

ADDRESSES ON ROMANS

by

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CHAPTER FIVE

RIGHTEOUSNESS REALIZED

Romans 6:1-8:39

I. OUR STANDING IN CHRIST — DEAD TO SIN (6:1-23)

THE FIRST five chapters of Paul's Epistle to the Romans deal with what Christ has done for us.

- We have seen the whole world guilty before God, Jew as well as Gentile.
- We have seen also that God requires righteousness, that man has none of his own,
- We saw also that God has revealed His righteousness in the Person of the Lord Jesus Christ — a free gift to the guilty sinner.

In our last lesson we saw that, whereas Adam bequeathed unto us sin, death, and judgment, the Lord Jesus Christ, the second Adam, bestowed upon us a glorious heritage, which no power can take away from us.

Up to this point the epistle has dealt with what God has wrought for sinful man, and how all is received by grace, through faith, without works. Not a word has been said about the change in the life of the believer. The emphasis has been placed on what God has done for us.

Now, however, in chapters six, seven, and eight, we are to learn how this righteousness, this heritage in Christ, may be realized, how it may become a force in our daily lives. We are to discuss practice now, not theory. This righteousness may be realized; God intends that it should be so. It is not His plan that His blood-bought children should continue in sin. And He makes it possible for us to live a holy life.

So far, we have been studying about what Christ has done for us; now we are to see what He will do in us.

These three chapters, six, seven, and eight, comprise the fourth great division of the book, which we have called "Righteousness Realized."

It may be outlined as follows:

- (1) Our Standing in Christ;
- (2) Our State in the Flesh;
- (3) Our Life in the Spirit.

No portion of the book of Romans is more important than this. Please read it over and over. It is practical. It is experimental. It will transform your life.

In our lesson for today we shall consider chapter six, which sets forth the truth that our standing in Christ makes us dead to sin.

Next time we shall study chapter seven, which shows that in our standing before God we are also dead to the law, and that our state is in the flesh. Then later we shall see from chapter eight that our life is in the Holy Spirit. So important is this division of the epistle that we shall devote a lecture to each chapter; but all the while, let us remember that these three chapters are a unit, and must be thought of as a progressive development of one central thought — Righteousness Realized.

As we read chapter six carefully, we note that one great fact is emphasized over and over — as sinners saved by grace we are dead to sin, that old tyrant which once held us captive. Therefore, sin should no longer have dominion over us. We should live a life of victory, even as Paul exhorted us to do in verse 14; **“Sin shall not have dominion over you: for ye are not under the law, but under grace.”** This verse is the heart of chapter six.

Some Christians, who realize their justification before God, are still under the power of sin. Every believer has been saved from the guilt of sin, but how few have been saved from the power of sin!

The Christian who does not know the experience of Romans 6:14 cries out with Paul: **“O wretched man that I am! who shall deliver me from the body of this death?”** That is the cry of more than one child of God, who has to confess with shame that the same sins which bound him before he found Christ bind him still.

I remember once having preached on this subject when I was a pastor in Texas. After I had finished and had gone to my study, I found a young man there, waiting to tell me about his life of defeat. He wanted to live the life of victory, he said he was saved, and I could tell that he knew the content which comes from studying the first five chapters of Romans. Then he told me that the same sins which had once bound him still held him captive. His cry was, “What is the way out for me?”

That young man’s trouble may not be yours. You may have an uncontrolled temper. Perhaps following an outburst of rage, you are ashamed, and resolve never to give vent to your feelings again; after confessing your sin, however, you go on your way, only to find that the same sin overtakes you. Then it is that you cry, **“O wretched man that I am!”** Others are bound by the love of money. A man told me not long ago: “My besetting sin is a love of money, to the extent that I am stingy with God. I have tried to break this habit but cannot.”

These people are carnal Christians. They are pictures of Lazarus. You remember that when Lazarus was dead, Christ said to him, "**Lazarus, come forth.**" He came forth, but he was bound with grave clothes. He had life, but he was in bondage. Many people are like Lazarus, bound hand and foot with grave clothes. His hands were tied; he could not work. His feet were tied; he could not walk. His mouth was covered; he could not talk. Many Christians are held in this manner, but they need not be. Under the guidance of the Holy Spirit, Paul shows us in this portion of Romans how God can deliver us from our grave clothes, for we are dead to sin.

