p. 228.5}

“Let not sin therefore reign in your mortal body.” {SITI April 9, 1896, p. 228.6}

If sin reign in our body, what do we do? {SITI April 9, 1896, p. 228.7}

“Obey it in the lusts thereof.” {SITI April 9, 1896, p. 228.8}

What further exhortation is given? {SITI April 9, 1896, p. 228.9}

“Neither yield ye your members as instruments of unrighteousness unto sin.” {SITI April 9, 1896, p. 228.10}

To what are we to yield ourselves? {SITI April 9, 1896, p. 228.11}

“Yield yourselves unto God.” {SITI April 9, 1896, p. 228.12}

In what way? {SITI April 9, 1896, p. 228.13}

“As those that are alive from the dead.” {SITI April 9, 1896, p. 228.14}

And what are our members to be? {SITI April 9, 1896, p. 228.15}

“Instruments of righteousness unto God.” {SITI April 9, 1896, p. 228.16}

If we thus yield ourselves as instruments of righteousness unto God, what will be the result? {SITI April 9, 1896, p. 228.17}

“Sin shall not have dominion over you.” {SITI April 9, 1896, p. 228.18}

Why will sin not have dominion over us? {SITI April 9, 1896, p. 228.19}

“For ye are not under the law, but under grace.” {SITI April 9, 1896, p. 228.20}

“What then? shall we sin because we are not under the law, but under grace?” {SITI April 9, 1896, p. 228.21}

“God forbid.” Not by any means,—far from it. {SITI April 9, 1896, p. 228.22}

Whose servants are we? {SITI April 9, 1896, p. 228.23}

“To whom ye yield yourselves servants to obey, his servants ye are.” {SITI April 9, 1896, p. 228.24}

What were we formerly, when not under grace? {SITI April 9, 1896, p. 228.25}

“The servants of sin.” {SITI April 9, 1896, p. 228.26}

But what has now been done for us? {SITI April 9, 1896, p. 228.27}

“Made free from sin.” {SITI April 9, 1896, p. 228.28}

How was it that we were made free from sin? {SITI April 9, 1896, p. 228.29}

“Ye have obeyed from the heart that form of doctrine which was delivered you.” {SITI April 9, 1896, p. 228.30}

Being made free from sin, what have we become? {SITI April 9, 1896, p. 228.31}

“The servants of righteousness.” {SITI April 9, 1896, p. 228.32}

How are we now to yield our members servants to righteousness? {SITI April 9, 1896, p. 228.33}

“As ye have yielded your members servants to uncleanness and to iniquity.” {SITI April 9, 1896, p. 228.34}

When we were the servants of sin, from what were we free? {SITI April 9, 1896, p. 228.35}

“When ye were the servants of sin, ye were free from righteousness.” {SITI April 9, 1896, p. 228.36}

What is the fruit of those things of which we are or should be ashamed? {SITI April 9, 1896, p. 228.37}

“The end of those things is death.” {SITI April 9, 1896, p. 228.38}

But what now that we are made free from sin, and are the servants of God? {SITI April 9, 1896, p. 228.39}

“Ye have your fruit unto holiness.” {SITI April 9, 1896, p. 228.40}

And what is the end? {SITI April 9, 1896, p. 228.41}

“The end everlasting life.” {SITI April 9, 1896, p. 228.42}

What is the wages of sin? {SITI April 9, 1896, p. 228.43}

“The wages of sin is death.” {SITI April 9, 1896, p. 228.44}

And what the gift of God? {SITI April 9, 1896, p. 228.45}

“The gift of God is eternal life.” {SITI April 9, 1896, p. 228.46}

Through whom? {SITI April 9, 1896, p. 228.47}

“Through Jesus Christ our Lord.” {SITI April 9, 1896, p. 228.48}

The Reign of Sin.-In the fifth chapter we learned that the reign of sin is the reign of death, because death comes by sin. But we also learned that the gift of life is offered to all, so that whoever has Christ has life. Instead of death reigning over such, they themselves “shall reign in life by One, Jesus Christ.” The exhortation, “Let not sin therefore reign in your mortal body,” is therefore equal to an exhortation to abide in Christ, or to keep his life. We gained the life by faith, and so we are to keep it. {SITI April 9, 1896, p. 228.49}

Whose Servants? —That is very easy to answer. “To whom ye yield yourselves servants to obey.” If we yield ourselves to sin, then we are the servants of sin, for “whosoever committeth sin is the servant of sin.” John 8:34. But if we yield ourselves to righteousness, then we are the servants of righteousness. “No man can serve two masters.” Matthew 6:24. We can not serve both sin and righteousness at the same time. No man can at once be both a sinner and a righteous man. Either sin or righteousness must rule. {SITI April 9, 1896, p. 229.1}

Instruments.-We have in this chapter two terms to describe people, namely, servants and instruments. It takes both to illustrate our relation to sin and righteousness. Sin and righteousness are rulers. We are but instruments in their hands. The kind of work a given instrument will do depends entirely upon the one who uses it. For instance, here is a good pen; what kind of work will it do? It will do good work if it is in the hands of a skilful penman, but in the hands of a bungler its work will be poor. Or, in the hands of a good man it will write only what is good; but in the hands of a bad man it will exhibit that which is evil. But man is not a mere tool. No, not by any means. There is this difference between men and ordinary instruments: the latter have no choice as to who shall use them, while the former have full choice as to whom they will serve. They must yield themselves, not once only, but all the time. If they yield to sin, they will commit sin. If they yield to God, to be instruments in his hands, they can do nothing else but good so long as they are yielded to him. {SITI April 9, 1896, p. 229.2}

