

# **PRESENT TRUTH ARTICLES**

**Alonzo T. Jones**



## Chapter 1

### **The Spirit of Christ as Manifested in His Work for the Salvation of Man**

Jesus is the example in all true living. Jesus is the example in all true service to God. With the mind we are to serve the law of God. Therefore saith the Scripture, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) So certainly as we will let this mind be in us, so certainly it will be in us; and so certainly as it is in us, so certainly it will do in us what it did in Christ; and so certainly that which appeared in Him will appear in us.

What, then, did this mind do in Him?--"Who, being in the form of God, thought it not robbery to be equal with God." (Phil. 2:6) The idea conveyed in the word "robbery" may be made plainer by noting the different translations. The Emphatic Diaglott remarks that the original,--Harpagmon,--"being a word of very rare occurrence, a great variety of translations have been given," and cites the following:--

Clarke, "Did not think it a thing to be earnestly desired." Cyprian, "Did not earnestly affect." Wakefield, "Did not think of eagerly retaining." Stuart, "Did not regard as an object of solicitous desire." Sharpe, "Thought not a thing to be seized." Kneeland, "Did not eagerly grasp." Dickinson, "Did not violently strive after." Turnbull, "Did not meditate a usurpation."

From this it is easy to see that the idea conveyed by the word "robbery" is not a mistaken one; because the point stated is that though He was in the form of God, though He was the brightness of His glory, and the express image of His person, and though He was indeed equal with God, He did not think that to be equal with God was a thing to be seized upon, and eagerly held fast, as a robber would grasp and hold that upon which he has seized.

The Emphatic Diaglott adopts Turnbull's translation, "He did not meditate a usurpation to be like God," which, where government is involved, is nearer the idea of the original, as a robber of government is a usurper.

The thought, then, which is expressed in the verses is this: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not a thing to be seized upon, to be violently striven for, and eagerly retained with solicitous desire, not a usurpation to be meditated, to be equal with God." But He was already equal with God. He was already the one whose "goings forth have been from of old, from the days of eternity." He was already the one who created all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." He was indeed already God, equal with God. What, then, caused His mind to run in this channel, and to think it not a thing to be seized upon, striven for, and eagerly retained, to be equal with God,--in other words, to be that which, by eternal and inalienable right He truly was? Something caused it; and when we discover that, we have the key to the whole situation.

From the nature of the case, it is evident that on the part of somebody there was a strife, a dispute, as to who ought to be equal with God. It is plain that on the part of someone there was manifested a mind, a disposition, earnestly to desire, to seize upon, and to meditate, a usurpation of such a position,--a position of equality with God. Who was that one? In whom did such a mind manifest itself? Not in Christ Jesus, for the mind that was in Him thought no such thing. In whom was it, then? Ah! in that anointed cherub that covered, and who sinned; for the Scripture says: "Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Ezek. 28:14-17)

Being "perfect in beauty," he began to look upon himself, to honor himself, and to glorify himself because of this perfect beauty, instead of glorifying Him that gave it. He began to attribute to himself the honor and the merit, and to think that there was not shown to him the preference that was his due, and that the place which he held was not such as fitly became one so glorious. Then he said in his heart: "I will exalt my throne above the stars of God. I

will sit also upon the mount of the congregation in the sides of the north; ... I will be like the Most High." (Isa. 14:13,14)

Here is the one in whom was the mind that thought that to be equal with God was a thing to be seized upon, a thing to be eagerly grasped and retained, as a robber his prey. Here is the one in whom was the mind that meditated a usurpation to be equal with God. And love of self, exaltation of self, was the beginning of it all. His own self would exalt itself to the throne of the Most High, and would make all subject to himself, instead of to God.

For this, he was cast as profane out of the mountain of God. Then he came to this world, and instilled into its inhabitants this venom of self.

"And the serpent said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, ye shall be as God [Hebrew and Revised Version], knowing good and evil.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." (Gen. 3:1-6)

Thus Satan instilled the exaltation of self into man--even his own ambition to be equal with God. Thus it was the selfish desire to be equal with God that induced sin in man on the earth. And thus into mankind was instilled the mind of Satan,--that same mind which thought that to be equal with God was a thing to be seized upon, and eagerly retained,--that same mind which meditated a usurpation to be equal with God,--that same mind which puts self in the place of God.