Not long ago a woman said to a Christian worker:

"My life since I have been saved has been a disappointment to me. I thought my troubles would be over when I accepted Christ. I expected to quit doing the things that hinder, but instead I seem worse than I was before. I know very little of victory; I live a life of defeat. I have heard many sermons on victory and sanctification, but I cannot put them to use. Please tell me the avenue to victory."

The answer to that question is found in this portion of Romans which we are now to consider.

Paul introduces the subject with the questions: "**What shall we say then? Shall we continue in sin, that grace may abound?**" (See Romans 6:1). And his answer is: "**God forbid. How shall we that are dead to sin, live any longer therein?**" (v. 2).

Then he leads us on into a deeper meaning of the cross, which he has not presented before in this epistle. He shows how every soul is united to Christ in His death, burial, and resurrection.

For such a redeemed soul to desire to "**continue in sin**" is unthinkable! He is crucified with Christ, buried with Christ, raised with Christ. These are wonderful words: "**Know ye not, that so many of us as were baptized; into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life**" (vv. 3, 4).

Here we see set forth the great doctrine of identification with Christ, as expressed by Paul again in Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"CRUCIFIED WITH CHRIST" — "BURIED WITH HIM"

Let me repeat:

- In the first five chapters of Romans we, see that the Lord Jesus died for a guilty world;
- In chapters six, seven, and eight we see that the sinner saved by grace has died with Christ.
- In the economy of God, He sees us identified with His well-beloved Son, our Saviour.

If I asked how many of you readers believed Christ died for you, literally hundreds of you would respond in your hearts, testifying before God that on the cross He shed His blood for you. But here is a far deeper meaning of the cross, my friends, if you and I are ever to know anything of transformation, we must get this truth also! We must be able to say, with Paul: **“I am crucified with Christ.”**

At Calvary I was united with Him in death. Even as the two thieves were crucified at Calvary with our Lord, so also Paul could say, **“I am crucified with Christ.”** You and I and every believer must reckon on this fact. We are to reckon the old nature, the old habits, the old self crucified with Christ.

It is a blessed experience to kneel in wonderment and adoration at the cross, the place of salvation. It is another thing to see yourself on the cross beside your Lord. I wonder if anyone reading this has an uncontrolled temper to spoil his or her testimony? If so, my friend, you are to reckon it where God has put it—on the cross. Do you love money? Drink? What is your besetting sin? That old nature will want to climb down off the cross, but it is your duty and privilege to see that it stays there beside the Lord. **“Reckon ye also yourselves to be dead indeed unto sin,”** Paul tells us.

I once heard of a woman with a bad temper. She loved the Lord, yet her maid knew the bitterness of her tongue. One day she read the sixth chapter of Romans, after which she got on her knees, asking the Lord to give her victory over her besetting sin, her sharp tongue. Immediately after she rose from her knees, she heard a crash. The maid had broken a vase, an antique, prized greatly by her mistress. Not knowing of the change that had come into the life of the woman, the maid trembled with fear, lest she lose her job.

As the mistress walked down stairs, her old temper wanted to climb down off the cross, but she reckoned it where God put it. And this is what she said to the trembling servant: “Never mind; I don’t suppose you could help it. After all, it was made only of burnt clay.”

Can you imagine how surprised the maid was to see the change that had been wrought in her mistress? That woman had learned the secret of power over sin. She had learned to say, **“I am crucified with Christ.”**

In the days of Martin Luther there was a preacher to whom throngs of people listened. He ministered in a great cathedral. But one day an unknown man, a reformer from Switzerland, listened to his message. After the sermon the stranger went up to the preacher and said, “You must die. You must die before God can use you.”

The minister did not understand then what the man meant, but later he came into an experimental knowledge of the sixth chapter of Romans. He gave up his desire to be a great preacher, and began telling the simple truths, exalting the Lord, thereby laying the foundation for the Reformation.