A Parallel.-In the nineteenth verse we are exhorted to yield ourselves as servants of righteousness just as we have yielded ourselves servants to sin. This being done, we are assured in the following verses that just as surely as the fruit was sin and death when we were yielded to sin, so surely will the fruit be holiness when we yield ourselves servants to righteousness. Yea, even more sure; for “where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Righteousness is stronger than sin, even as God is stronger than Satan. God can pluck out of the hands of Satan the soul that cries out for deliverance; but none can pluck God’s children out of his hand. {SITI April 9, 1896, p. 229.3}

Not under the Law.-Many people are fond of quoting this expression, thinking that it forever absolves them from any observance of the law of God. Strange to say, this expression is used as a cover only for non-observance of the fourth commandment. Repeat the fourth commandment to a man who objects to keeping the Sabbath of the Lord, the seventh day, and he will say, “We are not under the law.” Yet that same man will quote the third commandment to a man whom he hears swearing, or the first and second against the heathen, and will acknowledge the sixth, seventh, and eighth commandments. Thus it appears that men do not really believe that the statement that we are not under the law means that we are at liberty to break it. Let us study the whole verse, and its different parts. {SITI April 9, 1896, p. 229.4}

What Is Sin? —“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4. “All unrighteousness is sin.” 1 John 5:17. This is definite; let us hold it well in our minds. {SITI April 9, 1896, p. 229.5}

What Is Righteousness? —Righteousness is the opposite of sin, because “all unrighteousness is sin.” But “sin is the transgression of the law.” Therefore righteousness is the keeping of the law. So when we are exhorted to yield our members as instruments of righteousness unto God, it is the same as telling us to yield ourselves to obedience to the law. {SITI April 9, 1896, p. 229.6}

The Dominion of Sin.-Sin has no dominion over those who yield themselves servants to righteousness, or to obedience to the law; because sin is the transgression of the law. Now read the whole of the fourteenth verse: “For sin shall not have dominion over you; for ye are not under the law, but under grace.” That is to say, transgression of the law has no place in them who are not under the law. Then those who are not under the law are those who obey the law. Those who break it, are under it. Nothing can be plainer. {SITI April 9, 1896, p. 229.7}

Under Grace.—“Ye are not under the law, but under grace.” We have seen that those who are not under the law are the ones who are keeping the law. Those therefore who are under the law are the ones who are breaking it, and who are therefore under its condemnation. But “where sin abounded, grace did much more abound.” Grace delivers from sin. Distressed by the threatenings of the law which we have broken, we flee for refuge to Christ, who is “full of grace and truth.” There we find freedom from sin. In him we not only find grace to cover all our sin, but we find the righteousness of the law because he is full of truth, and the law is the truth. Psalm 119:142. Grace “reigns” through righteousness or obedience to the law, unto eternal life by Jesus Christ our Lord. {SITI April 9, 1896, p. 229.8}

The Wages of Sin.-In the second chapter we learned that those who reject the goodness of God are treasuring up to themselves wrath. Now wrath comes only on the children of disobedience. Ephesians 5:6. Those who sin are laying up wages for themselves. “The wages of sin is death.” Sin has death in it, therefore “sin, when it is finished, bringeth forth death.” There can be no other end to sin than death, because sin is the absence of righteousness, and righteousness is the life and character of God. Persistent and final choice of sin is therefore choice of complete separation from the life of God, and so from all life, since he is the only source of life. Christ, who is the wisdom of God, says, “All they that hate me love death.” Proverbs 8:36. Those who suffer death at last will be only those who have worked for it. {SITI April 9, 1896, p. 229.9}

The Gift of God.-But we do not work for eternal life. No works that we could do would make the smallest part of payment towards it. It is the gift of God. True, it comes only through righteousness, but righteousness is a gift. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained (prepared) that we should walk in them.” Ephesians 2:8-10. “O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” Psalm 31:19. When people sin, God gives them only what they have bargained for. But if any yield themselves as servants of righteousness, he provides the righteousness for them, and gives them eternal life with it, all as a free gift. “The way of the transgressor is hard,” but the yoke of Christ is easy, and his burden is light. E. J. W. {SITI April 9, 1896, p. 229.10}

**“Studies in Romans. Union with Christ” The Signs of the Times, 22, 16.**

E. J. Waggoner

The seventh chapter of Romans is really all contained in the sixth. He who understands the sixth chapter will have no difficulty with the seventh. Let us therefore, before beginning with the seventh chapter, recall briefly the points brought out in the last few lessons. {SITI April 16, 1896, p. 243.1}

By Christ’s obedience we are made righteous. This is because his life is now given to us, and he lives in us. The obedience of Christ which saves us is his present obedience in us. And the obedience is to the law. {SITI April 16, 1896, p. 243.2}

This union with Christ we get by being crucified with him. In that death the body of sin is destroyed, that henceforth we should not serve sin, or, in other words, that we should no more transgress the law. So closely are we identified with sin, it being our very life, that it can not be destroyed without our dying. But in Christ there is no sin, so that while we have a resurrection with him, sin remains dead. So, being raised with him, we live with him, a thing that was formerly impossible on account of sin; sin can not dwell with him. {SITI April 16, 1896, p. 243.3}

**A Striking Illustration**

“Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter. 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 shalt not covet.” Romans 7:1-7. {SITI April 16, 1896, p. 243.4}

