

Not Under Law but Under Grace



A Parable

The Governor General of a great English colony—a man of great wealth and of benevolent disposition—interested himself in a young man whose birth and training had marked him a criminal. This young man, though not yet twenty-five years old, had committed numerous crimes, and had spent the greater part of his life in reformatories, and prisons, and had come to be regarded as a confirmed criminal. He had just been sentenced to pay the death penalty for his last and worst crime.

His Excellency, the Governor, decides to pay the price of the man's life and adopt him as his son with the hope of seeing him become a law-abiding citizen. (The parable is not in harmony with present-day facts, since the life of a criminal cannot now, as of old, be redeemed by money; but, for the parable's sake the reader is asked to overlook this discrepancy.) With this in mind he visits the Judge who pronounced the sentence, a man of irreproachable character. Between them there had been a life-long friendship; and, according to the parable, the following conversation passes between them.

Governor General: I have called, my lord, in the interests of the young man, John Borninsin, whom you have just sentenced to death. I have decided to pay the price of his life and undertake his

reform by adopting him into my family. I have known the young man from his childhood. He was born with a criminal nature; his parents were criminals, and his whole training has been in the atmosphere of crime. It is my purpose to instruct him in a better life and lead him to forsake his lawless career.

The Judge: I appreciate your Excellency's praiseworthy compassion for this young reprobate; but I must express my settled conviction that you are wasting both your wealth and your sympathy. It will not be a fortnight before he will have committed another crime; he was born to forfeit his life on the gallows.

Gov. Gen.: But I have faith that he can be reformed. At least I am determined that he shall have a chance to know and choose the blessings of a law-abiding life.

Judge: But, your Excellency, his crimes will take him from you and place him under the stern hand of the law before you have an opportunity to exert your influence upon him. It will be useless to pay the price of his life now, for the simple reason that the crimes he will commit will bring him back under the law almost immediately. It will be necessary for you not only to redeem him from past lawlessness, but if you are to save the man you will have to redeem him from the results of future transgressions also.

Gov. Gen.: I have foreseen all this and have planned for it. I clearly perceive that it would be useless to redeem him from the law as regards the past unless provision be made for the future. Consequently, I have decided to deposit with you to his credit my entire fortune—enough to redeem him from all the transgressions of the law which he shall ever commit in his

ignorance and weakness. In this way I shall be able to keep him out from under the law, and place him under grace, until he has had the privileges that grace will bring to him. With this deposit to his credit, it will be impossible for him to come under the law, even when he commits a crime. He will not be under law but under grace. His transgressions of the law will be imputed to me, and my grace imputed to him. It will, therefore, be impossible to get him under the law or in prison, so long as my deposit of grace, which is placed to his credit, is more abundant than his transgressions. And I purpose to see to it that it shall be said in this case, "Where sin abounded grace did much more abound." You see I am voluntarily putting myself under the law in order to deliver him from under the law.

Judge: If I did not know of your exceptional reverence for the majesty of the law, I would interpret this act as being in hostility to the law, or at least as throwing discredit on the law; but, inasmuch as the present code of laws was drafted by yourself and presented to Parliament when you were a member of that body, and enacted into law by your earnest voice and vote, I cannot conceive of your extraordinary efforts on behalf of this unfortunate young man as being other than in perfect sympathy with the law.

Gov. Gen.: My efforts on behalf of this young man are not intended to make void the law, but to establish the law. If my efforts were to make void the law, I certainly would not place my fortune at your disposal for the purpose of satisfying the just claims of the law. If I wanted to make void the law, I would work for its repeal: or easier still, I would use my par-

doning power as chief executive, and pardon him whenever he is convicted of crime, and thus save my fortune. The very fact that I place my fortune at your disposal, establishes and vindicates the law as being both just and good. And besides, all my efforts for the young man are for the one purpose of making him a **law-abiding citizen**. My efforts are to make of him a man in whom the righteousness of the law shall be fulfilled. But, in order to accomplish this, he must be delivered from the law, and kept free; otherwise, as you say, he will come under the penalty of the law, which is death; and thereby be placed beyond the reach of grace.

