

Does Doctrine Matter - Part 6

by Derek Melton

Derek Melton emphasizes the critical importance of understanding doctrine, particularly the concepts of depravity and grace, in the Christian faith.

Scripture: Isaiah 53:6, John 8:36, Romans 5:12, Romans 6:5-6, Romans 6:16, Romans 8:9

Topics: "Doctrine"

Description

The video discussed the concept of being a slave to sin and the inability to control it. It referenced Romans 8:5, which states that those who are focused on the flesh are spiritually dead, while those who are spiritually minded have life and peace. The video also highlighted the contrast between the first man Adam, who brought sin and death into the world, and the last Adam, Jesus Christ, who brings life and salvation. It emphasized the idea that humanity has inherited Adam's depravity and penalty, but through a deep study of biblical foundations, one can develop a craving for spiritual nourishment.

Transcript

But I also do realize that this is the local church and not a seminary. And so, I'm the kind of guy that would love, it would suit me well to spend the next six months teaching upon depravity. It would suit me just fine.

But the thing is that there is such a compilation of things that we need to be taught. The things that we need to hear, the doctrines of the faith. I'm gonna teach on the doctrine of regeneration.

I'm gonna teach on the doctrine of repentance. And we're gonna continue to teach upon the doctrines of justification. We're gonna teach and we're gonna reveal through the scriptures.

And so, being there's so much weight with what we're teaching and what you're hearing, it's important that I realize the balance between pouring out solid biblical truth, but also being sympathetic and mindful of our ability to receive just so much and not much more. And so, it's not possible for me to bring the hearers to a place that I've been studying this stuff for 15, 20 years. But to that place to where you just crave to feed upon these biblical foundations day and night.

But beloved, I believe that we're all on the way. I believe this doctrine is probably more beneficial and the series that I've been upon is more beneficial than multitudes of series, albeit I do know that the series that we've taught in times gone by have been appropriate seasonally and even locally, that God has ordained and purposed them to be instructed in this church. But I do have a burning sense of urgency to teach and

to instruct upon doctrine and what the doctrine of the faith is.

And so, having said that, the Bible says in Romans 6.16, know you not that to whom you yield your servants to obey his servants you are, to whom you obey whether of sin unto death or of obedience unto righteousness. But God bethink that you were the servants of sin. Aren't you glad you're not today? And beloved, if you are still yet today, aren't you glad that there's hope that you may soon be free from that slavery? Do you remember, I'm just taking a moment just to discourse with you for a moment.

Do you remember the hours and days to where you were a slave to sin, to where sin exercised its power and its tyranny over your life and there was no control within you to be able to curb it? Do you remember the times to where you was a slave to sin, you wanted to do what is right, but you could not? You had a desire to try to perform that which is good and pleasing in the eyes of God, but you could not. You tried to do good, but you were not good. So being you were not good, you could not do good.

But thank God that we've been made free from the power and the tyranny of sin because we've obeyed from the heart, the form of doctrine that was delivered unto you and being made free from sin, you became the servants of righteousness. First Timothy 4, 16, take heed unto thyself and to the doctrine and continue in them and continue in them for in doing this, thou shalt both save thyself and them that hear thee. Father, we come to you humbly and Lord, we come to you in a feeble state before you.

Recognizing your sovereignty, Lord and Lord also recognizing our weakness. Lord, if there is any goodness inside of us, it's by your grace. So Lord, we come to you, Lord, as people that are needful of grace, needful of your power, needful of your word, needful of a relationship with you, needful of your so great a salvation.

Lord, clothe us, Lord God, in our minds gird this morning, Lord God, with understanding. Give us revelation of these true doctrines of the faith of your son, of your kingdom. Lord, help us.

Lord, you be the teacher and instructor and we invite you to be thus in Jesus name, amen. The Helmuth girls are not with us today. Carrie and Donna.

So we need some ladies to make sure that they're called and loved upon. Yes, we will go, amen. Now let's go ahead and turn in our Bibles to the eighth chapter of Romans.

I suppose there's no greater book in the whole Bible that reveals the depravity of mankind more in depth and graciously than Paul's treatise to Rome. There are many that say if they had any book out of the Bible, they could only have one book, they would choose the book of the prophet Isaiah. Not a bad choice, but I believe I'd have to choose Romans.

It takes us from our dark midnight hour and our depraved condition all the way through the glories of Jesus Christ and the cross and what he's done for us and who we are in him. In Romans chapter eight, we're gonna start in verse nine. And remember, this is a subsequent message.

