

## THE MAN OF ROMANS 7

At the heart of the modernist errors of our time is a two fold deception:

(1) Man need not obey the Laws of God. He does not have to do this because God does not expect nor require it. Christ died to save us from the law, not from sin.

(2) Man cannot obey the Laws of God. He cannot do this because of his very nature. He has Original Sin and is locked into sin until Christ's Second Advent. Therefore, if he sins in this life, it will be acceptable with God. Man's will is held captive to a sinful life. He cannot choose the right, even though he may wish to.

In summary then, what is man to do with sin? Will he be held responsible for it? Can he, through the help of Christ, cease from the sins of his life? Can he, right now, be empowered by God to obey His laws?

The study you are now reading deals with the sin problem -and supplies the Bible-Spirit of Prophecy positions in regard to it -vf

The first study (pages 1.2) is about the "man" of Romans Seven. The learned theologians in our denomination are heatedly discussing him. Is the man of Romans 7:8-24, a person converted or unconverted? The "new theology" is trying to locate a passage somewhere in Scripture to support their theory that the converted man in Christ cannot overcome sin. Since there is no such passage, they try to twist Romans Seven into saying that which nothing else in Scripture says.

But the Spirit of Prophecy consistently teaches that the Man of Romans Seven describes the experience of an unconverted man. And A. T. Jones and E.J. Waggoner, who so clearly presented the correct message of Righteousness by Faith at the Minneapolis General Conference in 1888, unanimously concur with Ellen White's position in regard to Romans Seven.

A special value in the following study lies in the fact that it is primarily a collection of valuable and definitive quotations. It contains every Spirit of Prophecy passage that we were able to find on the topic.

There is no Scriptural support for the Brinsmead-Ford-Paxton view that the converted Christian spends his Christian life in a steady drudgery of sin. In order to help fill this vacuum of Biblical proof, the meaning of Romans Seven is twisted. In Romans Seven, Paul is speaking of the unconverted man, and in Romans Eight, of the new life in Christ. A careful reading of both chapters will reveal their obvious meaning. The new theology seeks to make Paul say that Romans Seven is the life of incessant sinning of the converted man. But the view of the Remnant is different.

"Paul also says, putting himself in the place of an unrenewed man: 'For we know that the law is spiritual; but I am carnal, sold under sin.' (Romans 7:14). A man who is sold is a slave, therefore the man who is sold under sin is the slave of sin .. The prominent characteristic of the slave is that he cannot do as he pleases, but is bound to perform the will of another, no matter how irksome it may be. Paul thus proves the truth of his saying that he, as a carnal man, was the slave of sin: 'For that which I do I allow not; for what I would, that I do not, but what I hate, that I do.'" -E.J. Waggoner, Christ and His Righteousness, Page 85.

The unregenerate man of Romans Seven cannot even do the good that he would like to do because of his slavery.

"The impossibility for the unrenewed man to do even the good that he would like to do has been shown from Romans 8:7 and Galatians 5:17."-E.J. Waggoner, Christ and His Righteousness, page 86.

This bondage in sin is not the experience of a child of God.

Their [unregenerate] experience was one of constant struggle against sin, it is true, but of constant defeat as well.

"Call you this a true Christian experience? There are some who imagine that it is. Why, then did the apostle, in the anguish of his soul, cry out, 'O wretched man that I am! Who shall deliver me from the body of this death?'

"Does Christ deliver from a true Christian experience? No, indeed. Then the bondage of sin, of which the apostle complains in the seventh of Romans, is not the experience of a child of God, but of the servant of sin."-E.J. Waggoner, Christ and His Righteousness, page 87.

Here are the words of A.T. Jones in his twelfth study to the 1893 General Conference Session:

"(Romans 7:18 quoted) He [Paul] hates the evil and declares he never will do it; and yet against his will and against all his being, for that matter, it is done. But what is it, and who is it that actually does it? (Congregation: 'Sin that dwelleth in him') and who rules that? (Congregation: 'Satan'). Who then is his master? (Congregation: 'Satan')." A.T. Jones, ( General Conference Daily Bulletin, 1893, page 260.