Up to that time people had seen only him; now they saw only Christ. To put away all boasting and spiritual pride, is to be crucified with Christ.

I remember that when I was at the Moody Bible Institute, I heard the late Dr. F. B. Meyer tell how he came into this truth. He said, in part:

“My soul was saturated with the message of the sixth chapter of Romans; therefore, I prepared a sermon on the subject to be delivered the following Lord’s Day. When that day came, as I stood before the mirror to adjust my tie before going into the pulpit, I thought of my sermon. I began to enumerate the points, thinking of the cross. Then I said to myself, ‘Have I ever been on that cross? Potentially I was on the cross with Christ, but in experience have I ever been there? Have my pride, my hunger for popularity, my greed—have these ever been put there? Have I felt the loneliness, the sorrow, the agony Christ felt on Calvary?’ This humbled me, and I fell to my knees, trying to pray; but I could not. Something seemed to say, ‘Have you been on that cross?’

“I got up from my knees and walked to my mirror and said, ‘Oh, God! Nail my pride, my love of self, my desire for popularity, my greed, all the lusts of the flesh to the cross.’ Then I could actually see myself hanging there, dying with Christ. Instead of preaching the sermon I had planned, I told my congregation of this experience and made an appeal that I every Christian get on his knees and stay there until he saw himself on the cross.”

This was the experience of that great man of God, and this was the secret of his success.

Christ took the “**old man**” to the cross. Have you ever said to yourself, “Sinfulness, passion, and pride, I put you where the sinless Christ put you; hang on the cross where God has placed you”? This is the pathway of victory. Reckon yourself “**to be dead indeed unto sin.**”

Will you read with me now verse 3? Read it carefully. Then read verse 6.

Our “**old man**” is everything we are according to Adam. Everything he was in his sinful state he bequeathed to us. In other words, when the “**old man**” was crucified, he was baptized into the death of Christ.

Paul is not talking here about water baptism, although the ordinance of baptism is an outward sign of that inward change of heart which takes place when the sinner is crucified with Christ. Paul is talking here in Romans 6:4 of baptism into death, not into water. I know many people who have obeyed the teaching of the Lord in water baptism who do not know of this baptism with Christ into death. My dear friends; what God said about the people in the days of Noah is what He says about you and me. The whole world is guilty. God judged all flesh in the days of Noah with the flood, the waters of judgment.

When you are baptized with water, you are only illustrating the fact that the righteous judgment of God should fall upon you, but that in His death Christ bore that judgment in your place. He died not only because of what you had done, but also because of what you are. Remember, Paul is not talking here about baptism into water; he is talking about baptism into death.

Our Lord has given two ordinances — the Lord’s Supper and baptism. The one speaks of what Christ did for us when He gave His body to be broken for us, His blood to be shed for our sins. But in baptism we have illustrated what takes place in the economy of God when a man takes Christ as his Saviour. It is a picture not only of his sins being buried with Christ, but also of the sinner himself thus identified with Christ in His death.

All of this is to teach us that we should no longer serve sin. Sin is likened to an old master who has slaves bound to him; but when the bond is loosed, the slaves are free. Paul says we have died to our old master; he can no longer claim us as his slaves. We do not have to serve sin.

When I went to Australia several years ago and visited with some of my old friends, I went to a newspaper office, where I was once employed. As I stood on the stairway, talking to a former fellow-employee, an old man came by and started up the steps. When he was half-way up, he turned around to look closely at me; he had not recognized me at first; but when he did, down he came, saying, “Why, Louis Talbot, where have you been?”

And I looked into my old master’s face. He had been a hard taskmaster. He knew when we arrived at work one minute late, or when we left early. He could tell me once what to do and exactly when to do it. But now he was no longer my master. I looked at the employees who were still his slaves, but I was free. I had really died to our old relationship. Likewise, the link between us and our old master, sin, has been severed.

“RISEN WITH CHRIST”

Not only are we crucified with Christ and buried with Him, but we are also **“raised up from the dead by the glory of the Father,”** that we should **“walk in newness of life . . . For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection . . . Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”** (Romans 6:4, 5, 8-11).