Then it was the mind that was in Christ Jesus was manifested. He whose goings forth have been of old, from the days of eternity; He who had created all the worlds, and all things in all of them; He who was the brightness of His Father's glory, and the express image of His person; He who was of right equal with God,--He, the high and lofty One, thought it not a thing to be seized upon, to be greedily grasped and zealously retained, to be equal with God; but emptied Himself (Phil. 2:5, 6, R.V.), and gave Himself for lost mankind. Therefore the word went forth immediately to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." And in this word to Satan there was a promise to man of deliverance from the bondage of Satan, which is the bondage of self, into the glorious liberty of sons of God indeed.

The deception of man led him to put self in the place of God, and the mind and word of Satan in the place of the mind and word of God. This led to the perversion of man's ideas concerning God, and the receiving of Satan's ideas and suggestions as the true ideas concerning God. It led to the setting of God in a totally false light in the estimation of man. It led mankind to look upon God as a hard master, a despotic governor, and a stern, impassive, unmerciful judge. Over and over, the Lord set forth His Word to the contrary. To Moses He declared Himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." In His law He set forth His character as "LOVE." Yet, for all this, mankind still followed perverted ideas of God.

Then, when the fullness of time was come, the Father would reveal Himself to mankind as He really is, and His bearing toward the world of sinners. And in order that this might be done in its fullness and perfection, Jesus emptied Himself, and "took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. 2:6-8) "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:14)

So entirely did He empty Himself of all self that He could say with perfect truth, "I came down from heaven, not to do Mine own

will, but the will of Him that sent Me." (John 6:38) "I can of Mine own self do nothing: As I hear, I judge, and My judgment is just because I seek not Mine own will, but the will of Him that sent Me." (John 5:30) "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." (Verse 19) "The Father that dwelleth in Me, He doeth the works." (John 14:10) "My doctrine is not Mine, but His that sent Me." (John 7:16) "The words that I speak unto you, I speak not of Myself," "But the Father which sent Me, He gave a commandment, what I should say and what I should speak." (John 14:10; 12:49)

He came not doing His own will, nor speaking His own words, nor doing His own works. It was the Father's will which was done in Him; it was the Father's words that were spoken by Him; and it was the Father's works that were done in Him. That is to say, He emptied Himself that the Father might appear in Him. And when He emptied Himself, the Father did appear in Him. And so, "in Him dwelleth all the fullness of the Godhead bodily." He was "God manifest in the flesh," "God with us."

But He did all this that men might know the Father as He really is. Therefore, He says none know "the Father but the Son, and he to whomsoever the Son will reveal Him." "He that hath seen Me hath seen the Father." This is Jesus Christ, the Son of God, the Saviour of the world.



What the Father was to the Son and in the Son in this world, that is just what He wishes to be to every person in this world. And just as certainly as any man will empty himself of self, as Christ did, so certainly will the Father be to him, and in him, what He was to the Son, and in the Son.

The word of Christ to every man is this, "If any man will come after Me, let him deny himself." (Luke 9:23)

All sin is of self, and self is of Satan. All righteousness is of Christ, and Christ is of God.

Therefore let this mind be in you, which was also in Christ Jesus, "who emptied Himself" that the Father might appear to men, and that men might be saved. Let it be in you. As surely as you will let this mind be in you, so surely will it be in you. And so surely as in Him it led Him to empty Himself, so surely it will lead you to empty yourself of all self. And so surely as you are emptied of self, so surely will you be "filled with all the fullness of God." (Eph. 3:19)

## Chapter 2

### **The One Example**

Jesus Christ is the one only example for men to follow. To every man He commands absolutely, "Follow Me." Take My yoke upon you and learn of Me." "I am the door," "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "By Me if any man enter in, he shall be saved." The Lord Jesus is the one only person whom this world ever saw who met perfectly, in the fullest measure, every requirement of the perfect law of God. He was made flesh, and He in the flesh and form and nature of man, stood in every place and met every temptation that any man can ever meet, and in every place and in everything He met all the demands of the perfect law of God. He did it from infancy to the prime of manhood, and never failed. "He was tempted in all points like as we are, yet without sin." Therefore, as He is the only person whom this world ever saw who ever met to the full all the perfect requirements of the law of God, it follows that He is the only person whom the world ever saw, or ever shall see, who can be an example for men, or whose example is worthy to be followed by man.