It's not gonna be the totality of the message upon depravity. We had a little run of hours instruction last week in this regard. And so if you were not able to hear that and you want to hear that, and I would hope that you would want to hear that, that you can get one of the CDs on the sound booth and that they don't cost you anything at all.

Now, the word of God says in Romans chapter eight, verse five, for they that are after the flesh do mind the things of the flesh. Now, beloved, I think it's important that you understand here is talking about the man and it's in man's depraved state, unconverted state. For to be carnally minded is death, but to be spiritually minded is life and peace.

Now, let me stop here just for a moment, interject. This is not talking about being high minded when it's speaking of being spiritually minded. It's talking in regard to the unregenerate and the regenerate.

And it's talking in regards, in terms as this man is lost and this man is saved. When it's talking about the carnal mind, it's talking about the man in his helpless state before God without the presence and workings of grace in his life. It's man that is cut off and alienated from God and without hope in the world.

That's what it's talking about. It's not talking to the born again, regenerated, spirit filled man and woman of God. That's not in what it's speaking.

It's addressing those that are lost. The carnal mind is enmity against God. It's not subject to the law of God, neither indeed can it be.

So then they that are in the flesh cannot please God, but ye are not in the flesh. Now he's addressing here the church, but ye are not in the flesh, but in the spirit, if so be that if the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his.

And so beloved, it's a good treatise here. It's a good, um, short couple paragraphs upon man's depraved estate that in our depraved condition, we're talking about in our lost condition, our natural born condition, the condition to it you and I were born into of man and of the lineage of Adam. We are hostile against God.

Isn't it amazing how freely the American media speaks in regard to the religious culture of the day? How freely they speak in regard to occult practices, how freely they speak of the Hindu gods or Mohammed as it might be, but they never make mention of Jesus Christ because his name is an offense. That ought to be evidence enough for those that are born of the blood of Jesus Christ, know there's something about that name. Kings and kingdoms will all pass away, but there's something about that name.

Beloved, they hate to mention the name of Jesus Christ because the natural man, man that is dead in his trespasses and sin in his depraved condition is a hostile creature against his creator. Hostile, angry. I, again, think it's important that we understand and little Tim this week raised some questions to me kind of confused about the doctrine of depravity.

When we're talking, my friend, about the doctrine of depravity, we are not by any means making inference that we that are in Christ are still yet in our depraved condition. It's important that you understand that. We are not gonna begin to challenge the sufficiency of Christ to come and to reverse and overthrow the natural man to overtake you with the spiritual man, amen? Beloved, we are, Christ is sufficient.

His blood is sufficient. His nature is sufficient. We are talking about man that is alienated from God.

The state that you were naturally born into apart and alienated from God. You were depraved and you had no ability to even to be able to reconcile on your own. It's the inner workings of God's grace.

We talked about that last week in length about the prodigal son, that he came alive. Things began to come alive on the inside of him. And we saw how God's providential workings were very graces at work to bring

him to a conscious awareness of a relational grace that's been provided by the father to whereby he might return away from the land of riotous living and depravity.

And so we're talking about the indictment of depravity being upon the unregenerate man. It's inferencing those who are dead in their trespasses and sins. And again, we do not want to make the mistake of misconstruing this doctrine to insinuate that the redeemed are by some means depraved or wicked.

God forbid again, my friend, the blood and the sacrifice of Jesus Christ will and will always remain sufficient to cleanse the filth of sin. And also by the power of the Holy Spirit be sufficient to regenerate the hearts of those that are led captive by the very power of sin. So beloved, whenever we speak of depravity, we're speaking about man's natural condition apart from the work of God's grace.

You were born that way. You were not born acceptable in God's eyes. You're born depraved.

Now, I wanna make mention of a word I don't want you to misconstrue, but this is an imputed death that mankind has upon himself and within himself by nature. And I'm gonna draw inference to the word imputed. It's the imputed death that mankind has upon and within himself and to be, to have something imputed according to, where was I looking that up? I think that probably was in the Webster's 1828 dictionary.

It simply means to reckon to one what does not belong unto him. And think about this, to have something imputed. This degenerate condition that we've been born underneath its curse and within its womb is upon us and within us by imputation.

It's imputed. It's something that we inherited that we had nothing to do with. Beloved, that's why God's justice calls for his son's sacrifice that we might have an imputed righteousness, a righteousness that we didn't earn or deserve.

Then we stand in an imputed state, an imputed righteousness before God. It's not something that we've earned. It's not something that we've deserved.