Elder Jones identifies the experience of Romans Seven as the very way of life that the Message of Righteousness by Faith is calling us out of. And more, he declares that the twisted interpretation of calling Romans Seven "Righteousness," (as is now being taught as part of the error of "Present Truth") -is in reality a message from Satan!

"Then Christ came into the world revealing the true gospel as never before-Christ came in man .. Then Satan took that same Carnal Mind which in paganism had made itself equal with God, and now he covered it with his own idea of faith and passed it off as Justification by Faith .. Oh, that we might have the mind of Christ-and not the carnal mind! Oh, that we may have the Lord's idea of Righteousness by Faith and not Satan's! Then shall we indeed receive the latter rain, 'the teaching of righteousness, according to righteousness . . Then let us go at it in the fear of God, seeking for His Holy Spirit to make it plain to us, so that the Teacher of Righteousness may teach us righteousness, according to righteousness.'" A.T.Jones, General Conference Daily Bulletin, 1893, page 266.

"How can a man know the righteousness of God for himself with the carnal mind-the mind of Satan; for that is what the carnal mind is. Now can that man do it? (Congregation: 'No'). Can the mind of Satan know the righteousness of God?"-A.T. Jones, General Conference Daily Bulletin, 1893 page 296.

"We were made in the image of God, after His likeness, but because of sin we have lost our resemblance to the Creator and Redeemer. We are out of harmony with the will of God; but the Son of God has brought us, at infinite cost to Himself, that we might serve Him, and do the will of Heaven. The moral image of God may be restored in our fallen natures, through faith in Christ, and obedience to the Commandments of God." -Review, February 14, 1888.

(Speaking of the Prodigal who has left his Father and is feeding pigs in a far country, just before he "comes to himself" and returns home to a new life) "Whatever the appearance may be every life centered in self is squandered. Whoever attempts to live

apart from God is wasting his substance .. If you have chosen such a life, you know that you are spending money for that which is not bread and labor for that which satisfieth not. There come to you hours when you realize your degradation. Alone in the far country you feel your misery, and in despair you cry [with the cry of the Romans Seven Experience], "O wretched man that I am! Who shall deliver me from the body of this death?" Romans 7:24 . . Men have the power to shut themselves away from sunshine and shower. So while the Sun of Righteousness shines, and the showers of grace fall freely for all, we may by separating ourselves from God still 'inhabit the parched places in the wilderness' . . The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house."-Christ's Object Lessons, pages 201-202.

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."-Desire of Ages, page 172.

"The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is uplifting. 'Born again' means transformation, a new birth in Christ Jesus."-Adventist Home, page 206.

"Be converted; for the character you bear in probationary time will be the character you will have at the coming of Christ. If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now."-Adventist Home, page 16..

The above is an excellent quotation for those who are thinking of accepting the error of Dr. Heppenstall that the sins of mankind are not changed in this life until the Second Coming of Christ and the Resurrection from the Dead, at which time their sins will all be magically removed.

"He (Paul) exclaimed, 'I consent unto the law that it is good.' 'The law is holy, and the commandment holy, and just, and good.' But he added, in the bitterness of his soul-anguish and despair, 'I am carnal, sold under sin.' Romans 7: 16, 12, 14. He longed for purity, the Righteousness to which he himself was powerless to attain, and cried out, 'O wretched man that I am! Who shall deliver me from this body of death?' Romans 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world.'" John 1:29 . . Thus was made known to Jacob that which met the need and longing of his soul-a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored with God."-Steps to Christ, pages 19-20, chapter entitled "The Sinner's Need of Christ" (the chapter before "Repentance and Confession," etc.)

"The words 'flesh' or 'fleshly lusts' embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain upon the body? No,-but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become instruments of righteousness."-Adventist Home, page 127-128.

(Speaking of conviction and conversion of sinners at genuine revival meetings)  
"Deep conviction took hold upon their minds and hearts. They were convinced of sin and of righteousness and of judgment 'to come. They had a sense of the righteousness and of judgment to come. They had a sense of the righteousness of God and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out: Who shall deliver me from the body of this death?' Romans 7:24. As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away' the sin of the world. Through the blood of Jesus they had 'remission of sins that are past.' " Great Controversy, page 461.

