

## **SHALL IT BE GRACE**

### **OR SIN?**

**A T Jones**

p. 1, par. 1, [GRACE].

It can never be repeated too often, that under the reign of grace it is just as easy to do right, as under the reign of sin it is easy to do wrong. This must be so; for if there is not more power in grace than there is in sin, then there can be no salvation from sin. But there is salvation from sin; this no one who believes Christianity can deny. p. 1, par. 2, [GRACE].

Yet salvation from sin certainly depends upon there being more power in grace than there is in sin. Then, there being more power in grace than there is in sin, it cannot possibly be otherwise than that wherever the power of grace can have control, it will be just as easy to do right as without this it is easy to do wrong. p. 1, par. 3, [GRACE].

No man ever yet naturally found it difficult to do wrong. His great difficulty has always been to do right. But this is because man naturally is enslaved to a power - the power of sin - that is absolute in its reign. And so long as that power has sway, it is not only difficult but impossible to do the good that he knows and that he would. But let a mightier power than that have sway, then is it not plain enough that it will be just as easy to serve the will of the mightier power, when it reigns, as it was to serve the will of the other power when it reigned? p. 1, par. 4, [GRACE].

But grace is not simply more powerful than is sin. If this were indeed all, even then there would be fulness of hope and good cheer to every sinner in the world. But this, good as it would be, is not all; it is not nearly all. There is much more power in grace than there is in sin. For "where sin abounded, grace did much more abound." And just as much more power in grace than there is in sin, just so much more hope and good cheer there are for every sinner in the world. p. 1, par. 5, [GRACE].

How much more power, then, is there in grace than there is in sin? Let me think a moment. Let me ask myself a question or two. Whence comes grace? - From God, to be sure. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Whence comes sin? - From the devil, of course. Sin is of the devil; for the devil sinneth from the beginning. Well, then, how much more power is there in grace than there is in sin? It is as plain as A B C that there is just as much more power in grace than there is in sin, as there is more power in God than there is in the devil. It is therefore also perfectly plain that the reign of grace is the reign of God; and that the reign of sin is the reign of Satan. And is it not therefore perfectly plain also, that it is just as easy to serve God by the power of God as it is to serve Satan with the power of Satan? p. 2, par. 1, [GRACE].

Where the difficulty comes in, in all this, is that so many people try to serve God with the power of Satan. But that can never be done. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Men cannot gather grapes of thorns, nor figs of thistles. The tree must be made good, root and branch. It must be made new. "Ye must be born again." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Let no one ever attempt to serve God with anything but the present, living power of God, that makes him a new creature; with nothing but the much more abundant grace that condemns sin in the flesh, and reigns through righteousness unto eternal life by Jesus Christ our Lord. Then the service of God will indeed be in "newness of life;" then it will be found that his yoke is indeed "easy" and his burden "light;" then his service will be found indeed to be with "joy unspeakable and full of glory." p. 2, par. 2, [GRACE].

Did Jesus ever find it difficult to do right? Every one will instantly say, No. But why? he was just as human as we are. He took flesh and blood the same as ours. "The Word was made flesh and dwelt among us." And the kind of flesh that he was made in this world, was precisely such as was in this world. "In all things it behooved him to be made like unto his brethren." "In all things"! It does not say, In all things **but one**. There is no exception. He was made in all things like as we are. He was of himself as weak as we are; for he said, "I can of mine own self do nothing." p. 2, par. 3, [GRACE].

Why, then, being in all things like as we are, did he find it always easy to do right? - Because he never trusted to himself, but his trust was always in God alone. All his dependence was upon the grace of God. He always sought to serve God, only with the power of God. And therefore the Father

dwelt in him, and did the works of righteousness. Therefore it was always easy for him to do right. But as he is, so are we in this world. He has left us an example, that we should follow his steps. "It is God which worketh in **you** both to will and to do of his good pleasure," as well as in him. All power in heaven and in earth is given unto him; and he desires that you may be strengthened with **all might**, according to his glorious power. "In him dwelleth all the fulness of the Godhead bodily;" and he strengthens you with might by his Spirit in the inner man, that Christ may dwell in your heart by faith, that **you** may be "filled with all the fulness of God." p. 2, par. 4, [GRACE].

True, Christ partook of the divine nature, and so do you if you are a child of promise, and not of the flesh; for by the promises ye are partakers of the divine nature. There was nothing given to him in this world, and he had nothing in this world, that is not freely given to you, or that you may not have. p. 3, par. 1, [GRACE].

All this is in order that you may walk in newness of life; that henceforth you may not serve sin; that you may be the servant of righteousness only; that you may be freed from sin; that sin may not have dominion over you; that you may glorify God on the earth; and that you may be like Jesus. And therefore "unto every one of us is given grace according to the measure of the gift of Christ.... Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And I "beseech you also that ye receive not the grace of God in vain." p. 3, par. 2, [GRACE].

\* \* \* \* \*

Can every believer have grace enough to keep him free from sinning? ?  
Yes. Indeed, everybody in the world can have enough to keep him from sinning. Enough is given; and it is given for this purpose. If any one does not have it, it is not because enough has not been given; but because he does not take that which has been given. For "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. The measure of the gift of Christ is himself wholly, and that is the measure of "all the fulness of the Godhead bodily." To the fulness of the Godhead there is, indeed, no measure; it is boundless, it is simply the infinity of God. Yet that is the only measure of the grace that is given to every one of us. The boundless measure of the fulness of the Godhead is the only thing that can express the proportion of grace that is given to every one who is in this world. For where "sin abounded, grace did much more abound." p. 3, par. 3,

[GRACE].

This grace is given in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," and in order that sin shall not have dominion over you, because you are under grace. p. 4, par. 1, [GRACE].