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### The Carnal Mind

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"The carnal mind is enmity against God: for it is not subject to the will of God, neither indeed can be" (Romans 8:7).

It is important that men should see that the Word of God deals with the carnal mind separate and apart from sin as an act; sin as an act—sins committed—may be pardoned and forgiven, whereas the carnal mind is never pardoned. Seeing it is not anything that we have done; it is a mind, a root, an infection, a corruption, a something that lies back of the act, which disposes and inclines us sinward. Charles Wesley termed it "our bent to sinning", theologians term it "original sin," "inbred sin," "depravity", the Bible speaks of it as "the flesh," "our old man," "sin that dwelleth in me," "the body of sin," "the sin that doth so easily beset," "a law of sin in my members," etc.; they who have manifestations of the same frequently speak of it as their "weakness," their "temperament," their "disposition," and thus excuse it as though it were an innocent and indifferent matter; but the Word of God does not thus regard the matter.

No, the carnal mind is not an innocent and indifferent matter. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It is in the nature of an outlaw not at enmity as frequently quoted, but is in its very nature, the very essence and quintessence of "enmity against God." Think of a something in every human breast that is "against God," refusing to be subject to the law of God; and where this thing gains the ascendancy and mastery over the will it will destroy every vestige of spiritual life, for "to be carnally minded is death" (Rom. 8:6, 7). The carnal mind is a protegee of Satan, and his foremost ally, and should be given no more quarter than you would give to a most venomous serpent.

No proper appreciation can be had of the skill of the physician nor of the cure until there is some knowledge of the virulency and malignity of the disease; hence the importance of a correct diagnosis. To treat a cough as though it were merely a slight cold on the chest, when it is tuberculosis; or a swelling as though it were merely a pimple, or rash, when it is a cancer or leprosy, may result very seriously and fatally. God is saying, "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" Evidently there has been a fallacious diagnosis, the blame of which attaches to the covetousness of the prophet and the priest, saying, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace" (Jer. 8:11). Thank God, "where sin abounded, grace did much more abound" (Rom. 5:20). The remedy provided on Calvary's cross is greater than the "hurt" and is equal to every human need. While the carnal mind may not be "subject to the law of God," and therefore cannot be ejected by the law, "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... condemned sin in the flesh," so that now we may say, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." While "our old man" never can be pardoned (nor regenerated) he may nevertheless be crucified, and the body of sin destroyed, "that henceforth we should not serve sin" (Rom. 6:6). While the "sin that dwelleth in me" (Rom. 7:17) may not be forgiven, it may nevertheless be purged and cleansed away by the blood of Jesus—on condition that "we walk in the light, as he is in the light" (I John 1:7).

Yes, there is "a balm in Gilead" and a physician who can completely cure the deepest hurt of sin, for every man and woman that will unconditionally place the case in his hands and trust him. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

He who deals merely with symptoms, or sinning as an act, has not yet reached the real source of the trouble; a small plaster may give a little momentary relief, and temporarily allay the inflammation, but while the disease germs remain in the system it is more than likely they will break out again in some form or other—seeing the treatment hitherto has been all too superficial; in order to effectually and permanently cure the patient it is necessary to find the source and cause of the trouble—and that is exactly what this Wesleyan teacher of a second work of grace does. Toplady was right in singing:

Be of sin the double cure:

Save from wrath, and make me pure.

Why a double cure? Because we have the twofold need—sins committed which require repentance and forgiveness, and sin principle inherited—the carnal mind—which cannot be pardoned but must be crucified, destroyed, purged, and cleansed away (Psa. 51:2,7).

We are aware that some would teach that this sin principle—the carnal mind—is removed in regeneration. This is contrary to the teaching of all the leading denominations as set forth in their Gredal Statements, their Confessions of Faith, and Articles of Religion; it is contrary to the teaching of Scripture, and contrary to universal Christian experience.

Mr. Wesley has said in his sermon on Repentance of Believers, "We allow that at the very moment of justification we were born again; but are we then entirely changed? Far from it: we still retain a depth of sin: and it is this which constrains us to groan for a full deliverance to him who is mighty to save... from what has been said we may learn the mischievousness of that opinion—that we are wholly sanctified when we are justified: that our hearts are then cleansed from all sin. It is true we are then delivered, as we observed before, from the commission of outward sin; and at the same time the power of

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