'When man is a partaker of the divine nature, the love of Christ will be an abiding principle in the soul, and self and its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor indulging in the gratification of the lower nature and walking in paths that conscience condemns. Men professing to be followers of Christ fall to a low level, always mourning over their shortcomings, but never overcoming and bruising Satan under their feet. Guilt and condemnation constantly burden the soul, and the cry of such might well be: 'O wretched man that I am! Who shall deliver me from the body of this death?' Romans 7:24. Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened; we think that others are as unrighteous as we are ourselves."-6 Testimonies, 52-53.

The above paragraph explains why the theology of some is different than the theology of others. Each man tends to interpret the words of Holy Scripture according to his own experience. If he is having a radiant healthy experience of over-coming in Christ, then it will be his "theology" that sin can indeed be over-come in this life and that Romans Seven applies to the one who is unconverted or who has fallen away from Christ. If he is having a sickly experience of bondage in personal sin, then he will "theologize" that sin can indeed not be overcome in this life and that Romans Seven applies to everyone in the world. Ellen White had a radiant overcoming experience and she also wrote under Divine Inspiration. Thank God for Scripture. Never, anywhere in the Word of God are we told that the follower of Christ can not overcome sin in the strength of Christ. Never.

"Through faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man (at the pool of Bethesda) capable of walking. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, 'O wretched man that I am! Who shall deliver me from this body of death?' Romans 7:24, margin. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, 'Wilt thou be made whole?' He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is 'dead in trespasses' Ephesians 2:1. He will set free the captive that is held by weakness and misfortune and the chains of sin." Desire of Ages, page 203.

Thus, we can see that the correct view is that Romans Seven speaks of the experience of the unconverted man before he has found forgiving and enabling strength in the grace of Christ, and Romans Eight refers to the life in Christ. The weakness of

chapter 7 is changed into the empowerment of chapter 8. And for this we can be very, very thankful. We are not helpless orphans, destined to sin away our days, as we await the Second Advent.

(For more information on power to resist sin and obey God's laws, we refer you to the entire "Indwelling Christ Series" (IC-1 and onward), and FF-22-25 ("The Message of Minneapolis"). These tracts are almost entirely composed of Spirit of Prophecy and Bible quotations.)

And now, let us examine what the Bible and Spirit of Prophecy have to say about sin, and whether it can and should be overcome in this life:

Here is what the Bible says about sin and what we can do about it:

Here is what sin is: The transgression of the law of God (1 Jn 3:4), all unrighteousness (1 Jn 5:17), not doing that which we know to be right (Jas 4:17), whatever is not of faith (Rom 14:23), and all the imaginations of the unrenewed heart (Gen 6:5; 8:21).

And here is where it comes from: It is of the devil (1 Jn 3:8 with Jn 5:17), and the fruit of lust (Jas 1:15). It is rebellion against God (Deut 9:7; Josh 1:18). and works of darkness (Eph 5:11).

Sin is a terrible thing: It is deceitful (Heb 3:13). and defiling (Prov 31:12; Isa 59:3), and disgraceful (Prov 14:34). It is often very great (Ex 32:32; 1 Sam 2:17), mighty (Amos 5:12) and in varied forms (Amos 5:12). It is a presumptuous thing (Ps 19:13) that is sometimes open and manifest (1 Tim 5:24) and sometimes secret (Ps 90:8; 1 Tim 5:24). It is a besetting hindrance (Heb 12:1) that is like scarlet and crimson (Isa 1:18) and reaches to heaven Rev 18:5).

What does God think of it? He abominates it (Deut 25:16; Prov 6:16-19). He marks it (Job 10:14). He remembers it (Rev 18:5). He is provoked to jealousy (1 Kg 14:22) and anger by it (1 Kg 16:2). He will recompense it (Jer 16:18; Rev 18:6) and punish it (Isa 13:11; Amos 3:2).

But there is more: He alone can forgive it: (Ex 34:7; Dan 9:9; Mic 7:18; Mk 2:7).