It's not something that we've achieved. It's something he has done and imputed. It's something that was done that we've not deserved.

So that works both ways, but yet there is through Adam's transgression, an imputed death upon us, upon all of natural born men that does not belong to us, but yet we still have it upon us. Does that make sense? And so it's important that you understand that this depravity that we have inherited is imputed. And the reason that it is important that you understand that is that you'll never understand the inheritance of an imputed righteousness, unless you understand the importance of an imputed unrighteousness, something that has come upon you, something that has overtaken you that you've not merited or deserved, whether it be under sin or whether it be under righteousness.

Does that make sense? And so this all has to do with the hinge of God's justice. Now, again, it's not the occasion today for us to expound upon imputed righteousness in which that will come in time soon, I'm sure, but it's also very important for us to understand that our sin nature and our depravity, that it is an imputed unrighteousness and evil. Now go ahead and turn to Romans chapter five.

And I don't know whose water this is I'm drinking, but it's mine now. You all could come through the church during the middle of the week and put something in that bottle and if you wanted to get rid of me, and I'll

just drink it down like a camel. Put not the Lord thy God to the test.

In Romans chapter five, again, we're gonna talking about an imputed depravity. It says in verse 17, for if by one man's offense, death reigned by one, much more they would receive abundance of grace. Isn't that a beautiful word? What is grace? Grace is the exhibition and the demonstration of God's character in the lives of those that are an absolute radical undeserved group of people.

The abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Therefore, as by the offense of one, judgment came upon all men. Do you see this? Do you see this universal indictment upon all of humanity? That judgment came upon all men to condemnation? It's imputed wickedness.

Even so by the righteousness of the one, the free gift came up all men under the justification unto life. For as by one man's disobedience, many were made sinners. So by the obedience of one shall many be made righteous.

That one tastes better. Hope somebody didn't put something in this one isn't good. Now here in Romans chapter five, we see a great illustration upon the imputed nature of depravity.

It was by one man's offense that death reigned. Listen, I've heard so many people say that whenever I get to heaven, the first thing I'm gonna do is I'm gonna track Adam down. I'm gonna kick his tail.

But let me tell you something. If you were in Adam's place, you'd have done the same and much worse probably. And we have no right to go and to settle any qualms with Adam.

But we just need to go and follow the feet of Jesus Christ and say, blessed be the name of the Lord. Blessed be the name of the Lord. And so it was by one man's offense, we see here that death reigned.

And beloved, can you identify a time in your life when death reigned within your life? Listen to me, friend. If you have never had the occasion to stare down the very dark, but yet double barrels of your own depravity in a moment of grace's operation, whereby you're absolutely and wholly undone before a holy and a majestic God concerning your estate or you're standing before him, it's greatly possible, my friend, that you are yet dead in your trespasses and sins and alienated from Christ and without hope and without God in the world. If you've never had an occasion to look down the double barrels of your depravity, staring at you, seeing in a mirror your lost condition, your standing of wickedness and condemnation as a vessel fitted under wrath and never been undone by that, it is a great concern that I have that you quite possibly are still dead in your sins.

There can be no revelation, my friend, of the greatness of God's salvation without the revelation of the greatness of your depravity. Amen. I'm quite aware, my friend, this is not a popular subject.

I've only heard this message preached one time in my adult life. Well, my whole life. And it was a few months ago whenever Tim and Stacey and I went to a pastor's conference and I listened to Conrad Maywey, they call him the Spurgeon of Africa, expound upon the radical depravity of man.

Now, I made mention last week, and I wanna make mention of this once again, that the grandeur of our redemption must always have in its background the dark curtain of our depravity. Let me say that again. Our salvation will always shine its brightest with depravity as its backdrop.

The glory of what Christ has done in me, my friend, is illuminated and it's projected by the backdrop of who I was when I was cut off from Christ. The darkness of my wicked heart, the depravity, the depraved nature that helped me in bondage stands in contrast behind me, but thrusts forward the illumination of the greatness and the power and the glory of God's salvation. Beloved, never forget who you were.

Never forget what Christ has done. Never forget how depraved and utterly hopeless and wicked that you were before Jesus Christ. Always keep it as a background to illuminate the sufficiency and the glory of Jesus Christ in your life.

Always. We need the doctrine of depravity taught. We need to understand that we were cut off and depraved and, listen to me, vessels of wrath and destruction.