Judge: Yes; I see your position, and agree with you, both in purpose and plan; but there is one difficulty which must be made clear to me before I can consent to be a party to this gracious work of yours. Suppose the young man, when he learns of the placing of your abounding deposit of grace, instead of thankfully acknowledging your great kindness toward him, and making use of his freedom from the law to be instructed by you to become a law-abiding citizen, on the contrary takes advantage of the fact that it is impossible to bring him under the law, and continues to transgress, simply because he is not under law but under grace, what is to be done in that case? I cannot consent to be a party to this transaction if I shall become, by so doing, a party to ministering liberty to this man if he uses that liberty as a cloak of maliciousness. I cannot minister this deposit when I know that the man having been once enlightened, and having tasted your heavenly gift of freedom from the law, and the power to obey the law, wilfully and deliberately chooses his old life of a crimi-

nal, preferring the life of a transgressor to that of a law-abiding citizen. I cannot become a party to his continued crimes, by continuing to minister liberty to him, which he deliberately uses to continue his crimes.

Gov. Gen.: I most certainly do not ask you to do this. As I said before, my efforts on his behalf are not directed to save him from the law in order that he may transgress it, but to save him from the law that he may be taught to observe it faithfully. If he transgresses the law wilfully after he has come to the knowledge of the truth, as you have just stated, there will remain no part of my sacrificing deposit for him. I make no deposit to save him from wilful, deliberate transgression; my deposit is to cover the transgressions which he has committed and those violations of the law which he will still commit in his inherited and cultivated weakness of nature, and in his ignorance of the law and lack of power to obey it, until by my teaching he has come to a knowledge of the blessings and privileges of a law-abiding citizen. But if he transgresses wilfully after all this, if he tramples upon my sacrifice for him; if he comes to count the giving of my fortune as something given that he may continue in law-breaking; if he thus deliberately does despite to the spirit of grace shown him, then there remains no deposit of grace for him. Then he must fall into the hands of the civil authority, and will be deserving of sorer punishment than if he had never known of my abounding grace.

Judge: Now I understand your plan and purpose and will heartily co-operate with you in it. I will give orders that John be released and committed to your care.

Preaching the Good News

The Governor goes to the jail where the following conversation occurs:

Gov. Gen.: "John, I have good news for you. I am the Governor General and have redeemed you from death, and instead of going to the gallows tomorrow, I want you to go home with me and be my son and I will be your father. I want you to call me father and I will call you my son. You shall be a member of my family. My boys will be glad to welcome you to the family circle, and call you brother. I will clothe you as I clothe my other sons, and each will be glad to have you call him 'brother.' John, are you willing?"

John: "Your Excellency, I am surprised and stunned with what you say. I never before heard of such abounding grace. I did not know that it dwelt in any heart in earth or heaven. And this heart of mine, so hard and full of hate is warmed with a feeling I never felt before. But, Your Excellency, I am afraid to accept your gracious gifts. I am afraid to take your honored name. I am sure that, born as I was born, and living as I have lived, and sinning as I have sinned, I would only fall back into my old life of crime and bring dishonor upon your name and family. But I want you to know that though this heart has been calloused by a thousand crimes, it is not so cold that it cannot be warmed with grace like yours.

"Oh, if only you could give me a new heart when you give me a new home, a new character with the new clothes, a new nature with the new name; then would I gladly accept your gracious gifts. But to deliver me from past transgressions will not save.—It will not be a fortnight after I am

free, before this sin-cursed heart will commit another crime and again I will be back under the heavy hand of the law. Then all your gracious gifts will have been wasted. No; Your Excellency, it were better to let this wasted and worthless life perish to-morrow, than to disgrace and degrade your honored name, and fall again under the penalty of the law and be dragged from your heart and home to this den of despair."

Gov. Gen.: "But John, the law will not take you from me. You will not be back under its power in a fortnight. I know of your birth in sin, I know of your home training in crime, I know how strong is the flesh and how weak the spirit. I have planned for this weakness, and will save you from the law. If through weakness or ignorance you fall, you shall not be taken from my heart or home. I have paid the penalty for all such falls, until you shall have opportunity to know and feel the abounding grace of my love and care. Then, if you choose the old life of crime instead of the new life of obedience, then, and not till then, can you be lost from my grace."