**Questioning the Text**

To whom does the apostle speak in this chapter? {SITI April 16, 1896, p. 243.5}

“I speak to them that know the law.” {SITI April 16, 1896, p. 243.6}

What are such expected to know about the law? {SITI April 16, 1896, p. 243.7}

“That the law hath dominion over a man so long as he liveth.” {SITI April 16, 1896, p. 243.8}

What illustration of this is given? {SITI April 16, 1896, p. 243.9}

“The woman which hath an husband is bound by the law to her husband so long as he liveth.” {SITI April 16, 1896, p. 243.10}

What takes place when the husband dies? {SITI April 16, 1896, p. 243.11}

“If the husband be dead, she is loosed from the law of her husband.” {SITI April 16, 1896, p. 243.12}

If while her husband was alive she should be married to another man, what would the law call her? {SITI April 16, 1896, p. 243.13}

“An adulteress.” {SITI April 16, 1896, p. 243.14}

But what if her husband be dead? {SITI April 16, 1896, p. 243.15}

“She is no adulteress, though she be married to another man.” {SITI April 16, 1896, p. 243.16}

Why not? {SITI April 16, 1896, p. 243.17}

“She is free from that law.” {SITI April 16, 1896, p. 243.18}

What personal application is made of this illustration? {SITI April 16, 1896, p. 243.19}

“Wherefore, my brethren, ye also are become dead to the law.” {SITI April 16, 1896, p. 243.20}

By what means? {SITI April 16, 1896, p. 243.21}

“By the body of Christ.” {SITI April 16, 1896, p. 243.22}

For what purpose? {SITI April 16, 1896, p. 243.23}

“That ye should be married to another.” {SITI April 16, 1896, p. 243.24}

To what other? {SITI April 16, 1896, p. 243.25}

“Even to him who is raised from the dead.” {SITI April 16, 1896, p. 243.26}

To what end? {SITI April 16, 1896, p. 243.27}

“That we should bring forth fruit unto God.” {SITI April 16, 1896, p. 243.28}

What fruit was brought forth when we were in the flesh? {SITI April 16, 1896, p. 243.29}

“Fruit unto death.” {SITI April 16, 1896, p. 243.30}

What was it that produced this fruit unto death? {SITI April 16, 1896, p. 243.31}

“The motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” {SITI April 16, 1896, p. 243.32}

What gave them that power? {SITI April 16, 1896, p. 243.33}

“The law.” {SITI April 16, 1896, p. 243.34}

But now what has taken place, since we are married to him that is raised from the dead? {SITI April 16, 1896, p. 243.35}

“But now we are delivered from the law.” {SITI April 16, 1896, p. 243.36}

How is it that we can be married to another, and still be free before the law? {SITI April 16, 1896, p. 243.37}

“That being dead wherein we were held.” {SITI April 16, 1896, p. 243.38}

What is the difference in the service now and then? {SITI April 16, 1896, p. 243.39}

“That we should serve in newness of spirit and not in the oldness of the letter.” {SITI April 16, 1896, p. 243.40}

What shall we say then? Is the law sin? {SITI April 16, 1896, p. 243.41}

“God forbid.” Far from it. {SITI April 16, 1896, p. 243.42}

What proves that? {SITI April 16, 1896, p. 243.43}

“I had not known sin, but by the law.” {SITI April 16, 1896, p. 243.44}

What special commandment revealed the greatness of sin? {SITI April 16, 1896, p. 243.45}

“I had not known lust, except the law had said, Thou shalt not covet.” {SITI April 16, 1896, p. 243.46}

The Illustration.-It is a very simple one, and one which every one can understand. The law of God says of man and woman, “They two shall be one flesh.” It is adultery for either one to be married to another while the other is living. The law will not sanction such a union. For reasons that will appear later, the illustration cites only the case of a woman leaving her husband. The law unites them. That law holds the woman to the man as long as he lives. If while her husband lives she shall be united to another man, she will find herself under the condemnation of the law. But if her husband dies, she may be united to another, and be perfectly free from any condemnation. She is then “free from the law,” although the law has not changed in one particular. Least of all has it been abolished; for the same law that bound her to the first husband and which condemned her for uniting with another in his lifetime, now unites her to another and binds her to him as closely as it did to the first. If we hold to this simple illustration, we shall have no difficulty with what follows. {SITI April 16, 1896, p. 243.47}

The Application.-As in the illustration there are four subjects, the law, the woman, the first husband, and the second husband so also in the application. We are represented as the woman. This is clear from the statement that we are “married to another, even to him who is raised from the dead,” which is Christ. He therefore is the second husband. The first husband is indicated in verse 5: “When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” Death is the fruit of sin. The first husband, therefore, was the flesh, or “the body of sin.” {SITI April 16, 1896, p. 244.1}

“Dead to the Law.” —This is the expression that troubles so many. There is nothing troublesome in it, if we but keep in mind the illustration and the nature of the parties to this transaction. Why are we dead to the law? In order that we might be married to another. But how is it that we become dead in order to be married to another? In the illustration it is the first husband that dies before the woman may be married to another. Even so it is here, as we shall see. {SITI April 16, 1896, p. 244.2}

“One Flesh.” —The law of marriage is that the two parties to it “shall be one flesh.” How is it in this case? The first husband is the flesh, the body of sin. Well, we were truly one flesh with that. We were by nature perfectly united to sin. It was our life. It controlled us. Whatever sin devised, that we did. We might have done it unwillingly at times, but we did it nevertheless. Sin reigned in our mortal bodies, so that we obeyed it in the lusts thereof. Whatever sin wished, was law to us. We were one flesh. {SITI April 16, 1896, p. 244.3}