But Christ in due time died for wicked sinners such as we. Amen? Now, it's also important, my friend, that we understand that the work of the cross and redemption was brought to pass or wrought to deal with. And it was the very death that was enacted or put up on all of humanity through Adam's transgression.

We often hear about Jesus dying for the sins that we commit. But, beloved, more accurately, it was the sin nature that we inherited that Jesus Christ died for. Are you with me? Listen to me.

Jesus died for more than your bubble yum habit that's rotting your teeth out. Y'all enough to remember bubble yum? Remember in the 70s when they said there were spider eggs in the bubble yum? I thought we would all die. There was a wave that went through back in the 70s when bubble yum, and every kid in town would have great bubble yum.

Man, I was chewing great bubble yum or watermelon bubble yum. And then this went around everywhere that a kid somewhere up north, and the kids always up north got into stuff, was chewing, you weren't even born yet, was chewing bubble yum bubble gum and there were spider eggs inside it and the spider eggs all hatched in the belly and ate him up from the inside, the spiders did. And so we were all scared to chew bubble yum.

We went back to the bazooka and the baseball cards. Let me tell you, Jesus died for more than to deliver you of a cigarette habit. He died for more than the personal sins that beset you.

He died for the totality of the depraved human nature from whence all of the sins that we commit flow. Beloved, you don't sin, you sin because you have the core of sin. The act of sin comes from the nature of sin.

And that's something that we lose sight of and we fail to distinguish that the sins that we commit have to do with the heart because the issues of life come from the heart. No, we smoke cigarettes or we drink vodka or we smoke weed or we hit our wife in the mouth because there's something radically wrong with the heart. Elizabeth's over there saying, you do that and I'll knock your teeth out.

I should look over at him, Philip's over, I'd never do that. And I think that we, because so many times we hear people make statements, people will make mention of some habit that we have that could be construed as sinful. Well, Jesus died that you won't do this or Jesus died that you don't have to do that.

And that's true, but beloved, more so true that Jesus died to deal with the very nature of sin so that the very effect, which is the manifestation of sin may be broken off our lives. You know, whenever we commit the sin, that's only a manifestation of something that's in the heart anyway. You're fulfilling some adverse

desire, some sinful desire that's in you to begin with, amen.

And so the Bible teaches that in James, we know that. And so I've lost my place here, hallelujah. And so we know that personal sin has been dealt with through the cross, but more so than the personal sin, it sends nature.

Personal sin loses its power in our lives because the nature of sin has lost its power at the cross. Personal sin loses its power in our lives because the power of sin lost its power at the cross. We can have victory in our personal lives.

We can be free from things that used to trouble us, sins that used to weigh us down and beset us because sin has been dealt with and its power and its tyranny has been broken at the cross of Jesus Christ. And this is the basis of the Christian faith, my friend. Death has lost its sting only because sin has lost its power.

The apostle Paul mentioned in his letter to the Roman believers that the body of sin might be destroyed. Romans chapter six, go ahead and turn one page over. And for those stewards of the word of God that love to read upon topics such as this, I encourage you to read certain books.

Number one, John Edwards upon the fall and the effect of man's fall upon the human will. Secondly, I encourage you to read A.W. Pink's work upon man's total depravity. And then also John Piper has some work out there upon depravity.

All the great saints taught upon, even John Newton, the writer of Amazing Grace. You know, he understood something about depravity because he saved a wretch like him. And so anyway, we see here in Romans chapter six, let's go ahead and get through this.

It says in verse five, for if we have been planted together in the likeness of his death, we shall also in the likeness of his resurrection, knowing this, that our old man is crucified with him, that the body of sin, you see this, that the body of sin, not the effect, not the circumstance, not the occasion of, but the body of sin might be destroyed that henceforth we should not serve sin. Amen, why? Why, why are we no longer subject to sin and its power and to its requirements and decrees? Because it's lost its power, the body of sin, the sum of sin, not only the consequence, but sin itself has lost its power at the cross of Jesus Christ. The Greek concordance through Joseph Thayer said this, that the body, he's talking about the body of sin, is, means the body are subject to the thrall or the slavery of sin.

That the slavery of sin might be destroyed. If so, if you want to render that correctly, that the slavery of sin might be destroyed. And so beloved, our identification with Jesus Christ in his death, that he died for us, but he also died as us, is a miraculous identification.

And it's by this identification with, in his death, that the death in us is broken. When we begin to identify with Christ became sin, my sin, I'm identified with him that Christ died for me, but yet Christ died as me. And it's in this identification that God begins by his grace to work in us, to lose us from the power of sin.