John: "O Your Excellency, how could you have conceived so great salvation for the chief of sinners! I cannot refuse a gospel so great. I will go with you gladly. And God forbid that I should continue in crime because grace abounds."

Not Under Law

Reader, is John now under law or under grace? Yes, under grace. And should he in weakness or ignorance break the law to-morrow, he would still be under grace and not under law.

But the reason why John does not come

under law when he breaks the law, is that the Governor placed himself under the law instead of John. The law is not discredited, but honored, because it collected its due from the most honored citizen in the state instead of the most degraded. The Governor, by placing himself under the law in the place of John thereby places John under grace. The law will not demand that the payment be made twice, once by the Governor and again by John. When the law accepts the Governor as John's substitute and collects John's debt from him, it cannot in justice collect the same from John. Both cannot be under law at the same time for the same offense. When the Governor gets under the penalty of the law for John, that act places John under grace.

Under Grace

And this illustrates the blessed truth as told in Rom. 6:14: "For sin shall not have dominion over you; for ye are not under law but under grace."

This scripture does not say, "Ye shall sin," although that experience is called for in the plan; but it does say, "sin shall not have **dominion** over you." What is meant by "dominion" is explained in verses 9 and 10.

"Knowing that Christ being raised from the dead dieth no more: [Why?] death hath no more **dominion** over him. [why?] For in that he died, he died into sin once." V. 10.

"Therefore because sin had **dominion** over Christ once, he **died** once * * *"
 "Even so reckon ye also yourselves to be **dead** unto sin * * * **in Christ Jesus.**" V. 11.

Since therefore Christ voluntarily went under the **dominion of sin** for us, and in consequence **died to sin** for us, ("that he by the **grace** of God should taste death for every man." "Heb. 2:9,) it follows that "sin shall not have **dominion** over you; [Why? Because you do not sin? No.] because ye are not **under law** but **under grace.**" V. 14.

And that this expression, "sin shall not have **dominion** over you,..." means, sin shall not condemn you to death; and not, ye shall not sin, is positively proved by the next verse. If the expression meant that we should not sin because we are not under law but under grace, then there would be no need for the warning which follows in the next verse.

"What then? Shall we sin, because we are not under law but under grace? God forbid." V. 15.

My former understanding of this scripture was that, because I was keeping the law therefore I was "not under the law but under grace." But that "not under the law but under grace" does not mean "keeping the law" is clearly seen when we substitute the term "keeping the law" in the place of "not under the law but under grace," as follows:

"What then? Shall we sin [transgress the law] because we are keeping the law?"

Such an interpretation of the expression "not under law but under grace," makes nonsense of the text. But with the true understanding as illustrated in the parable, the text teaches the glorious gospel of abounding grace. It then means, shall we sin, shall we transgress the law because when we do transgress it, the grace of God, manifested in the death of Christ for

us, saves us from the death due to transgression."

If we do thus abuse God's abounding grace, the result will be as described in the next verse:

"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." V. 16.

Under Grace

By the preceding illustration it is plain that so far as the young transgressor is concerned, the Judge's seat has become a throne of grace, and the Judge a minister of grace. To him the Judge is no longer a minister of law but a minister of mercy and grace. The Judge is still a minister of law, but not to the young man. He ministers the law to the substitute and grace to the transgressor. He is now in the position of the priest of the Mosaic or typical system. There the priest ministered the penalty of the law to the innocent lamb but grace to the guilty man.

If in the illustration the deposit of grace had been made on behalf of **all** the people within the jurisdiction of the Judge, the Judge would have been a minister of grace to **all** the people. None of the people within his jurisdiction could be said to be under law, but on the other hand, all would be under grace, and the Judge's seat would be a throne of grace.

And this illustrates the blessed position in which the "whole world" is placed by "the glorious Gospel of Christ." "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. . . . For He hath made Him to be **sin for us**, who knew no sin, that we might

be made the righteousness of God in Him." 2 Cor. 5:20, 21.

Since God has **not** imputed to this world its transgressions of His law, but in His abounding grace has imputed its transgressions to His Son, it follows that in this gracious transaction He has delivered the world from under the law and placed it under grace. "The **grace of God** that bringeth salvation hath appeared unto **all men.**" Titus 2:11. "We see Jesus who was made a little lower than the angels for the **suffering of death. . . .** that He by the **grace of God** should **taste death for every man.**" Heb. 2:9.

