

## Deliverance Through Death

By Rev. T. M. Anderson

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

Two words of interest appear in this text, the words "dead" and "alive." In the physical world this contradicts all known facts; for if a man is dead then he is not alive, he is dead. But in the spiritual realm of which Paul is speaking, a man is both dead and alive. He is dead unto sin, but alive unto God. We are to "reckon" these things to be realities in heart experience.

The word "reckon" means to consider a thing done. It does not imply that we are to assume or pretend that it is done. Paul points out that the death to sin is a likeness to the death of the Savior. "We have been planted together in the likeness of His death." When a seed is planted it dies in order that it might live. If it does not die, then it does not live to bear fruit. Unless we be dead with Christ, we cannot live with him. There is no life unto God without a death unto sin.

### The Liberty Through Death

"For he that is dead is freed from sin." (Ver. 7.)

The sin from which we are freed through death is not merely the practice of sin, but the principle of sin. It is called the "Body of sin." It is that criminality of the soul that is "enmity against God." Paul describes it in chapter seven as "sin that dwelleth in me." This dwelling sin of the soul; this body of evil in the heart; this rebel against all good; this vile and vicious iniquity can be exterminated through the merits of the crucified Christ. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Ver. 6.)

We must not lose sight of the parallel likeness between the fact of the death of the Savior and the death of sin. If there is no reality in the fact that sin is destroyed, then there is no reality in the historic fact that the Savior was crucified. If we are only to assume that depravity is dead, then we are only to assume that Christ died on the cross. If we "reckon" that Jesus was crucified, and consider it to be true; then let us also "reckon ourselves to be dead indeed unto sin." The one is as real as the other.

There is something conclusive and complete in the death unto sin. Speaking of Christ, Paul said, "For in that he died, he died unto sin once." (Ver. 10). The word "once" means finished and concluded. Jesus did not die several times, he died once. We do not die daily to sin as some would have us believe. We can have a full and complete destruction of indwelling sin. When Paul said, "I die daily," he is not speaking of dying to sin; he is speaking of the dangers to which he is daily exposed in fulfilling his ministry. (See I. Cor. 15:30-32).

With the destruction of sin in the heart one is not so fixed in character as to be beyond returning to a life of sin if such a choice should be made; neither is one free from temptation to evil. Full deliverance in this world is not the same as final deliverance in heaven. We are not translated, we are only transformed. We have heavenly grace, but not heavenly glorification.

## The Life Through Death

"But alive through Jesus Christ our Lord."

Much is said in Scripture about the life we live after full deliverance from depravity. We are able to see certain of these facts by considering the statement, "We shall be also in the likeness of his resurrection." The resurrection was a complete victory over death. Paul shows us that when we die to indwelling sin by having our old man crucified with Christ, that the body of sin might be destroyed, then we experience the risen life with Christ. Obviously this is not the final resurrection of the body of which Paul is speaking, but "Newness of life" in which we are to walk while yet in this world. This risen and victorious life is to be lived unto God. This life is the life of holiness evidenced by its fruits as stated, "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." (Ver. 22).

We know from Scripture that death came by sin. (Rom. 5:12). We also know that the depravity of the soul worketh death spiritual as well as physical. Now there can be no victory over death until the depravity which worketh death is destroyed. Now we have pointed out the fact that Christ died to destroy the body of sin and give liberty unto life to the delivered soul. We then see the pattern revealed in His crucifixion and resurrection. We are crucified with Him through yielding ourselves unto God, making a willing choice to go to the cross even as He chose the cross. In sincere confession of our indwelling sin we look to him in faith that through the baptism of the Holy Ghost the body of sin might be destroyed. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" This question can be answered in the happy realization that we have found deliverance from this body of death, and are alive unto God through Jesus Christ our Lord.—American Holiness Journal.

### Consistent Living

How important it is that the Christian worker, whoever he may be, or whatever his particular service may be, should attend to the cultivation of his own soul before attempting to feed the souls of others. We may be like Martha, "cumbered about much serving," instead of like Mary, first sitting "at Jesus feet." The Word of God must ever be "bread to the eater" before it can be "seed to the sower." God's Word to the prophet Ezekiel was, first, "Eat this roll"; then, "go speak to the house of Israel." The Divine order is, first, "Come and see"; then, "Go and tell." The kind of life we live before people is more important than the words we utter, or the acts we perform.

—Heart and Life.

### Keep Sweet and Keep Quiet

To be in a storm of distress and sorely tempted and tried in manifold ways and yet not to advertise it, but tell it all out to God in secret prayer, and keep a calm, peaceful spirit, and to walk calmly before our fellows, and give them the sunshine even when the heart is bleeding and the mind is perplexed with manifold trials—this is proof of a truly humble, loving heart.

G. D. Watson, in HOLY LIVING.

## When Pentecost Comes

The Holy Spirit is the only revivalist. When He comes, spiritual life is always quickened. When He dominates, evangelistic activity is intense. He alone can awaken, revive, sanctify, and empower.

When the history of evangelism is studied from the eternal side, it will be found that no genuine revival, great or small, ever came to a community in which some eager soul was not first touched by the Pentecostal flame. "When he is come, he will reprove (convince) the world of sin, and of righteousness, and of judgment."

At an annual conference the leader of the morning devotional hour was giving an exposition of the scripture quoted above. Among those who listened was a scholarly, influential minister. The speaker said: "When He is come—to whom? Why, to you." When the words "to you" were spoken, this minister dropped his face in his hands and leaned over the back of the seat in front of him. The tears ran down his cheeks and through his fingers. He said to himself, "To you—yes, to me. Why have I not seen it before? The personal Holy Ghost must come to me, then I shall convince the world of sin and of righteousness and of judgment. Dare I presume to open my heart now? I do receive Him to dwell with me." Before the meeting was over the minister arose and with choking emotion exclaimed, "My Pentecost has come!" He went from the conference to his old field to see nearly a hundred souls converted within ninety days.

"When He is come to you"—to you, pastor; to you, Sunday-school teacher; to you, member of the official board; to you, father or mother—you will instantly become a storm center of a new and mighty evangelism, and all the powers of hell cannot keep back the incoming tides of saving grace.

—The Epworth Herald.

### Return! Return!

It is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost Him, for He has not gone away. Did you lose Christ by neglecting the Scriptures? Then you must find Him in the Scriptures. Have you lost Christ by restraining prayer? Then it is there where you must seek and find Him. He ever awaits you.—C. H. Spurgeon.

### Revival . . . .

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the people themselves, of the revival scenes that he had read so much about. "I saw here," he added, "for the first time in my life, what might honestly be termed a Christian community."

And the same thing can happen in the writer's home town, at Tottenham and Stoke Newington. It can happen in your district as well, beloved reader, of we, reader and writer, are willing to pay the price. And what is the price of revival for today? Mr. Churchill, in the days of the last war, told us, although himself unconscious of the use we would make of his words—"blood, and sweat, and tears." Those two sisters at Barvas, and the group of men, paid the price. That is why revival came to Lewis.—Holiness Mission Journal.