Do you see what God wants us to do, my Christian friend? He wants us to reckon ourselves alive unto Him. Just as we have been intimately and vitally identified with Christ in crucifixion and burial, so also we are risen with Him. When we died with Him, we died to the old master. By natural birth we were connected with Adam, but when we were crucified with Christ and buried with Him, we were not left without head. Our Head is Christ. God sees us identified with Him in His resurrection.

This is what Paul meant when he was led by the Holy Spirit to write to the Ephesian and Colossian Christians, saying: **“God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickeneth us together with Christ . . . and hath raised us up together and made us sit together in heavenly places in Christ Jesus”** (Ephesians 2:4-6).

“Ye are . . . buried with him in baptism, wherein also ye are risen with him” (Colossians 2:12).

“If [or ‘since’] ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God . . . for ye are dead, and your life is hid with Christ in God” (Colossians 3:1, 3).

When I was a child, I had a grub that I kept in a can. It was passing through the chrysalis; and when it had matured into a beautiful butterfly, I let it go. Up and up it flew into the sunlight, with new life, leaving behind the empty shell that once had bound it.

Something like this took place in us when we died to the old master that bound us as slaves. We died with Christ; we were buried with Him; we were raised with Him to **“walk in newness of life.”** In the sunlight of His love we **“mount up with wings as eagles,”** for we are seated **“in heavenly places in Christ Jesus,”** our Lord.

**“RECKON . . . YOURSELVES TO BE DEAD . . . UNTO SIN,
BUT ALIVE UNTO GOD”**

This is our standing before God, and we are called upon to reckon on this fact day by day.

To reckon is to *take a certain thing into account*, to act as though it were true because God says it is true. Even if you do not see the evidence of its being true, act upon it. My friends, this doctrinal truth is intensely practical and real, not mythical.

Some years after I was converted, I kept trying to die to sin, but certain tendencies kept bothering me. My heart was filled with the very things over which I wanted victory. Then one day I discovered that I did not have to die. God said, **“You are already dead. When Christ hung on Calvary, you died.”** I began to see what Paul meant when he said, **“I have been crucified with Christ.”** In God’s estimation all believers hung there on the cross with Christ. And you and I are to reckon on this one great fact.

One of the greatest figures in church history is that of St. Augustine. He had been a very wicked man; and after he was converted, he was afraid to meet any of his former companions in sin. But one day he met a beautiful woman whom he had known in his godless days. She ran to him, crying, “Oh, Augustine!” But he gathered his professor’s cloak around him and ran. She ran after him, saying, “Oh! why do you run? It is only I.” And his reply was, “I run because this is not I.” That, my friend, is the road to victory: **“I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”** (Galatians 2:20). The first word leading to victory is **“reckon.”**

Dr. Len Broughton tells the story of two young preachers who were great friends, having gone through university together. After graduation they separated; one going as a missionary to a far country, the other remaining at home. Before parting, they made a covenant, agreeing that the first one to die should have his funeral sermon preached by the other.

Years passed, and they met again. After they had talked awhile, one said to the other, “Do you remember the covenant we made?” Of course he remembered. And each discovered that the other had already written out the funeral sermon of his friend.

“Let us hear what we have written,” one said to the other, whereupon one of them began to read a beautiful eulogy. He had not gone far when the listening preacher sprang to his feet and cried out, “Stop! That isn’t true of me!” “But,” the reader exclaimed, “remember that you are supposed to be dead, and dead men can’t talk!”

Do you see the analogy, my friend? When Satan tempts us, we are to tell him we are dead to sin, that he is no longer our master. We are to reckon on this fact; that is to say, just as a dead man has no response to alluring music, so also we should have none to sin.

But some may say; some young person perhaps: “That is a difficult thing. Must I reckon myself dead and buried? The world has attractive allurements. The world is pleasant, and I hate to reckon myself dead.” But this is not a difficult thing to do if we take God’s way of reckoning.

Let me illustrate by one of the great sermons which pagan mythology teaches.

You remember the tale of the alluring sirens who sang so beautifully on the rocks ashore that the sailors wanted to steer the ships in their direction. The captain tried to turn them from their purpose. He put something in their ears to keep out the sound. He even tied the sailors to the masts. But all his efforts failed, until it finally occurred to him to put better music on the ships than that the sirens sang. Then the sailors lost their desire to go headlong to certain death.