Therefore, when preachers and leaders of theological thought anywhere present before men any other example, even though it be the example of the apostles, and seek to induce men to follow any other example, even though it be proposed as apostolic example, such conduct is sin against God, and treason against our Lord Jesus

Christ. And that there are men, in this day, Protestants too, who are doing that very thing only shows how far from Christ the religious teachers of the day have gone. It is time that they and all men should be told, that the law of God is the one perfect rule of human duty; that the Lord Jesus Christ is the one perfect example that has been worked out, in this world, under that rule; and all men who will correctly solve the problem of human destiny must solve it by the terms of that rule as exemplified in, and according to, that example. Whoever attempts to solve the problem by any other rule, or according to any other example, will utterly fail of a correct solution; and whoever teaches men to attempt to solve it by any other rule, or according to any other example, even though it be by "the example of the apostles," both sets and teaches treason against the Lord Jesus Christ.

What, then, is the example of Christ in regard to keeping the first day of the week? There is no example about it at all. He never kept it. But where there is no example of Christ there can be no example of the apostles. Therefore there is not, and cannot be, any such thing as the example of the apostles for keeping the first day of the week.

What, then, is the example of Christ in regard to keeping the seventh day? He kept the first seventh day the world ever saw, when He had finished His great work of creation. When He came into the world, everybody knows that He kept it as long as He lived in the world. And "he that saith he abideth in Him ought himself also so to walk even as He walked." Therefore, those who walk as He walked

will have to keep the seventh day. His steps led Him to the place of worship on the seventh day for thus "His custom was" (Luke 4:16), and He taught the people how to keep the seventh day, the sabbath of the Lord (Matt. 12:1-12). And He has left "us an example that ye should follow His steps." And all who follow His steps will be led by those steps to keep the seventh day, and to turn away their feet from the Sabbath, for such is His example.

Paul said "Be ye followers of men, even as I also am of Christ." Now was Paul a follower of Christ in the matter of the seventh day? Let us see: "And He [Christ] came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." (Luke 4:16) And of Paul it is said, by the same writer, "They came to Thessalonica, where was a synagogue of the Jews, and Paul, as his manner [custom] was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." (Acts 17:1,2) Paul did follow Christ in His "custom" of keeping the sabbath day--the seventh day--therefore, if any man will obey the Word of God by Paul, and will be a follower of Paul as he followed Christ, it will have to be his "custom to go to the house of God, and to worship God, on the seventh day.

For the keeping of the seventh day we have the commandment of God and the example of the living God (Ex. 20:8-11; Gen. 2:3), and of the Lord Jesus Christ, both in Heaven and on earth, both as Creator and Redeemer. And there is neither command nor example for the keeping of any other day. Will you obey the commandment of God, and follow the divine example in divine things? or will you,

instead, obey a human command and follow human example in human things, and expect the divine reward for it? Answer now as you expect to answer in the Judgment.

## Chapter 3

### **Members of One Another**

We have often noticed those Scriptures which set forth the church as the body of Christ, and the members of the church as members of the body of Christ, and therefore members one of another, as they by "joints and bonds" are "knit together in love." As the members of the church are members of the body of Christ, and also members one of another, how can it be but that there shall be unity in the church. If I am a member of the body of Christ, and you are a member of the body of Christ, then if we have any respect for Christ how can it be that we shall have any disrespect for one another? If we love Christ how can we have anything but love for one another? But more than this, we are also members one of another, and as "no man has ever yet hated his own flesh," how then can it ever be that we should not love one another.