Seeking a Divorce.-There comes a time in our experience when we wish to be free from sin. It is when we see something of the beauty of holiness. With some people the desire is only occasional; with others it is more constant. Whether they recognize the fact or not, it is Christ appealing to them to forsake sin, and to be joined to him, to live with him. And so they endeavor to effect a separation. But sin will not consent. In spite of all that we can do, it still clings to us. We are “one flesh,” and it is a union for life since it is a union of our life to sin. There is no divorce in that marriage. {SITI April 16, 1896, p. 244.4}

Freedom in Death.-There is no hope of effecting a separation from sin by any ordinary means. No matter how much we may desire to be united to Christ, it can not be done while we are joined to sin; for the law will not sanction such a union, and Christ will not enter into any union that is not lawful. If we could only get sin to die, we should be free, but it will not die. There is only one way for us to be freed from the hateful union, and that is for us to die. If we wish freedom so much that we are willing to be crucified, then it may be done. In death the separation is effected; for it is by the body of Christ that “we” become dead. We are crucified with him. The body of sin is also crucified. But while the body of sin is destroyed, we have a resurrection in Christ. The same thing that frees us from the first husband, unites us to the second. {SITI April 16, 1896, p. 244.5}

A New Creature.-Now we see how it is that we are dead to the law. We died in Christ, and were raised in him. But “if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. Now we may be united to Christ, and the law will witness to the union, and sanction it. For not only is the first husband dead, but we also died, so that, although alive, we are not the same creature that we were before. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. We are one. The same law that formerly declared us to be sinners now binds us to Christ. {SITI April 16, 1896, p. 244.6}

A Different Service.-Now that the union with Christ has been effected, we serve in newness of spirit and not in the oldness of the letter. In marriage, the woman is to be subject to the husband. So when we were united to sin, we were in all things subject to sin. For a time it was willing service; but when we saw the Lord, and were drawn to him, the service became irksome. We tried to keep God’s law, but were bound, and could not. But now we are set free. Sin no longer restrains us, and our service is freedom. We gladly render to Christ all the service that the law requires of us. We render this service because of the perfect union between us. His life is ours, since we were raised only by the power of his life. Therefore our obedience is simply his loyalty and faithfulness in us. {SITI April 16, 1896, p. 244.7}

Sin by the Law.-The apostle says that when we were in the flesh, “the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” What shall we say then? Is the law sin? Far from it. The law is righteousness. But it is only by the law that sin is known. “Sin is not imputed when there is no law.” “The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. “Sin is the transgression of the law.” So there can be no sin but by the law. But the law is not sin; for if it were, it would not reprove sin. To convince of sin is the work of the Spirit of God, and not of Satan. He would make us believe that sin is right. {SITI April 16, 1896, p. 244.8}

“Thou Shalt Not Covet.” —It once seemed very strange that the apostle should have quoted only this one commandment as the one that convicted him of sin. But the reason is plain. It was because this one includes every other. We learn (Colossians 3:5) that covetousness is idolatry. Thus the law ends just where it begins. It is a complete circle, including every duty of every person in the universe. “I had not known lust,” or unlawful desire, “except the law had said, Thou shalt not covet.” Now lust is the beginning of every sin, for “when lust hath conceived, it bringeth forth sin.” James 1:15. And sin is the transgression of the law. But the tenth commandment is that one which forbids lust or unlawful desire. Therefore, if it is perfectly kept, all the others must be. And if it is not kept, no part of the law is kept. So we see that in quoting the tenth commandment as that which convinced him of sin, the apostle really included the whole law. {SITI April 16, 1896, p. 244.9}

Living with Him.-Before leaving this portion we must call attention to the force of the eighth verse of chapter 6: “Now if we be dead with Christ, we believe that we shall also live with him.” We can see how apt this is when we know that it is our death with Christ that frees us from the union with the monster sin, and unites us in marriage to Christ. People get married in order to live together. So we become united to Christ in order that we may live with him here and in the world to come. If we would live with him in the world to come, we must live with him in this world. E. J. W. {SITI April 16, 1896, p. 244.10}

**“Studies in Romans. The Law of Sin” The Signs of the Times, 22, 17.**

E. J. Waggoner

In the first seven verses of the seventh chapter of Romans we have had the relation which we by nature sustain to sin, and which by grace we afterwards sustain to Christ, represented under the figure of marriage to a first and second husband. The union with the second husband can not take place while the first husband is living; and in this case the marriage is so perfect, the two parties being literally one flesh and blood, that one can not die without the other; therefore we must needs die with sin, before we can be separated from it. But we die in Christ, and as he lives, although he was dead, we also live with him. But in his life there is no sin, and so the body of sin is destroyed, while we are raised. Thus in death we are separated from the first husband, sin, and united to the second husband, Christ. {SITI April 23, 1896, p. 259.1}

In the verses which follow the apostle has pictured the struggle with the sin that has become distasteful. It is really an enlargement of that which has been presented in the first verses. It is the story of {SITI April 23, 1896, p. 259.2}

**The Struggle for Freedom**

“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, 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. 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. But sin, that it might appear 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. 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. Now then it is not more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. 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 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 sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? 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.” Romans 7:8-25. {SITI April 23, 1896, p. 259.3}

Altho this is a long portion of Scripture, it does not need so long treatment as some shorter portions, since there are several repetitions. For instance, the statement in verse 15 is repeated in verses 19 and 20. Verses 17 and 21 are also the same thought, as also verses 18 and 23. The points, however, will doubtless appear very much more clearly by the usual {SITI April 23, 1896, p. 260.1}