That is what I understand about being dead to sin. It is not a sacrificial thing. It is not giving up joys and pleasures. On the contrary, it is having our minds filled with music so much better than that the world can give that all desire for the old sins is gone.

The music which God puts in the human heart is far more beautiful than all that the devil can offer. When we have the love and grace of God in our hearts, when we have our horizon filled with His glory, we experience something new, something the world cannot give.

That is reckoning ourselves dead unto sin and alive unto God. To have our souls filled with the love of the Lord Jesus, filled with the glory of His coming — that is the result of union with Christ.

“YIELD YOURSELVES UNTO GOD”

Now let us read carefully verses 12-14. The word “**therefore**” in verse 12 connects the following with what has gone before; while “**instruments**” in verse 13 means “*military weapons*.” Our “**members**” are our eyes, ears, tongues, hearts, feet — any part of the “**mortal body**.”

Now look at verse 12 again:

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.”

From this Paul means for us to remember that sin is still present in the flesh. However, we are not to let it reign over our mortal bodies. It will always be there, as long as we are in this life; but our responsibility is not to let it reign.

There is a difference between a man’s living in a country and reigning there. I live in the United States, but I do not reign here. Paul is saying that the old sinful nature is not taken away in this life. It is not eradicated. The Lord Himself said to Nicodemus, **“That which is born of the flesh is flesh”** (John 3:6). You and I received from our fathers that sinful nature, and it cannot be changed. We shall have it until Christ comes; or, if He tarry, until we depart to be with Him.

There are many good people who believe that we lose our Adamic nature when we accept Christ. They say we become incapable of sin. But the Bible does not teach that we cannot sin; neither does it teach that we must sin. It does teach that it is our nature to sin and our responsibility not to sin. If we follow what God says in verses 1-11, we shall see that sin is in us, but we should never allow it to reign over us. Sin, the tyrant, is dethroned. Our old master is not allowed to give orders.

I told you about visiting my former employer in Australia. He was no longer my master; but suppose he had started issuing orders to me. If I wanted to obey, I could have done so. Likewise, if sin is allowed to, it will issue orders. God says that the old nature has no claim on us, and we need not obey it.

To illustrate, let us consider Nebuchadnezzar and his great power. All people trembled before him, because he held the power of life and death. But he was deposed, and someone else reigned in his stead. Even though he was still living, no one needed to obey him after he was dethroned.

Sin is still in the Christian, but it should no longer rule. Paul says, **“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof”** (Romans 6:12). The old nature is still there; but if we allow grace and Christ to reign, sin shall never reign over us. Therefore the consequences of sin shall not have dominion over us.

Paul goes further, and shows us our responsibility in regard to our members. We may yield them to our former master or to Christ — our hands, our feet, our tongues, our very selves.

I want you to get the significance of this. When I was reading these verses, I pointed out that the meaning of the word **“instrument”** is *“military arms”* or *“weapons.”*

Let us not furnish our members as military weapons to the devil. Do you know there are many Christian men and women who do yield their members to the devil to help him fight the Lord Jesus? It is a fearful thing that an unsaved man should yield his members to Satan, but it is worse that a Christian should thus fight against his Lord.

If the devil wants to slander a person, he would rather use the tongue of a Christian than that of a sinner.

He stands on one side of us and tempts us, saying, “Yield your members to me, and I will use them as military weapons to fight the Lord.” But Christ stands on the other side, and pleads, “**My child, yield your members as instruments of righteousness unto God.**” There is no reason why He should not have that which is His own. He purchased us at a great price. We belong to Him.

Does the risen Christ control your life, my Christian friend? Have you yielded all your members to Him? There is a difference in His living in you and in His controlling you. Does he have dominion over every part of your being?

When I first came to this country, I knew a family in Oak Park, Illinois. I was a student-pastor, and these people were members of my church. They took an interest in me and asked me to their home. When I first went there, I felt free to enter the living room and dining room, but I did not presume to go anywhere else in the house. I had no liberty to do so.