The old man is crucified with him. This is identification. It's the miraculous and the marvelous workings of God's grace as we, as God, those that are called by his name, by faith, we're all lost in place, are truly identified with him in the likeness of his death.

Now, this word identification is a very important and pivotal term. Beloved, it's an identification by faith. If there's no identification by faith, there could be no justification by faith.

Beloved, we're justified by faith. We must identify that Christ died as me. And when we become by faith, believing, trusting that Jesus Christ carried my sins, that he is the one that destroyed the body of sin, that I no longer is subject or in servanthood to sin, that I then am free from the power and the effect of sin.

It's through identification, identification by faith. He died as me. Being so, he died for me.

He died in my place. I am identified with him in this death. And I do this by faith.

It is faith that opens the doors for grace to work in us. And it's grace that thwarts and overcomes the body and the power of sin. Now, in such manner, we are no longer slaves to sin that we should serve it.

We are no longer slaves to sin that we should serve it. Now, it is this, this carnal mind that's hostile in nature and contrary to God that in this contrariness and this hostility that has been imputed into us through Adam's transgression. And I cannot stress this enough, my friend.

The brilliance of our redemption is always set in a glorious contrast to the dark, evil backdrop of our depravity. Leonard Ravenhill always asked the question, his messages, and I'm sure many of you have heard this and heard Len say this, from what have you been saved? From what have you been saved? And it is a valid question, most of which evangelical Christians would answer, he has saved us from hell. But my friend, you must also understand that hell is the dwelling place.

It's the eternal destiny of those that are dissimilar to God by nature. They're dissimilar to God by nature. It's the place of banishment.

It's the place of eternal separation between the holy and the profane. Deliverance from hell, my friend, is not the purpose of redemption, although it impacts hell. The purpose in redemption, my friend, is to break the power of sin and to impute righteousness to unrighteous fallen man.

That's the purpose of redemption. The Bible says this, this is another, I was just thinking about this scripture, and I thought, well, this, to me, illuminates depravity and the need of Christ to save and rescue us. It's in 1 Corinthians chapter 15, if you wanna just quickly thumb over there.

This morning, my instruction time's probably gonna be a little bit shorter than the others because I just wrapped up and concluded the message, also knowing that we had a 12-minute video to play this morning that I thought would greatly benefit you, and which I trust has. Now, look in verse 45, and then I'll make a few comments about this. In verse 45, it says, and so it is written, the first man, Adam, was made a living soul, and the last Adam, who is that? Jesus Christ, was made a what? A life-giving or a quickening spirit.

Now, the reason that I'm introducing this passage is to highlight and to emphasize what we have been teaching and instructing upon, and let's look at the contrast between these two Adams. The first was made a living soul, but yet we also know that God's instruction to Adam, Adam the living soul, the day thou shalt eat thereof, thou shalt surely die. We soon find Adam the living soul, we find him dead in his trespasses and sins, and so being so, we have received an imputed depravity from Adam.

We've inherited his character. We've inherited his demeanor. We've inherited his penalty, but yet in the fullness of time, we see the second Adam coming to destroy the power of death that was upon humanity

through imputation.

Now, Jesus Christ, the second Adam, was made a quickening spirit. Now, why was this? The second Adam had to come and to reinstate what was revoked by the first Adam, and revoked from the first Adam. So this identifies Christ's purpose to bring back to life that which had been stolen away through death and through transgression.

Does that make sense? Adam was made a living soul. God breathed the breath of life into him, and that he was there fellowshiping with God in the garden. We don't know how long, and it really doesn't really matter at this point in juncture.

We'll know someday, but the point is made clear that Adam gave up and forfeited his right to be in the presence of God, and he was shut off, cut off, alienated, and stricken with the curse upon him, and everything that came forth from Adam's loins from that day forward has Adam's curse marked upon it. And that is the term depravity in theological terms. We've all been born with Adam's mark, Adam's punishment, Adam's transgression upon our nature and upon our character.

And so Adam was made a living soul. He forfeited his right to live. He forfeited his right to live.

God warned him, in the day that thou shalt eat thereof, thou shalt surely die. And in the Hebrew, that means die, die. To die once and then to die twice.

To die naturally and to die spiritually. But yet we see that the second Adam, namely Jesus Christ, was a quickening spirit to bring back to life that which was put to death through Adam's folly and transgression 2,000, 4,000, 6,000 years ago in the Garden of Eden. Amen? And so the second Adam destroys the power of death that was upon humanity through imputation.

