

and years of struggling and of Christian service, but God puts us there at a single bound, even by the faith that justifies. This is our standing in the eye of the law and in the mind of God the moment we believe.

Further, it is true of all Christians whether they realize it or not. It is not simply a truth for a few illustrious saints like Paul, or a Baxter, or a Spurgeon. It is the privilege of every Christian, even the weakest, to put the language of the great apostle into his lips and say, "I *have been* crucified with Christ." We say, then, that in the mind and purpose of God, the believer becomes dead to his old carnal life in the hour when he is united to Christ by faith. God's plan for us is, then, to begin the Christian life believing that we are crucified with Christ, and so from this high vantage ground to fight our battles and win our victories. As we recognize this fact and claim it by faith, we will find it made real to us in our daily experiences. So says Paul, "*Reckon* yourselves to be dead indeed unto sin." This teaches that Christians are to understand what they are as Christians. That is to say, start out believing it is a fact, and as you go forward you will find it true in your daily lives. Just as the captain takes his course by the compass for some foreign port, and steers on day after day, believing that what he now accepts by *faith* will be realized one day, and after weeks of sailing the harbor is safely reached. It makes a great difference with us whether, when we set out on the Christian course, we recognize the fact that we *have been crucified* with Christ, or whether we are all the time seeking to be crucified. We get strength, we get courage for the mortifying of the old man in our daily experiences, when we remember that our standing in the sight of God is *dead already* to sin, by reason of our fellowship with Christ.

(b) Observe, further, that it is the *believer* that becomes dead to sin and *not sin to him*. This distinction must not be lost sight of. Erroneous views of sanctification have been advanced just because this fact has been overlooked. The believer is *dead* to sin, in that he

separates himself from it, puts it away from him as a thing of the past, is no longer a slave to it; but nevertheless the most devoted Christians find that sin is not dead in them or toward them. The old man will seek yet again to get upon the throne; but, says Paul in verses following our text, "Let not sin *therefore reign* in your mortal bodies that ye should obey it in the lusts thereof." Again, "For sin shall not have dominion over you, for ye are not under the law but under grace." These passages clearly teach that sin is not dead toward the believer, though the believer is dead toward it, and must treat it accordingly. The above and kindred passages go to prove that the old master is not taken away root and branch, but is to be daily mortified through the indwelling Spirit. For confirmation of this fact see Romans 8: 13: "But if ye through the *Spirit* do *mortify* the deeds of the body, ye shall live." Let no one think, however, that the scriptural standard of sanctification is a low one. On the contrary, it is very high. "Sin shall not have dominion over you" is strong language, and means that you shall have dominion over sin. No less than this is God's purpose for the believer, viz., *continual victory* over sin in every form and shape. The old man is to be daily and hourly put off, and the new man daily and hourly put on.

(c) Before leaving this part of our subject, I would impress upon you the *practical conclusion* that the apostle draws from the fact of the believer's death to sin. "Neither yield ye your members as instruments of unrighteousness unto sin." The word "members" as here read, seems to represent all of the powers and faculties of our entire being. "Dead to sin" then must be written on the head, on the hands and on the feet of every Christian. Suppose an angel should be commissioned to visit our churches, and singling out every member, should write on the forehead, "dead to sin," on the ear "dead to sin," on the eye "dead to sin," on the tongue "dead to sin," on the hands and the feet "dead to sin," and having done so, say, "Now, go forth to life's work." An angel is not sent to do