Then one day the man said to me: “Here are the keys to our home. We want you to come and go as you will. Make this your home.” After that I had the liberty to go all over the house, into bedrooms, attic, or cellar. Before he gave me the keys, I was in his home, but shut out of a great part of it. I could now dwell there with great freedom.

That is the way with our risen Christ. There are Christians who have departments of their lives, as it were, into which they do not want Christ to enter. They will not surrender every interest to Him. But when the child of God comes to the place of yielding and obeying, then every part of his life comes under His supervision. When He takes an inventory and says, “Let this go; let that go,” He also gives the power to perform His will.

In verse 14 Paul speaks with the voice of authority: “**For sin shall not have dominion over you: for ye are not under the law, but under grace.**”

Here he puts before us the fact that we are not placed under the Mosaic Law as a rule of life, with no power to keep it. Grace provides the sufficiency in all things. Grace provides the power to do what God wants us to do. If we were under law, we should hear the demand to righteousness, but we should have no power to fulfill that demand. Grace gives the power!

“WHOM YE . . . OBEY, HIS SERVANTS YE ARE”

As soon as Paul sets forth the doctrine of grace, the objector rears his head, saying: “Since I am under grace, it would follow that it does not matter how I behave. Therefore, I can do as I please.” Or, to express it in the words of verse 13: “**What then? shall we sin, because we are not under the law, but under grace?**”

Paul answers this objector in no uncertain terms, “**God forbid.**”

Then he utters a grave warning to mere professors, pointing out that the regenerated man does not want liberty to sin.

On the contrary, if a man habitually yields, he is still sin's servant. And the end is death. By his deliberate acts he evidences the fact that he does not know the Lord, that he has never been crucified, buried, raised with Him. Every true child of God will take the road that leads to the confession of sin and to the forsaking of sin when that road is pointed out to him. Of course, he may sin and be forced to exclaim, "**O wretched man that I am!**" But every true believer will want to serve his new Master; otherwise, he would only prove himself to be sin's servant still.

These are solemn words. A man in Christ has a new nature; he wants to please his new Master. Therefore, if a professing Christian is constantly falling into sin and has no conscience about it, he gives evidence that he has never been born again.

If a man has been crucified, buried, and raised with Christ, he desires to obey the One to whom he then belongs. He realizes the vital truth of the words of our text:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (verse 16).

Paul speaks in a figure here, illustrating his meaning by personifying sin and righteousness.

This is to help us to understand, even as it was to help many of the Christians at Rome, who were weak in the discernment of spiritual things. Sin and righteousness are referred to as though they were persons controlling slaves.

"But God be thanked," the inspired writer continues, **"ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness"** (vv. 17, 18).

"That form of doctrine which was delivered" unto the Roman Christians was none other than the teaching of the first five chapters of this wonderful epistle. It is the doctrine of the grace of God!

In verse 19 Paul refers once more to the important matter of yielding our members unto God; and in the following verses, to the end of the chapter, he continues the figure of the two masters.

He reminds us that we must hang our heads in shame as we think of the deeds we committed when we served the old master, sin.

"The end of those things is death. But now being made free from sin, and become servants to God," we should bear **"fruit unto holiness."** To love our new Master is to enter into **"everlasting life."**

Paul concludes this important chapter with a solemn statement that we often hear, **"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"** (v. 23).

Here sin is still personified, and is set forth as a master paying wages.

In a certain sense, sin is a faithful master because he pays his wages surely — the awful wages of death. Those under his dominion will receive their wages. Moreover, this death is more than physical. It is eternal separation from God, eternal torment and remorse and woe.

Every man who is not under the new Master is under the old. Who is your master, my friend? If you are still the servant of sin, will you not accept the new Master who loves you with an everlasting love? He bore “**the wages of sin**” for you, and offers you instead “**the gift of God**” — “**eternal life through Jesus Christ our Lord.**”

Take him for your Master, and you will begin to find out how precious He will be to your never-dying soul. “Nothing satisfies but Jesus.” You cannot help but love Him and be His willing slave, if you will only accept His gracious gift of everlasting life.

~ end of chapter 5 ~

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