

## Death to Sin

By Peter Wiseman

Dead indeed into sin (Rom. 6:11).

In the sixth chapter of Romans Paul presents ways of deliverance from sin: by being buried with Christ (v. 4), planted together in the likeness of His death (v. 5), by reckoning (v. 11). But this "reckoning," however, must not be considered as a make-believe but rather a fact of experience in the light of Biblical mathematics from scriptural provision and promise. In verses 6 and 7, Paul describes a crucifixion which culminates in death, an act, with the result of "freedom from sin."

With the understanding of the doctrine of identification with Christ provisionally, we pass on to identification with Christ experientially, which it seems clear to us Paul had in mind, for the glory of the Roman letter is its deliverance from "the sin" through Jesus Christ (Rom. 6:1; 7-25; 8:2).

Crucifixion begins with a crisis naturally but it is the beginning of the process of dying. One is crucified "in order that" something else may occur, namely, death. The process of dying may be short or long, but crucifixion is the beginning which leads to death. Read again verses 6 and 7 of chapter 6.

Crucifixion is also recorded as an accomplishment, a fact of experience including deliverance (Gal. 2:20). More correctly one could read, "I have been crucified with Christ, and I live no longer, but Christ liveth in me." This text really presents a death-life or a life of freedom out of death, rather than a crucified life, the way in which it is often used. On the other hand, chapter 6:14 of the same epistle presents crucifixion as a state, a life experience, "a crucified life"—"The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It was in the cross that thus crucified, Paul gloried.

Looking at these figures as they are, there is crucifixion including crisis, that is, the moment of the act; and crucifixion as the process of dying, moments, hours, or days, as the case may be, resulting in a death to sin (a second crisis), issuing into a spiritual resurrection. "I live no longer but Christ liveth in me." Death emerges into a glorious resurrection, as if (and indeed it is so spiritually) Good Friday would emerge into Easter Sunday immediately, and, too, crucifixion as a state, "a crucified life."

That blessed second crisis, with all that it includes and involves, marks the beginning of a life designated as a death to sin; not so much a death to self as a death to every form of sin in self, including selfishness, for even the self enthroned by the risen and sanctifying Christ must be denied. "A death to sin, a denial of self" expresses the fact clearly.

"The old man" is representative of sin in all its forms of pollution, sin as an organism. Sanctification deals with sin and deliverance from it. It does not remove human capacity or human ability, any legitimate desire or passion; it deals with the perversion by intrusion of that which is not of God.

Then too, the process of the sanctified life is of vital importance, just as a second crisis is necessary in order for that life of spiritual process and development. To fail in obedience and victorious living; to not walk in the light

as He is in the light, with the promise of present perfect cleansing, would make the "second crisis" of little or no avail. We must be true to both. We need the second crisis and then the glorious victorious living that should result.

There is a yielding of self once and for all, and there is a process or daily yielding of our "members as instruments of unrighteousness unto God." Romans 6:13 reveals this very clear distinction: "Nor render especially (present imperative) your members as instruments of unrighteousness to sin; but render (aor., by a final act of unreserved surrender, once for all) yourselves (not your members by a repeated and piecemeal consecration) to God, (or for God's cause, says Tholuck) as alive from the dead. Says Alford: "The present imperative above denotes habit; the exhortation guards against the recurrence of a devotion of the members to sin; this aorist imperative, on the other hand, as in chapter 12:1, denotes an act of self devotion to God, once for all, not a mere recurrence of the habit.'"1.

Dr. A. B. Simpson described his crisis experience thus: "I look back with unutterable gratitude to the lonely and sorrowful night when mistaken in many things, and imperfect in all, not knowing but that it would be death in the most literal sense before morning light, my heart's full consecration was made. At that time there crossed over the threshold of my being One who was as real to me as He who appeared to John on the Isle of Patmos."2.