Adam Made All Sinners

In Romans v. the Apostle Paul reaches the same conclusion. He first shows that through Adam's transgression sin abounded to every member of the human race. Every one born after Adam's transgression was born a transgressor. Adam by making himself a sinner, made the whole world sinners. A stream cannot rise higher than its source. Coming into possession of a sinful nature his children were born with sinful natures, and could no more save themselves from sinning than the leopard could change his spots. "By **one man** sin entered the world." Verse 12. "Therefore as by the offense of **one**, judgment came upon **all men** to condemnation, even so by the righteousness of **one**, the **free gift** came upon **all men** unto justification of life." Verse 18. "For as by **one man's** disobedience the many were **made sinners**, so by the obedience of **one** shall the many be made righteous." Verse 19. (R.V.)

"Death Reigned By One"

And not only did Adam make all men sinners, but he brought death upon all. Men do not die because they sinned, but because Adam sinned. Millions of infants die who never sinned. Death is the result of Adam's sin.

"By **one** man sin entered into the world, and **death** by sin." Rom. 5:12.

"By the trespass of the **one**, the many be **dead**." Verse 15. (R.V.)

"By one man's offense **death** reigned by **one**." Verse 17.

"By the offense of **one**, judgment came upon all men to condemnation." Verse 18.

Thus is it repeatedly stated that **one** man made **all** men sinners and brought death upon **all**... Therefore no child of Adam is responsible for being made a sinner, nor for his death. "**In Adam all die.**" Adam by his sinning placed all men under the condemnation of the law, without their consent or knowledge. And this abounding sin and death, wrought through Adam, is gloriously met by the abounding grace wrought by Christ who "by the grace of God" tasted "death for every man."

If a father should push his son off the pier into the ocean, the life-saver would rescue him and put him back on the pier, without asking him if he wanted to be saved from drowning. He was not asked if he wanted to be pushed off the pier. And he can have no chance to choose for himself unless he is saved from the results of the choice of his father. Having been redeemed from the choice of his father, if he chooses to jump off and drown, the responsibility rests with himself and not with his father.

And it is this universal alienation and

death brought upon all men without their consent by the choice of Adam—it is this placing of all men under the condemnation of the law by one man's sinning, that lays the foundation for **universal reconciliation** and **resurrection** through the sin-cleansing death of Christ. This more abounding grace which redeems men from abounding sin, and thereby delivers them from under the law and places them under grace, is not "Universalism." If, having been delivered from the law and placed under grace, the sinner chooses to be a sinner—chooses to jump off the pier into sin and death he will perish in the second death. Rom. 6:16; Rev. 20:14.

The children of Adam did not make themselves sinners. I did not make myself a sinner. Adam made me a sinner, and I have sinned because I was **born** a sinner. My sins did not make me a sinner. Crab apples on a crab apple tree do not make it a crab apple tree. It was a crab apple tree years before it bore crab apples. It bore crab apples **because** it was a crab apple tree. So your sins did not make you a sinner, but you sinned because you were **born** a sinner.

In making known His law, it was not God's purpose to add to our misery by making known to us the abounding sinfulness which was given to us, without our asking, by the sinning head of the human race. The law was given that we might come to **realize** what abounding sinners we are, in order that we might receive and appreciate the **abounding salvation**, which not only reconciled us to God by the death of His Son, while we were enemies, but saves us from continuing in sin by His **indwelling LIFE**. "The law entered that sin might abound: but where sin abounded

(to all the world) grace did much more abound (to all the world), that as sin hath reigned unto death (over all the world) even so might grace reign (over all the world), through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 20, 21.