**Questioning the Text**

What does the apostle say that sin wrought in him? {SITI April 23, 1896, p. 260.2}

“Sin... wrought in me all manner of concupiscence.” {SITI April 23, 1896, p. 260.3}

How did it do this? {SITI April 23, 1896, p. 260.4}

“Taking occasion by the commandment.” {SITI April 23, 1896, p. 260.5}

What was the condition of sin without the law? {SITI April 23, 1896, p. 260.6}

“Without the law sin was dead.” {SITI April 23, 1896, p. 260.7}

But what was the apostle’s condition without the law? {SITI April 23, 1896, p. 260.8}

“I was alive without the law.” {SITI April 23, 1896, p. 260.9}

What change occurred when the commandment came? {SITI April 23, 1896, p. 260.10}

“When the commandment came, sin revived, and I died.” {SITI April 23, 1896, p. 260.11}

What did he find the commandment to be? {SITI April 23, 1896, p. 260.12}

“The commandment... I found to be unto death.” {SITI April 23, 1896, p. 260.13}

Yet for what was the commandment designed? {SITI April 23, 1896, p. 260.14}

It was “ordained to life.” {SITI April 23, 1896, p. 260.15}

What did sin do? {SITI April 23, 1896, p. 260.16}

“Sin... deceived me, and... slew me.” {SITI April 23, 1896, p. 260.17}

How had it the power to do this? {SITI April 23, 1896, p. 260.18}

“Sin, taking occasion by the commandment, deceived me, and by it slew me.” {SITI April 23, 1896, p. 260.19}

What was it that deceived or slew him, the law, or sin? {SITI April 23, 1896, p. 260.20}

“*Sin*... deceived me, and... slew me.” {SITI April 23, 1896, p. 260.21}

Wherefore what is true of the law? {SITI April 23, 1896, p. 260.22}

“The law is holy, and the commandment holy, and just, and good.” {SITI April 23, 1896, p. 260.23}

Was then that which was good, namely, the law, made death unto him? {SITI April 23, 1896, p. 260.24}

No; “but sin.... working death in me by that which is good.” {SITI April 23, 1896, p. 260.25}

Why was this? {SITI April 23, 1896, p. 260.26}

“That it might appear sin;” “that sin by the commandment might become exceeding sinful.” {SITI April 23, 1896, p. 260.27}

What do we know of the law? {SITI April 23, 1896, p. 260.28}

“We know that the law is spiritual.” {SITI April 23, 1896, p. 260.29}

But what about ourselves? {SITI April 23, 1896, p. 260.30}

“But I am carnal.” {SITI April 23, 1896, p. 260.31}

And therefore in what condition? {SITI April 23, 1896, p. 260.32}

“Sold under sin.” {SITI April 23, 1896, p. 260.33}

What do we call one who is bought and sold? {SITI April 23, 1896, p. 260.34}

A slave. {SITI April 23, 1896, p. 260.35}

What is the evidence that the one who is carnal is a slave? {SITI April 23, 1896, p. 260.36}

“That which I do, I allow not; for what I would, that do I not; but what I hate, that do I.” {SITI April 23, 1896, p. 260.37}

What is shown by the fact that he does the evil that he hates? {SITI April 23, 1896, p. 260.38}

“I consent unto the law that it is good.” {SITI April 23, 1896, p. 260.39}

Therefore who is it in reality that does the evil works? {SITI April 23, 1896, p. 260.40}

“It is no more I that do it, but sin that dwelleth in me.” {SITI April 23, 1896, p. 260.41}

To what law is such an one subject? {SITI April 23, 1896, p. 260.42}

“I find then a law, that, when I would do good, evil is present with me.” {SITI April 23, 1896, p. 260.43}

In what does he delight? {SITI April 23, 1896, p. 260.44}

“I delight in the law of God.” {SITI April 23, 1896, p. 260.45}

How does he delight in the law of God? {SITI April 23, 1896, p. 260.46}

“After the inward man.” {SITI April 23, 1896, p. 260.47}

Then why does he not obey it? {SITI April 23, 1896, p. 260.48}

“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.” {SITI April 23, 1896, p. 260.49}

In what condition is such an one? {SITI April 23, 1896, p. 260.50}

“O wretched man that I am!” {SITI April 23, 1896, p. 260.51}

What is his distressed cry? {SITI April 23, 1896, p. 260.52}

“Who shall deliver me from the body of this death?” {SITI April 23, 1896, p. 260.53}

Is there any hope of deliverance? {SITI April 23, 1896, p. 260.54}

“I think God through Jesus Christ our Lord.” {SITI April 23, 1896, p. 260.55}

Sin Personified.-It will be noticed that in this entire chapter sin is represented as a person. It is the first husband to which we are united. But the union has become distasteful, because, having seen Christ and having been drawn to him by his love, we have seen that we were joined to a monster. The marriage bond has become a galling yoke, and our whole thought is how to get away from the monster to which we are united and which is dragging us down to a certain death. The picture presented in this chapter is one of the most vivid in the whole Bible. {SITI April 23, 1896, p. 260.56}

The Strength of Sin.—“The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. “Without the law sin was dead.” “Sin is not imputed when there is no law.” “Where no law is, there is no transgression.” So it is that “sin, taking occasion by the commandment, wrought in me all manner of concupiscence.” Sin is simply the law transgressed, “for sin is the transgression of the law.” 1 John 3:4. Sin has no strength, therefore, except that which it gets from the law. The law is not sin, and yet it binds us to sin, that is, the law witnesses to the sin and will not grant us any escape, simply because it can not bear false witness. {SITI April 23, 1896, p. 260.57}