This is the very test of our love for Christ: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20) No man can appreciate the love of Christ while he is cross and spiteful and cruel to his brother, for whom Christ died. Church members cannot expect to honor Christ while they dishonor one another. In dishonoring one another they do dishonor Christ, because "we are members of His body, of His flesh, and of His bones." But when each one sees in his brother one for whom the Saviour died, and one who is a member of the body of Christ, then

each one will treat his brother tenderly, lovingly, as the Saviour is tender and loving. When each one sees in his brother a soul so precious as that Christ died for him, he is not going to treat him slightly, nor needlessly cause him pain. To cause a brother pain cannot be without causing Christ pain, for we are members of His body, and He is the Head of the body, and it is the head always which is really conscious of any pain in the body. The Scripture would have us realize the closeness, the intricacy, of the relationship between Christ and the church, and between the members one with another in the church.

Paul sets this forth as follows:--

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; it is therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him.

And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot

say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary; and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." (1 Cor. 12:12-27)

In this it is shown that in the church--the body--of Christ, the members make up the body, as in the human body the eyes, the hands, the feet, etc., form the body. As in the human body the different members are joined one to another, each in its proper place, to form the perfect body, so also is the body of Christ. And God hath "set the members every one in the body as it hath pleased Him." And as in the human body one dislocated member disconcerts and deforms the whole body, so also is it in the body of Christ. As in the human body, each member can properly fulfill its function only by working in the place in which it belongs, so also is it in the body of Christ. For each member to know his place, and keep it, in the church, is just as essential to the efficient working of the church as that each member of the human body shall properly be set in its proper place, in order to the easy, comfortable working of the



human body. But "all members have not the same office:" all cannot be hands, all cannot be eyes, all cannot be feet.

Let the eye and the hand change places, and the good of both would be destroyed, and each would be an evil to the whole body. Let the hands and the feet change places, and the efficiency of all would be destroyed. But with all the members--eyes, hands, and feet--in their proper places, each can be efficient in its own place, and all working together can do that which the hand finds to do. The eye sees that which is to be done, the feet carry us within reach, and the hands perform the task, and each is essential to the working of the other. Except they all work together no task can be efficiently executed. "The eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." To no part of the body can any other part of the body say, "I have no need of you."

Thus it is with the human body, as everybody knows; and thus it is with the body of Christ--the church--as everybody ought to know. Each member of the church, in his place, is necessary to every other member of the church. Yea, even "those members of the body, which seem to be more feeble, are necessary," and those members of the body which we think to be less honorable, upon these we should bestow more abundant honor. Christ has honored them with a place in the church, shall we despise them? "The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member

be honored, all the members rejoice with it." Or as it is said in another place: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." (Heb. 13:3) "Now ye are the body of Christ, and members in particular." And, oh, that everyone who is a member of the church would realize how sacred is the relationship into which he has entered! Then, indeed, would the disciples of Christ be one, and the world would believe that God sent Him.

For the edifying--the building up--of the church, the Lord has placed certain gifts in the church. "When He ascended up on high, He led captivity captive, and gave gifts unto men." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:8,11-13) In another place it is written of these gifts, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, government, diversities of tongues." (1 Cor. 12:28) Thus we see that the gift of teaching the Word of God is only third in importance of the gifts of the Spirit of God to members of the church. It is second only to the gift of prophecy, and is before miracles, or gifts of healings, or diversities of tongues.

Paul expressed the matter thus: "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five

words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. 14:18,19)

But though all could speak with the tongues of men and of angels, if they have not charity--the love of God--they are but as sounding brass or a tinkling cymbal. Though all had the gift of prophecy, and the gift of wisdom to the understanding of all mysteries and all knowledge; and though all had faith that could remove mountains, if they have not charity they are nothing. And though all were so benevolent as that they would bestow all their goods to feed the poor; and though they were all so perfectly assured of what they believe that they would die at the stake as witnesses to it, if they have not charity it will profit nothing. Charity is love. It is the love of God shed abroad in the heart by the Holy Ghost. It is that love which keeps the commandments of God, "for this is the love of God, that we keep His commandments; " and " love is the fulfilling of the law." Therefore, though all have all these wondrous powers, and have not the keeping of the commandments of God, they are nothing. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

But if there be in the church the love of God, keeping the commandments of God, then all these gifts, working together with charity, build up the body of Christ, make increase of the body unto the edifying of itself in love, and increase it with the increase of God.

