

thing, and do the wrong thing. Am I not answerable to God? and how can I answer to Him, if I am always doing the thing that is wrong? All through this part of Roman vii., mark, he does not speak of Christ, but of man in the flesh. It was not that there were not new desires, but he did not do them; and there he was, a responsible man, having to answer for his own condition before God; and he says, My condition is all wrong. "O wretched man that I am," etc. This was true, but what was he speaking of all the time? The law, "We know that the law is spiritual, but I am carnal, sold under sin." It was not merely that the law judged any gross misconduct, but it required from him what he ought to be, quickening his desire and wish to be it, and yet he was not it. "I consent to the law that it is good." He has got to do with law.

Again, what does he delight in? "I delight in the law of God, after the inward man." I have got a desire after what is right, but I have not got a Saviour. I have got a law, and what does the law say? You must love God with all your heart. But I do not that. Then you are lost—it requires from me what I ought to be but what I am not. It requires from a man that he should not covet; that he should love God with all his heart, and soul, and might, and his neighbour as himself. But who is the man from whom that is required? Why it is a man in the flesh, with all the lusts of the flesh constantly dragging him into