The Law of Life, and the Law of Death.—“The commandment, which was ordained to life, I found to be unto death.” The law of God is the life of God. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. His life is the rule for all his creatures. Those in whom the life of God is made perfectly manifest, keep his law. It is very evident therefore that the design of the law is life, since it is life itself. But the opposite of life is death. Therefore when the law is transgressed, it is death to the transgressor. {SITI April 23, 1896, p. 260.58}

The Deadly Enemy.—“For sin, taking occasion by the commandment, deceived me, and by it slew me.” It is not the law that is the enemy, but the enemy is sin. Sin does the killing, for “the sting of death is sin.” Sin has the poison of death in it. Sin deceived us so that for a time we thought that it was our friend, and we embraced it and delighted in the union. But when the law enlightened us, we found that sin’s embrace was the embrace of death. {SITI April 23, 1896, p. 260.59}

The Law Cleared.-The law pointed out the fact that sin was killing us. “Therefore the law is holy, and the commandment holy, and just, and good.” We have no more reason to rail at the law than we have to hate the man who tells us that the substance which we are eating, thinking it to be food, is poison. He is our friend. He would not be our friend if he did not show us our danger. The fact that he is not able to heal the illness that the poison already eaten has caused does not make him any the less our friend. He has warned us of our danger, and we can now get help from the physician. And so, after all, the law itself was not death to us, but its office was “that sin by the commandment might become exceeding sinful.” {SITI April 23, 1896, p. 260.60}

“The Law Is Spiritual.” —“For we know that the law is spiritual.” If this fact were more generally recognized, there would be much less religious legislation among so-called Christian nations. People would not try to enforce the commandments of God. Since the law is spiritual, it can be obeyed only by the power of the Spirit of God. “God is Spirit” (John 4:24); therefore the law is the nature of God. Spiritual is opposed to carnal, or fleshly. Thus it is that the man who is in the flesh can not please God. {SITI April 23, 1896, p. 260.61}

A Slave.—“But I am carnal, sold under sin.” One who is sold is a slave; and the evidence of the slavery in this instance is very plain. Free men do that which they wish to do. Only slaves do that which they do not wish to do, and are continually prevented from doing what they wish to do. “For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I.” A more disagreeable position can not be imagined. Life in such a state can be only a burden. {SITI April 23, 1896, p. 260.62}

Convicted, but Not Converted.—“If then I do that which I would not, I consent unto the law that it is good.” The fact that we do not wish to do the sins that we are committing shows that we acknowledge the righteousness of the law which forbids them. But conviction is not conversion, although a very necessary step to that condition. It is not enough to wish to do right. The blessing is pronounced upon those who do his commandments, and not upon those who wish to do them, or who even try to do them. Indeed, if there were no higher position for a professed follower of the Lord than that described in these verses, he would be in a far worse condition than the careless sinner. Both are slaves, only the latter is so hardened that he finds pleasure in his slavery. Now if one must all his life be a slave, it is better for him to be unconscious of his bondage than to be continually fretting over it. But there is something better; therefore it is a blessing that we are convicted of sin, and that our slavery is thereby made as disagreeable as possible. {SITI April 23, 1896, p. 260.63}

Two Laws.—“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 sin which is in my members.” Compare this with verse 5. Remember also that all this is written to them that know the law. It is not addressed to the heathen who have not the law, but to those who profess to know God. While knowing the law, we are united in marriage to sin. This sin is in our flesh, since they who are married are one flesh. It is the law that witnesses to the fact that we are sinners, and that will not grant us any escape from it. But we are slaves. Whosoever commits sin is the slave of sin. John 8:34. Therefore it is that the law that will not let us be anything but what we are, is really holding us in bondage. While we are in that condition, it is not to us a law of liberty. {SITI April 23, 1896, p. 260.64}

A Body of Death.-We are joined in marriage to sin. But sin has in it death; for “the sting of death is sin.” Sin is that with which death kills us. Therefore the body of sin, to which we are joined when in the flesh, is but a body of death. What a terrible condition! Joined in such close union that we are one flesh with that which is in itself death. A living death! And “the strength of sin is the law.” It witnesses to our union, and thus holds us in that bondage of death. If there were no hope of escape, we might curse the law for not allowing us to die in ignorance. But although the law seems to be pitiless, it is nevertheless our best friend. It holds us to a sense of the dreadfulness of our bondage until in anguish we cry out, “O wretched man that I am! who shall deliver me from the body of this death?” We must be delivered, or we perish. {SITI April 23, 1896, p. 260.65}

A Deliverer.-The pagan proverb has it that God helps those who help themselves. The truth is that God helps those who can not help themselves: “I was brought low, and he helped me.” No one ever cries in vain for help. When the cry goes up for help, the Deliverer is at hand; and so, although sin is working death in us by all the power of the law, we may exclaim, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Corinthians 15:57. “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” Romans 11:26. “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” Acts 3:26. “Thanks be unto God for his unspeakable gift.” {SITI April 23, 1896, p. 260.66}

A Divided Man.—“So then with the mind I myself serve the law of God; but with the flesh the law of sin.” That is, of course, while in the condition described in the preceding verses. In purpose he serves the law of God, but in actual practice he serves the law of sin. As described in another place, “The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would.” Galatians 5:17. It is not a state of actual service to God, because we read in our next chapter that “they that are in the flesh can not please God.” It is a state from which one may well pray to be delivered, so that he can serve the Lord not merely with the mind, but with his whole being. “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” 1 Thessalonians 5:23, 24. E. J. W. {SITI April 23, 1896, p. 260.67}