Since "the grace of God that bringeth salvation hath appeared unto **all men**"; since God's sin-pardoning grace is more abounding than the sin, it follows that the throne of God is a "**throne of grace.**" God has not failed to minister law, but He has ministered the law to His Lamb, "the Lamb of God that taketh away the sin of the world," and grace to the whole sinning world. Consequently, the whole world is under grace. "**Ye are not under the law, but under grace.**"

Is the Law Breaker Under Grace

But is the **sinner** under grace? Is not the **transgressor** of the law under **law**? Is the transgressor of the law under **grace**? Reader, can you not see that it is the transgressor of the law above all others who is in need of grace? In fact, Christ did not come to bring grace to any but sinners. Only sinners were in need of grace. "I am not come to call the righteous, but **sinners** to repentance." Sinners alone will realize their need of grace. "Moreover, the law entered that the offense might abound; but where sin abounded, grace did much more abound. That as sin hath reigned unto death (over all the world) even so might grace reign (over all the world) through righteousness unto eternal life, by Jesus Christ our Lord."

It is only **through Christ** that the transgressor is under grace. If he be viewed through the law, apart from the cross of

Calvary, he is most positively under law. It is only when the sinner is seen through the sacrifice of Calvary, that he is seen to be under grace. But which view of man is the correct one? Shall he be viewed through the law, or through the cross? It is evident that God views him through the cross, and consequently views him under grace. And would not God have His ambassadors view men as He views them?

“From henceforth (since “one died for all, therefore all died.” R. V.) know we no man after the flesh.” 2 Cor. 5:14.

Liberty Is Not License

But shall we sin because we are not under law, but under grace? Inasmuch as sin is defined by the Holy Spirit (1 John 3:4) to be the transgression of the law, the above question dictated by the Holy Spirit through the Apostle Paul is equivalent to this: Shall we transgress the law because we are not under the law? God forbid. That we may see the wickedness of such a perversion of the Scriptures, let us return to the parable.

On the morrow after the release of John Borninsin, he is met by one of his old comrades in crime, and according to the parable, the following conversation takes place:

Tom Carnal-mind: “Well, John, you are a lucky chap. I thought you would surely swing this time. But what surprises me more is that the Governor has actually placed his fortune at the disposal of the Judge on your behalf, so that when you go housebreaking and get caught, they can't get you into prison. What glorious liberty from the law! I wish I were in your boots. It must seem good to be free from that troublesome law. It is that law

that has made us all the trouble, and I have always known that if it were not for the law, we would enjoy glorious liberty. Now, John, if you are wise, you will use this glorious abounding grace to gather in a pile for a rainy day."

A bystander, Mr. Spiritualmind: "But, John, do you understand your freedom from the law in the way Tom Carnalmind views it? Are you going to continue in transgression of the law that grace may abound? Are you going to transgress the law because you are not under the law, but under grace?"

John Borninsin: "God forbid. I do not understand that His Excellency has deposited his fortune to my credit with the Judge to save me from the penalty of the transgression of the law, because he wants me to be a law-breaker, but that I might be saved from the results of my law-breaking, in order that I might have opportunity to become a law abiding citizen."

Mr. Spiritualmind: "That is right, John. You have clearly discerned His Excellency's purpose."

Tom Carnalmind: "What a foolish fellow to go and put yourself under law again. Why don't you take advantage of your liberty? You are not under law, but under grace."

John Borninsin: "But my freedom from the law is not a freedom to transgress the law; but a freedom from the penalty of the transgression of the law, that I may have opportunity to learn to be obedient to the law."

Tom Carnalmind: "I don't see it that way. I consider that the object of the deposit of grace is to make void the law, so you can transgress it freely without being

punished; and I think you are very foolish to put yourself under law again."

John Borninsin: "But I understood from His Lordship, the Judge, that no part of the deposit of grace was for wilful transgression of the law, but only such transgressions as I might commit in my weakness and ignorance, while I was learning how to be obedient. I was told plainly that if I transgressed wilfully, that is, if I deliberately chose to be a law-breaker, after I had come to a knowledge of the purpose and power of the grace, there would remain no part of His Excellency's deposit of grace to save me from my transgressions. And as ignorant as I am, I can plainly see that this is reasonable. If the deposit of grace was for the purpose of keeping me out of prison in order that I might continue my old life of lawlessness, that would make both His Lordship and His Excellency to be friends of lawlessness."

"Come Boldly Unto the Throne of Grace"

On the morrow, Mr. Spiritualmind meets John Borninsin in charge of a policeman, and the following conversation takes place:

Mr. Spiritualmind: "Officer, has John transgressed again, after all that has been done to save him from the penalty of law-breaking?"

Officer: "I am sorry to say he has."