Adam could not be a quickening spirit. He could not be a quickening spirit because that makes inference that quickening is needed, indicating the existence of death. And before sin entered in, there was no need of what? There was no need for anything to be made alive because all things were alive by the very existence, presence, and the power of God that upheld all things, amen? And so you can't quicken what's already alive.

So we see Christ in the incarnation is a quickening spirit making alive that which death has seized through the very transgression of Adam and imputed into your life. And even your little cute baby is dead in her sins. And by the miracle workings of God's grace and due season in times to come, times that are before you, as you're sowing and believing and praying and imparting truth into your child, then in due season, the inward workings of God's glorious, sovereign grace will begin to convict that little girl of her standing before God as being a person having imputed an unrighteousness that stands with the wrath of God up on her.

But God will, by his glorious work, begin to convict and to work in that heart to produce a sorrow, not to be repented of, but it will lead to a genuine repentance unto a genuine conversion whereby that little girl's name will be written in the Lamb's Book of Life. In fact, it's a promise of God, but we've got to lay the foundation, amen? And so, I'm winding this down. It's worth mentioning that man's moral faculties were wholly incapacitated through the fall, and that all moral goodness was reckoned dead.

Now, quickly, let me address an idealism that might arise if we do not deal with it. Now, church, listen to me. Fallen man can perform good deeds.

Fallen man can perform religious deeds, works of philanthropy, goodwill towards man, but none of these deeds, albeit they're good, are not acceptable before God because they come forth from a heart of works and not a heart of faith, and that which is not of is Romans 14, 23, he that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin. John Piper gave this little statement about depravity, and he said, of course, totally depraved men can be very religious, and they can be very philanthropic. They can pray, they can give alms, they can fast, and as Jesus said in Matthew 6, 1 to 18, but their very religion is rebellion against the rights of their creator if it does not come from a childlike heart of trust and the free grace of God.

Religion is one of the cheap ways that man conceals his unwillingness to forsake self-reliance and bank all of his hopes upon the unmerited mercy of God. That's a good statement. Listen, friend, it's impossible for the depraved man to offer anything acceptable to God, whether it be of good works or whether it even be of religious acts.

The offering of moral goodness, my friend, is none but cane worship, and before God it is very detestable. Beloved, it's important that we do what is pleasing in the eyes of our God and that we do it by faith. Without faith, it's impossible to please God.

The depraved man, although bringing good offerings, cannot bring acceptable offerings before the Lord our God, and the doctrine of depravity, my friend, has but all but fallen asleep in our modern religious world, but my friend, it was one of the most important doctrines of necessity no less than just less than 100 or 200 years ago. And I'm gonna close this by reading two hymns that were written by Isaac Watts in the early 1700s to show, and if you go and read the great hymns of the great hymn writers, they all contrasted salvation in the backdrop of depravity, always. And he says this, and I'm gonna read two of them.

And the first one says, what vain desires and passions vain attend this mortal clay? Oft have they pierced my soul with pain and drawn my heart astray. How have I wandered from my God in following sin and shame in this vile world of flesh and blood defiled, my nobler frame? Forever blessed be thy grace that formed my soul anew and made it of a heaven-born race, thy glory to pursue. My spirit holds perpetual war and wrestles and complains, but views the most happy moment near that shall dissolve its chains.

Cheerful in death, I close my eyes to part with every lust and charge my flesh whenever it rise to leave them in the dust. My pure spirit shall not fear to put this body on. Its tempting powers no more are there, its lusts and passions gone.

Now, second one here says, backward with humble shame we look on our original. How is our nature dashed and broke in our first father's fall? To all that's good, averse and blind, but prone to all that's ill. What dreadful darkness veils our mind, how obstinate our will.

Conceived in sin, oh, wretched state, before we draw our breath, the first young pulse begins to beat, but iniquity and death. How strong in our degenerate blood the old corruption reigns and mingling with the crooked flood wonders through all of our veins. Wild and unwholesome as the root will all the branches be.

How can we hope for living fruit from such a deadly tree? What mortal power from things unclean can pure productions bring? Who can command a vital stream from such an infected spring? Yet mighty God, thy wondrous love can make our nature clean while Christ and grace prevail above the tempter death and sin. The second Adam shall restore the ruins of the first Hosanna to that sovereign power that new creates our dust. That new creates our dust.

Amen. I'll make it for it next week. The Doctrine of Depravity, I'll stand.

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