**“Studies in Romans. Freedom” The Signs of the Times, 22, 18.**

E. J. Waggoner

We now come to the conclusion of the whole matter. In the eighth chapter of Romans the epistle reaches its highest point. The seventh has presented to us the deplorable condition of the man who has been awakened by the law to a sense of his condition, bound to sin by cords that can be loosened only by death. It closes with a glimpse of the Lord Jesus Christ as the One who alone can set us free from the body of death. This brings us to the state of {SITI April 30, 1896, p. 275.1}

**Freedom from Condemnation**

“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. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” Romans 8:1-9. {SITI April 30, 1896, p. 275.2}

**Questioning the Text**

What is the condition of them that are in Christ? {SITI April 30, 1896, p. 275.3}

“There is therefore now no condemnation to them which are in Christ Jesus.” {SITI April 30, 1896, p. 275.4}

How do such walk? {SITI April 30, 1896, p. 275.5}

“Not after the flesh, but after the Spirit.” {SITI April 30, 1896, p. 275.6}

From what have we been made free? {SITI April 30, 1896, p. 275.7}

“From the law of sin and death.” {SITI April 30, 1896, p. 275.8}

What has done this? {SITI April 30, 1896, p. 275.9}

“The law of the Spirit of life in Christ Jesus.” {SITI April 30, 1896, p. 275.10}

How did God send his Son? {SITI April 30, 1896, p. 275.11}

“In the likeness of sinful flesh.” {SITI April 30, 1896, p. 275.12}

What for? {SITI April 30, 1896, p. 275.13}

“For sin.” {SITI April 30, 1896, p. 275.14}

What did he thus do? {SITI April 30, 1896, p. 275.15}

“Condemned sin in the flesh.” {SITI April 30, 1896, p. 275.16}

For what purpose? {SITI April 30, 1896, p. 275.17}

“That the righteousness of the law might be fulfilled in us.” {SITI April 30, 1896, p. 275.18}

Why could not the law itself do this? {SITI April 30, 1896, p. 275.19}

Because “it was weak through the flesh.” {SITI April 30, 1896, p. 275.20}

How is it then that it can be done in us through Christ? {SITI April 30, 1896, p. 275.21}

Because we “walk not after the flesh, but after the Spirit.” {SITI April 30, 1896, p. 275.22}

What is said of those who are after, or according to, the flesh? {SITI April 30, 1896, p. 275.23}

“They that are after the flesh do mind the things of the flesh.” {SITI April 30, 1896, p. 275.24}

What of them that are after the Spirit? {SITI April 30, 1896, p. 275.25}

“They that are after the Spirit, the things of the Spirit.” {SITI April 30, 1896, p. 275.26}

What is the difference between the flesh and the Spirit. {SITI April 30, 1896, p. 275.27}

“These are contrary the one to the other.” Galatians 5:17. {SITI April 30, 1896, p. 275.28}

What is it to be minding the flesh? {SITI April 30, 1896, p. 275.29}

“To be carnally minded is death.” {SITI April 30, 1896, p. 275.30}

And what to be minding the Spirit? {SITI April 30, 1896, p. 275.31}

“To be spiritually minded is life and peace.” {SITI April 30, 1896, p. 275.32}

Why is it that to be carnally minded is death? {SITI April 30, 1896, p. 275.33}

“Because the carnal mind is enmity against God.” {SITI April 30, 1896, p. 275.34}

In what does its enmity consist? {SITI April 30, 1896, p. 275.35}

“It is not subject to the law of God.” {SITI April 30, 1896, p. 275.36}

Can not the carnal mind be brought into subjection to the law of God? {SITI April 30, 1896, p. 275.37}

“Neither indeed can be.” {SITI April 30, 1896, p. 275.38}

Then what necessarily follows? {SITI April 30, 1896, p. 275.39}

“So then they that are in the flesh can not please God.” {SITI April 30, 1896, p. 275.40}

What is the condition of those in whom the Spirit of God dwells? {SITI April 30, 1896, p. 275.41}

“Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” {SITI April 30, 1896, p. 275.42}

What is said of the one who has not this Spirit? {SITI April 30, 1896, p. 275.43}

“If any man have not the Spirit of Christ, he is none of his.” {SITI April 30, 1896, p. 275.44}

“No Condemnation.” —There is no condemnation to them which are in Christ. Why? Because he received the curse of the law, that the blessing might come on us. Nothing can come to us while we are in him, without first passing through him; but in him all curses are turned to blessings, and sin is displaced by righteousness. His endless life triumphs over everything that comes against it. We are made “complete in him.” {SITI April 30, 1896, p. 275.45}

“Looking unto Jesus.” —Some say, “I do not find this scripture fulfilled in my case, because I find something to condemn me every time I look at myself.” To be sure; for the freedom from condemnation is not in ourselves, but in Christ Jesus. We are to look at him, instead of at ourselves. If we obey his orders, and trust him, he takes the responsibility of making us clear before the law. There will never be a time when one will not find condemnation in looking at himself. The fall of Satan was due to his looking at himself. The restoration for those whom he has made to fall, is only through looking to Jesus. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” John 3:14. The serpent was lifted up to be looked at. Those who looked were healed. Even so with Christ. In the world to come the servants of the Lord “shall see his face,” and they will not be drawn away to themselves. The light of his countenance will be their glory and it is in that same light that they will be brought to that glorious state. {SITI April 30, 1896, p. 275.46}

Conviction, Not Condemnation.-The text does not say that those who are in Christ Jesus will never be reproved. {SITI April 30, 1896, p. 275.47}