Sin has a very close relationship to the Law of God: His law is transgressed by every sin (Jas 2:10-11 with 1 Jn 3:4). Thus the law provides a knowledge of what sin is (Rom 3:20; 7:7). It is the transgression of the law (1 Jn 3:4). The law reveals how terrible sin is-its exceeding sinfulness (Rom 7:13). Thus, though the purpose of the law is to restrain sin (1 Tim 1:9-10), men in their evil hearts are stirred up by its presence (Rom 7:5,8,11). The law curses or marks those guilty of transgressing it (Gal 3:10).

Now, although no man can atone for his own sin (Mic 6:7), God has opened a fountain for it to be removed (Zech 13:1), for it is the work of Christ to remove it from us (Jn 1:29; 1 Jn 3:5). Through His blood we may be redeemed from it (Eph 1:7) and cleansed from it (Rom 6:18).

So there is a way that it may be removed from us-and in this life. But mankind falls into two great classes: One comes to Christ and asks for forgiveness and seeks to put it from their lives. The Bible calls these people "saints." The other class mocks at the pre-offered grace and devises ways to excuse it. Let us consider each of these groups:

First, there are the saints: They know that they cannot live in sin (1 Jn 3:9; 5:18), and so they resolve that they shall no longer do so (Job 34:32). They are ashamed of having committed sin (Rom 6:21) and abhor themselves on account of any sin they may have slipped into (Job 42:6; Ezek 20:43). They profess to have ceased from it (1 Pet

4:1), for the fear of God restrains them from it (Ex 20:20; Ps 4:4; Prov 16:6). The saints are made free from sin (Rom 6:18) and in Christ are dead to it (Rom 6:2,11; 1 Pet 2:24). It is through the Word of God that they are kept from it (Ps 119:11). But whenever they slip and fall, they do not try to cover it, but acknowledge it (1 Jn 1:8), and confess it (Job 33:27; Prov 28:13) and put it away from their lives (Job 11:14).

Then there are the wicked. They have a totally different attitude toward sin: They plead the necessity of sin (1 Sam 13:11-12). And they continually try to excuse it in their lives (Gen 3: 12-13; 1 Sam 15:13-15). They encourage themselves as being all right in God's eyes, even while engaged in it (Ps 64:5). The problem is that they are dead in sin (Eph 2:1), and are actually defying God as they brazenly continue in it (Isa 5:18-19). Amazingly, it is part of their theology to actually boast of it in their lives (Isa 3:9). They expect that

God will save them in spite of their sins (Ps 50:21; 94:7). Thus they make a mock of their sin instead of forsaking it ((Prov 14:9). The truth is that they are chained by their sins and cannot cease from them (2 Pet 2:14). They dawdle with them and heap them up (Ps 78:17; Isa 30:1). Both by prosperity (Prov 10:16) and by discouragement (Jer 18:12) they continue in it. They actually say that it is a part of God's plan that they have it in their lives (Gen 3:12; Jer 7:10). By their flaunting words they tempt others to sin (Gen 3:6; 1 Kg 16:2), and are delighted when others accept their evil counsel to continue in it (Rom 1:32).

But what does the Bible teach that in this life we should do with our sin? We should mourn before God (Ps 38:18; Jer 3:21) and grieve over it (2 Chron 6:29; Mk 3:5). We should hate it (Ps 97:10; Prov 8:13; Amos 5:15) and abhor it (Rom 12:9) and confess it to God (Job 33:27; Prov 28:13). And we should depart from it (Ps 34:14; 2 Tim 2:19)-and entirely put it from us (Job 11:14). Its evil presence should be "mortified"-killed out-from within us (Rom 8:13; Cot 3:5). It should be wholly destroyed from our lives (Rom 6:6). And then what should we do? In the continued grace of God we should guard against its reappearance (Ps 4:4; 39:1). We should strive against it (Heb 12:4; 12:1), and avoid even the outward appearance of renewed inward evil (1 Thess 5:22).