Mr. Spiritualmind: "How could you do it, John, after all the grace manifested for you?"

John: "I did not transgress wilfully. I was overcome in a moment of weakness and unwatchfulness. And I am more sorry than I can express; and it is in my heart to transgress no more."

Mr. Spiritualmind: "Officer, where are you taking John?"

Officer: "To the Judge, sir, to be punished."

Mr. Spiritualmind: "What are you going to do, John?"

John: "I am going boldly to my throne of grace. It is this same Judge who has the grace in keeping for me."

Mr. Spiritualmind: "'The law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a school-master.' Yes; the officer of the law is only taking you where the grace is deposited."

Conclusion

Reader, was the deposit of grace for the purpose of perpetuating lawlessness? Was the Governor so in sympathy with law-breaking that he would sacrifice his fortune to perpetuate it? No, no. He gave his fortune to save the man's life in order to give him an opportunity to leave off his law-breaking. If the law-breaker never becomes law-abiding, will not the sacrifice have been made in vain? If the criminal continues his career of lawlessness to the last of his life, will not the deposit of grace have been made in vain so far as the young man is concerned? True, it will have revealed the graciousness of the Governor, and the ingratitude of the criminal, but it will have been made in vain so far as the salvation of the lawless one is concerned.

And in like manner, if God's deposit of grace on behalf of the transgressor of His law, does no more than perpetuate the lawless life of the transgressor, it will have been made in vain so far as the lawless one

is concerned. It will have served to reveal the mercy and love of God, and the ingratitude of the transgressor, but it will have been spent in vain so far as the sinner is concerned. The object of God's grace was not that we might "continue in sin, that grace may abound," but "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

When using this illustration on one occasion, in conversation with a law-made-void-by-faith advocate, the man, feeling the force of the illustration against his no-law theory, attempted to parry its force. He said: "Your illustration breaks down in one important point. Your Governor is not able to give his life, like Christ, to the law-breaker."

"True," was the reply. "But if he had been able to give his life, would the life that he gave him have been a law-keeping life, like his own, or a law-breaking life such as the lawless one already had?"

To this searching question the antinomian had no reply. Just as surely as the Governor was a law-abiding citizen, so surely would the life which he would give to the lawless one, were he able, have been a law-keeping life. To sacrifice his fortune to save the lawless one from his transgressions of the law, and then give him a life which would continue to transgress the law, is too unreasonable to contemplate.

But it is still more unreasonable and unscriptural to believe that God would give His only Son to die on Calvary to save man from the results of his law-breaking, and then, when it is in His power to give him a new life, He should give him a life which would continue in transgression of that law. The thought is too

absurd to entertain for a moment. Such a position would put the holy life of God against His holy law. It puts God in the position of sacrificing His Son to save man from the death which is the result of transgression of God's law, and then giving the man a life which would continue him in everlasting transgression of His law.

The Unpardonable Sin

No, no. Just as surely as when the young transgressor determined to use the Governor's deposit of grace to continue his life of law-breaking, he committed thereby the unpardonable sin against the abounding grace of the Governor, so surely, when the sinner today transgresses the law of God wilfully, after he has come to a knowledge of the truth concerning the purpose and power of the grace of God, and uses that grace as an opportunity to continue in transgression of the law, he thereby tramples upon the Son of God, counts the blood of the covenant whereby he was sanctified from his law-breaking, an unholy thing, and does despite to the Spirit of grace. In other words, he commits the unpardonable sin. Heb. 10:26-29.

"Shall we continue in sin that grace may abound? God forbid." "What then? Shall we sin, (transgress the law) because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin (transgression of the law) unto death, or of obedience unto righteousness?" Rom. 6:1, 15, 16.

Saved By His Life

"For if, while we were enemies we were reconciled to God through the death of

His Son, much more, being reconciled, we shall be **SAVED BY HIS LIFE.**" Rom. 5:10.

"But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. If any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Rom. 8:9-11.

"Behold I stand at the door and knock; if **any man** hear my voice, and open the door, I will come in to him and sup with him, and he with me." Rev. 3:20.

"Christ hath redeemed us from the curse of the law, being made a curse for us, * * * that we might **receive the promise of the Spirit by faith.**"

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