

REMARKS ON ROMANS SEVENTH AND EIGHTH CHAPS.

(Continued from page 71.)

THE sentiments which some contend are contained in these portions of God's word are dangerous from several considerations. A "professor of religion," reads a few verses, and, according to the erroneous manner of interpreting the word of God verse by verse, as though it were a book of maxims, concludes that Paul was writing a sketch of his christian experience. He naturally concludes that it would be presumptuous for him to aspire higher than the Apostle Paul in Christian attainments. "That is my experience exactly—Paul was sold under sin, and so am I. He carried about a body of sin, praying, who shall deliver me from this body of sin and death, and that is just my state of mind." He will go no farther. If Paul is saved he thinks he will be, and there he remains.

Now, if it should be (which to our mind is an indisputable fact) that Paul was writing about an awakened, unpardoned sinner, will not that person thus living and dying, stand before God unpardoned? Awful consideration! The importance, then, of the subject is our apology for taking up so much space in the *Christian* for its discussion.

Read, ponder, and examine closely the following sensible remarks from the pen of DR. CLARKE:

"1. The strong expressions in this clause have led many to conclude, that the *apostle* himself in his *regenerated state*, is indisputably the *person* intended. That all that is said in this chapter, of the *carnal man*, *sold under sin*, did apply to *Saul of Tarsus*, no man can doubt: that what is here said can ever be, with propriety, applied to *Paul the apostle*, who can believe? Of the former all is natural; of the latter, all here said would be monstrous, and absurd, if not blasphemous.

"2. But it is supposed that the words must be understood as implying a *regenerate man*, because the apostle says, ver. 22, *I delight in the law of God*; and in this verse, *I myself, with the mind, serve the law of God*. These things, say the objector, cannot be spoken of a wicked Jew, but of a *regenerate man*, such as the apostle then was. But when we find that the former verse speaks of a man who is *brought into captivity to the law of sin and death*; surely there is no part of the regenerate state of the apostle to which the words can possibly apply. Had he been in captivity to the law of sin and death, *after* his conversion to Christianity, what did he gain by that conversion? *Nothing* for his personal holiness. He had found no salvation under an inefficient law; and he was left in thralldom under an equally inefficient Gospel. The very genius of Christianity demonstrates that nothing like this can, with any propriety, be spoken of a *genuine Christian*.

"3. But, it is further supposed, that these things cannot be spoken of a proud or wicked Jew; yet we learn the contrary from the infallible testimony of the word of God. Of this people, in their *fallen* and iniquitous state, God says by his prophet, *They seek me daily, and delight to know my way as a nation that did RIGHTEOUSNESS, and FORSOOK not the ORDINANCES of their God: they ask me of the ordinance of JUSTICE,*