But only God can help us put this deadly thing from us: We should ask God in prayer to search it out and reveal it to us (Ps 139:23-24). For, although in His grace we must put it away (Job 11:14) and depart from it (Ps 34:14; 2 Tim 2:19), yet it is also only by His grace that we can even recognize it to be sin in the first place (Job 13:23). Seeing it within our heart, we must then ask God to forgive it (Ex 34:9; Lk 11:4), and deliver us from it (Matt 6:13), and clean it out of our lives (Ps 51:2), and keep us from returning to it (Ps 19:13). It is extremely important that we thus think and act against sin in our lives, for if it is not being actively removed, it is hindering our prayers-our lifeline with heaven (Ps 66:18; Isa 59:2), and the blessings of Heaven are being cut off from us because of it (Jer 5:25). We dare not have sin in our lives for they will exclude us from heaven (Gal 5: 19-21; Eph 5:5; Rev 21:27). For the wages of sin is death (Rom 6:23), and death is its punishment (Gen 2:17; Ezek 18:4), because that is where it leads the sinner to (Jas 1:15).

It is a special duty of every true minister to warn men against sin: They are to testify against it (Isa 30:8.9; Ezek 2:3-5; 22:2; Jn 1:2), and try to turn men from it. And for those who are remaining in their sins are the servants slaves-of sin (Jn 8:34; Rom 6:16). And those who refuse to warn the people to turn from their sins-will bear the responsibility along with the sinner for the sins they have placated (Ezek 2:1-8. 3:17-21).

Does God want sin -or sins -to remain in our lives? The consistent message of Scripture-both in the Bible and in the Spirit of Prophecy-is this:

Men are chained to the sins that they have been willing to be enticed by. But in the strength of Jesus Christ, and through-His merits, everyone may rise up and both resist and conquer every sin.

We have just seen what the Bible says about this great truth of victory over sin. Now let us examine what the Spirit of Prophecy has to say on this same subject:

Man can overcome sin. The sins that are as mountains before you can be overcome-and here is how to do it: (read AA 566). And here is how to overcome hidden sins: (read MB 61).

From the least to the greatest, Christ's blood can avail to cleanse you from sin (3T 543). So cry to Christ for help to put away those darling sins (SL 90-91), for the love of such sins will wean from your heart the love, prayer, and meditation on sacred things (5T 538) that is your connection with heaven.

Besetting sins must be battled and overcome (CT 449; FE 136) and may be fully conquered (2BC 1017). Excusing or cherishing your sins can seal your soul's destiny in the wrong direction (6T 405). Even the most common and seemingly insignificant sin impairs your moral sense (FE 195) and can extinguish the inward voice of the Spirit (FE 195).

It is the duty of ministers to reprove sin (3T 265-270), and of God's servants to deal with them in the church (3T 269; 5T 676). Sins, even the most grievous, must be called by their right name (3T 324; 5T 676). For sins that dishonor the truth must be both reproved and removed by God's servants (4T 166). Do not be an Eli and neglect or fail to stand for the right, and restrain wrong (4T 516). The hidden sins in the church, that are shutting out God's presence from it, must be searched out and put away (PP 497). And if not, they will be proclaimed to the whole world in the judgment day (PP 498). With this in mind, remember that the highest rebellion is a determined refusal to obey His will (EW 145). Therefore, sins in the church must be promptly dealt with (5T 147).

But if you will confess you sins and determine in your heart to forsake them, they will go beforehand to judgment (IT 263) and be later blotted out by Christ's atonement (PP 202). Sins thus confessed are pardoned by God (7BC 970). But continued, they result in disaster to the soul (PK 279, 280). The religion of Christ calls for a daily abandonment of sin (SO 99; 38C 1157) and this is to be a daily experience.

Let us not seek to excuse our sins, for it is a shame to commit sin (2T 300). For every sin, in even little things, gradually leads the soul away from God (4T 573).

Little sins eat out the life of godliness within the soul (2BC 1017). even though they are so common that they are often unnoticed (6BC 1080). Satan uses them in his service (6BC 1080), and seeks to lead us to commit them (2BC 1017). Therefore watch carefully lest you indulge them (AH 297). Indeed, Christianity consists in this habit-watching against little sins (MYP 143).