How long shall it be ere the church of the living God comes up to the fullness of its high privilege?

## Chapter 4

### **Consecration**

Consecration is simply the constant recognition of the fact that we are the Lord's and not our own. He who learns that this is a fact and lives in the constant living presence and recognition of it as the great fact--he is consecrated, and this is consecration.

Nor is this a hard thing to do in itself. People make it hard for themselves by thinking it to be something that it is not, and trying to accomplish it in a way that is not the Lord's way, and even then they miss it. And, in truth, going about it in another than the Lord's way, they cannot possibly do anything else than miss it.

Is it a fact, then, that we are the Lord's?--Of course it is; for it is written: "Ye are bought with a price." (1 Corinthians 6:20) And the price is, "the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:19) For He "gave Himself for us." (Titus 2:14)

This "price" was paid for every soul that is on earth, and for everyone who ever was or ever shall be on earth; for "He died for all." Having died for all; having paid the wondrous price for all; having given Himself for all, it is certainly a fact that all are His. Therefore it is written: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:19-20)

He not only gave Himself for us, but for all there is of us--yes, even for our sins. For again it is written that He "gave Himself for our sins." (Galatians 1:4) And He did it "that He might deliver us from this present evil world;" that He might "purify unto Himself a peculiar people, zealous of good works;" that He might present us "faultless before the presence of His glory with exceeding joy" (Jude 24)--in one word, "that He might bring us to God." (1 Peter 3:18)

He so loved us that He wants to save us. But He cannot save us in our sins. He will save us from our sins. And as our whole self is sin and sin only, in order to get us, in order to buy us, He had to buy our sins also. So in giving Himself for us, He gave Himself for our sins too. And as we are His, because He bought us with that great price, so also our sins are His, for He bought them with the same great price.

Then will you let Him have the sins which He has bought? or will you hold on to these yourself? Will you let Him have what is His own? Will you let Him do what He will with His own? And what will He do with these sins? Oh, He will forgive them! (1 John 1:9) He will make them as white as snow. (Isaiah 1:18) He will put them away. (Hebrews 9:26) He will cast them into the depths of the sea. (Micah 7:19) He will remove them from us as far as the east is from the west. (Psalm 103:12) He will cast them all behind His back. (Isaiah 38:17) And when they are all cast behind His back, He and His own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne

will be the sign--the token--of the everlasting covenant that our sins and iniquities will be remembered no more. (Hebrews 8:12)

Thus in giving Himself for our sins, He gave Himself to us. In giving Himself for us, He gave Himself to us. So when we let Him have our sins, we get Him instead. When we let Him have ourselves, we get Himself instead. Would you rather have Him than your sins? Then let Him have them. Make the blessed exchange today. Would you rather have His way than your way? Would you rather have His life than your life? Would you rather have His disposition than your disposition? Would you rather have His character than your character? Would you rather have Him than yourself? "To be sure I would," you say. Then, oh! let Him have you now; make the blessed surrender and exchange now and for evermore.

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are His own. So each day, "consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, Ô Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate." Say, "I am the purchased possession of Jesus Christ, and every hour I must consecrate myself to His service." "Thus day by day you may be giving your life into the hands of God, and thus your life will be

molded more and more after the life of Christ." This is consecration. And it is not a burden, but a living, everlasting joy.

Therefore, "reckon ye also ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." "Sin shall not have dominion over you"--is that promise worth anything to you? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as instruments for God to use. To this one God has declared, "Sin shall not have dominion over you." Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise He will make a fact in the life and experience of every one who reckons thus and yields to God. You furnish the reckoning, He will furnish the fact. You yield to Him, and He will use you. You yield to Him your members, and He will use them only as instruments of righteousness. And so, "sin shall not have dominion over you," for God is stronger than sin.