The glorious victorious life, however, must include a daily denial of self, a daily keeping the body under, a daily yielding of our members as instruments of righteousness unto God, a daily loyalty to God and the light He gives, a daily appropriation of the promises of God, a daily feasting on the living Word; for without this there can be no advancement, no progress, and, as we have seen, the crisis would become of little or no avail. Sanctification is not stagnation. It is rather a state of holy movement, a state of aggressiveness in God and for God.

Thus a truly sanctified life is marked by a crisis, "purified their hearts [aorist] by faith" Acts 15:9), the act of yielding one's self to God once and for all, the act which means the enthroning of the living and sanctifying Christ (Gal. 2:20), the Holy Spirit received as God's Gift, the mighty baptism experienced followed by a deep spiritual life, a life of wonderful victory, and oneness with Christ in His work. Just as there is the condition of faith for a spiritual experience in the heart of a believer, there are conditions to be observed for a life of spirituality. To be spiritual, we must go with God and keep company with Him!

1Dr. Daniel Steele, Milestone Papers, p. 68.

2A. B. Simpson, The Christ Life, p. 121.

### CHRIST IN ME!

"Christ for me" is but the preliminary truth to Christ in me," and all who have been redeemed by His death are so redeemed in order that He may dwell in them by the Spirit, making them His temples and their lives the sphere of His operations of blessing. The glory of the Gospel message is that God condescends to dwell with the man of a contrite spirit.—Dr. Stuart Holden.

## Obedience to the Light

By Catherine Booth

Now what does it mean to walk in obedience? Well, it does NOT mean searching the New Testament to find out how little of God's grace will get you into Heaven! It does not mean, running around to see what this person says and the other person says about such and such a text, in order that he might escape from the real, practical meaning of the text. Such people are hypocrites at heart; or at least, insincere. They do not want to know God's will; they would much rather not know it. That is not walking in the light . . . Walking in the light is like walking in the sun—not running behind a pillar there, and a tree yonder, to get away from the light. It is coming right out, and saying, "Now Lord Jesus, I want to know Thy Will. Lord pour Thy light upon me. I am prepared to follow it, even though it is to the block and to the stake."

First, desire to have the light. Oh! it makes my heart ache—I was going to say boil—with righteous indignation, in jealousy for God's honour to think that He should be so traduced and blasphemed by those who profess to love Him—who try to make out that they get wrong for want of light. Nothing of the kind. Here is plenty of light; but you must say, "Yes, Lord, I am willing to have it, even if it condemns me. If it condemns my heart, my head, Lord, pour it on me. If it condemns my life, pour it on me. If it condemns those companions, those indulgences, pour it on me; I will give them up. If it condemns my business pour it on me; I will abandon such business, and sooner die in the workshop than continue in it. If it condemns my family relations, I will come out from them, and follow Thee." The Lord will always answer such a soul as that. He will put His finger down on this sore spot and the other, and He will tell what to do, and you will be as sure of it as if you heard His audible voice. What does it mean to walk in the light? Obey His voice. Don't stop to confer with flesh and blood, but as Paul did, get up, and set off to commence the career which your Master commands. Paul did not stop to confer with flesh and blood. He did not stop to reckon what it would cost him, but on he went, and never stops, until he reaches the block. THAT is walking in the light—obeying—not standing, quibbling with the Lord about it; not saying, "Oh! but,"—but DOING IT.

You say, "But then it is such a costly sacrifice." It is, in one sense; but when you have paid the price, when you have made the sacrifice, when you have entered upon the road, the joy, the light, the power, and the glory are worth a hundred times as much. Did any man that ever got the Pearl of great price feel that he had given all that he had? NEVER! Martyrs and confessors have gloried in the possession of it while they have writhed on the rack and in the flames, and you never heard one solitary testimony that any man or woman of God ever thought that they had paid too highly for it. Never!

Do you want to have your prayers answered? That is the way. Walk so that your own heart condemns you not . . . "If our heart condemns us not, THEN have we confidence toward God." I defy any man to separate confidence and obedience. If you will not be

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