Some theologians are telling us today that we can be saved in known sin, but the truth is that the indulgence of even one known sin can lead to eternal ruin, if not stopped (2SM 58). Men are weighed in the balance and found wanting when they live in known sin (TM 440), and by their actions the voice of the Holy Spirit is silenced (GC 472; MYP 114). For the willful commission of known sin separates the soul from God (GC 472; SL 92).

One cherished sin caused the destruction of Balaam and Judas Iscariot (PP 452), and will contaminate your soul if you do not forsake it (DA 313). One sin, maintained in the life, will debase the character, little by little (PP 452) into complete

degradation (AA 312; DA 439). Indeed, one sin fostered can become the strongest bulwark of vice in the heart (Ed 150; MB 94).

And then there are secret sins. Although hidden from men, these are open to the view of God (GW 80), and are recorded in the books of heaven (GC 482). Both God and holy angels witness every act of secret sin (PP 217-218), so we need to carefully examine ourselves-to see that we do not cherish any such sins (2T 144). Just one secret sin can hold the sinner captive, and as helpless as the demoniac of Capernaum (DA 258; MH 93). We must confess secret sins secretly to God (DA 811; 2T 124) and forsake them. For if we continue to indulge them, they will be like a worm-eaten plank in the heart of the ship to sink it (4T 90), and will eventually prove the ruin of the character (4T 90).

It is now that we must put away all sin; it is now that we must ask God to wash them away (SC 49). The true gospel message is the only antidote for sin (CT 468), for God can deliver us from it, to His praise (PP 289). All excuses for sin are vain (28C 997), for all sins must be put away (MYP 56; 5T 222). Through Christ, all that man has lost by sin can be restored (GC 674; Ed 27; PP, 65, 67; 9T 283-284). It is your own choice whether you will be set free from sin (SC 44), for by yourself you cannot do it (MH 429; 8T 292). Only in the strength of Christ can man be cleansed from it (1SM 317; 1T 17), for Christ always separates the contrite soul from sin (DA 311). Christ counterworks sin by implanting truth and righteousness in the heart (COL 77), and it can be overcome though sometimes only by long and persevering effort (AA 560).

Christ made it possible for man to overcome sin, on his own account (3T 372). The expulsion of sin is the act of the soul itself (DA 466), for we are delivered from it by accepting Christ's Word (DA 320) and believing and acting upon it. Christ has power to forgive our sins (DA 268-270; MH 75-77), and take our sins (SC 62), and keep us from sin (AA 306). For Christ did not come to save man in sin, but from his sins (DA 668; 4T 251). His blood alone can efface them (1T 543).

There is a difference between falling into sin and being controlled by sin (5T 474), but do not dally with it, for sin dims man's perceptions (8T 322) and the deceitfulness of sin can harden your heart (4T 647). The fact is that nothing is more treacherous than sin (MYP 83). Flee it as you would a dangerous animal. It is mysterious and unaccountable (GC 493), yet familiarity with sin educates the mind to it (PP 459).

## SOURCES

Pages 1-2 of this tract were prepared by the present writer in the spring of 1980 and included on pages 3-4 of FF-7 ("Australasian Controversy-3") under the title,

"The Truth About Romans Seven." But when, in the spring of 1983, FF-5-7 was reset into a new, larger type-face set of tracts, there was no room to include the Romans Seven study. Itself now reset in large type, it is now included on pages 1-2 of the tract you now have in hand. To our knowledge it is the most complete compilation available on E.G. White and A.T. Jones and E.J. Waggoner positions on this subject.

Page 3 of this tract was prepared by this writer in January 1882 for a new monthly or semimonthly journal, to be sent to church members and workers. But the limitations of our very small staff forced us to rethink this project and to table it. We are just too limited in helpers to carry on such a project, even though worthwhile. The study on page 3, surveying as it does the Biblical position on sin, its conquest and eradication, was on page 2 of the first issue of that journal which was never issued. It is dear, from Biblical sources, that the modernist teaching that man is hopelessly locked into sin-is devious error.

Page 4 of this tract is new material I have prepared to round out this one-tract study. As usual, the Spirit of Prophecy teaching is identical with that of the Bible. It is our prayer that this material may greatly help many to understand the Biblical teaching in regard to sin. -vf