*“Do you think he ne’er reproves me?
What a false friend he would be
If he never, never told me
Of the faults that he must see!” {SITI April 30, 1896, p. 275.48}*

Getting into Christ is only the beginning, not the end, of Christian life. It is the entrance to the school where we are to learn of him. He takes the ungodly man with all his evil habits and forgives all his sins, so that he is counted as though he never had sinned. Then he continues to him his own life, by which he may overcome his evil habits. Association with Christ will more and more reveal to us our failings, just as association with a learned man will make us conscious of our ignorance. As a faithful witness, he tells us of our failings. But it is not to condemn us. We receive sympathy, not condemnation, from him. It is this sympathy that gives us courage, and enables us to overcome. When the Lord points our a defect in our characters, it is the same as saying to us, “There is something that you are in need of, and I have it for you.” When we learn to look at reproof in this way, we shall rejoice in it, instead of being discouraged. {SITI April 30, 1896, p. 275.49}

Law of Life in Christ.-The law without Christ is death. The law in Christ is life. His life is the law of God; for out of the heart are the issues of life, and the law was in his heart. The law of sin and death works in our members. But the law of the Spirit of life in Christ gives us freedom from this. Mark that it is the life in Christ that does this. It does not give us freedom from obedience to the law, for we had that before, and that was bondage, and not freedom. What he gives us freedom from is the transgression of the law. {SITI April 30, 1896, p. 275.50}

Christ’s Work.-This is made very plain in verses 3 and 4. God sent his Son in the likeness of sinful flesh, and for sin, “that the righteousness of the law might be fulfilled in us.” “The law is holy, and the commandment holy, and just, and good.” There is no fault to be found with it but with us, because we have transgressed it. Christ’s work is not to change the law in any particular, but to change us in every particular. It is to put the law into our hearts in perfection, in place of the marred and broken copy. {SITI April 30, 1896, p. 275.51}

The Weakness of the Law.-The law is strong enough to condemn, but it is weak, even powerless, with respect to what man needs namely, salvation. It was and is “weak through the flesh.” The law is good, and holy, and just, but man has no strength to perform it. Just as an axe may be of good steel, and very sharp, yet unable to cut down a tree because the arm that has hold of it has no strength, so the law of God could not perform itself. It set forth man’s duty; it remained for him to do it. But he could not, and therefore Christ came to do it in him. What the law could not do, God did by his Son. {SITI April 30, 1896, p. 275.52}

Likeness of Sinful Flesh.-There is a common idea that this means that Christ *simulated* sinful flesh; that he did not take upon himself actual sinful flesh, but only what appeared to be such. But the Scriptures do not teach such a thing. “In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. He was “born of a woman, born under the law,” that he might redeem them that were under the law. Galatians 4:4, 5, R.V. He took the same flesh that all have who are born of woman. A parallel text to Romans 8:3, 4 is found in 2 Corinthians 5:21. The former says that Christ was sent in the likeness of sinful flesh, “that the righteousness of the law might be fulfilled in us.” The latter says that God “made him to be sin for us,” although he knew no sin, “that we might be made the righteousness of God in him.” {SITI April 30, 1896, p. 275.53}

“Compassed with Infirmity.” —All the comfort that we can get from Christ lies in the knowledge that he was made in all things as we are. Otherwise we should hesitate to tell him of our weaknesses and failures. The priest who makes sacrifices for sins must be one “who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” Hebrews 5:2. This applies perfectly to Christ; “for we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15. This is why we may come boldly to the throne of grace for mercy. So perfectly has Christ identified himself with us, that he even now feels our sufferings. {SITI April 30, 1896, p. 276.1}

The Flesh and the Spirit.—“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.” Note that this depends on the preceding statement, “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” The things of the Spirit are the commandments of God, because the law is spiritual. The flesh serves the law of sin (see the preceding chapter, and Galatians 5:19-21, where the works of the flesh are described). But Christ came in the same flesh, to show the power of the Spirit over the flesh. “They that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you.” Now no one will claim that the flesh of a man is any different after his conversion from what it was before. Least of all will the converted man himself say so; for he has continual evidence of its perversity. But if he is really converted, and the Spirit of Christ dwells in him, he is no more in the power of the flesh. Even so Christ came in the same sinful flesh, yet he was without sin, because he was always led by the Spirit. {SITI April 30, 1896, p. 276.2}

The Enmity.—“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” The flesh never becomes converted. It is enmity against God; and that enmity consists in opposition to his law. Therefore, whoever opposes the law of God is fighting against him. But Christ is our Peace, and he came preaching peace. “You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.” Colossians 1:21, 22. In his own flesh he abolishes the enmity, so that all who are crucified with him are at peace with God; that is, they are subject to his law, which is in their hearts. {SITI April 30, 1896, p. 276.3}

“Life and Peace.” —“To be carnally minded is death; but to be spiritually minded is life and peace.” To be spiritually minded is to have a mind controlled by the law of God, “for we know that the law is spiritual.” “Great peace have they which love thy law.” Psalm 119:165. “Being justified [made righteous] by faith, we have peace with God through our Lord Jesus Christ.” The carnal mind is enmity against God. Therefore, to be carnally minded is death. But Christ “hath abolished death, and hath brought life and immortality to light through the Gospel.” 2 Timothy 1:10. He has abolished death by destroying the power of sin in all who believe in him; for death has no power except through sin. “The sting of death is sin.” 1 Corinthians 15:56. So that even now we may joyfully say, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” E. J. W. {SITI April 30, 1896, p. 276.4}