

Homily 10 on Romans

by St. John Chrysostom

The sermon explains how the abundance of grace is greater than the offense of sin, and how we should respond to this abundance by living in the death of Christ and maintaining our death to sin.

Topics: "Original Sin", "Baptismal Regeneration"

Description

John Chrysostom preaches on the profound impact of sin and death entering the world through one man, Adam, leading to the condemnation of all men due to sin. He emphasizes the contrast between death and sin, highlighting the reign of death through Adam's disobedience and the abundance of grace through Jesus Christ's righteousness. Chrysostom delves into the significance of baptism, symbolizing our death to sin and resurrection to a new life in Christ, urging believers to live in righteousness and newness of life. He warns against continuing in sin to exploit grace, emphasizing the need for a genuine transformation of heart and conduct to reflect the righteousness of Christ.

Transcript

Rom. V. 12

Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon (δι' ἑνὸς ἄνθρωπου εἰς πάντας ...) all men, for that all have sinned.

As the best physicians always take great pains to discover the source of diseases, and go to the very fountain of the mischief, so does the blessed Paul also. Hence after having said that we were justified, and having shown it from the Patriarch, and from the Spirit, and from the dying of Christ (for He would not have died unless He intended to justify), he next confirms from other sources also what he had at such length demonstrated. And he confirms his proposition from things opposite, that is, from death and sin. How, and in what way? He enquires whence death came in, and how it prevailed. How then did death come in and prevail? Through the sin of one. But what means, for that all have sinned? This; he having once fallen, even they that had not eaten of the tree did from him, all of them, become mortal.

Ver. 13. For until the Law sin was in the world, but sin is not imputed where there is no law.

The phrase till the Law some think he used of the time before the giving of the Law -- that of Abel, for instance, or of Noah, or of Abraham-- till Moses was born. What was the sin in those days, at this rate? Some say he means that in Paradise. For hitherto it was not done away, (he would say,) but the fruit of it

was yet in vigor. For it had borne that death whereof all partake, which prevailed and lorded over us. Why then does he proceed, But sin is not imputed when there is no law? It was by way of objection from the Jews, say they who have spoken on our side, that he laid this position down and said, if there be no sin without the Law, how came death to consume all those before the Law? But to me it seems that the sense presently to be given has more to be said for it, and suits better with the Apostle's meaning. And what sense is this? In saying, that till the Law sin was in the world, what he seems to me to mean is this, that after the Law was given the sin resulting from the transgression of it prevailed, and prevailed too so long as the Law existed. For sin, he says, can have no existence if there be no law. If then it was this sin, he means, from the transgression of the Law that brought forth death, how was it that all before the Law died? For if it is in sin that death has its origin, but when there is no law, sin is not imputed, how came death to prevail? From whence it is clear, that it was not this sin, the transgression, that is, of the Law, but that of Adam's disobedience, which marred all things. Now what is the proof of this? The fact that even before the Law all died: for death reigned, he says, from Adam to Moses, even over them that had not sinned.

How did it reign? After the similitude of Adam's transgression, who is the figure of Him that was to come. Now this is why Adam is a type of Christ. How a type? It will be said. Why in that, as the former became to those who were sprung from him, although they had not eaten of the tree, the cause of that death which by his eating was introduced; thus also did Christ become to those sprung from Him, even though they had not wrought righteousness, the Provider of that righteousness which through His Cross He graciously bestowed on us all. For this reason, at every turn he keeps to the one, and is continually bringing it before us, when he says, As by one man sin entered into the world -- and, If through the offense of one many be dead: and, Not as it was by one that sinned, so is the gift; and, The judgment was by one to condemnation: and again, If by one (or, the one) man's offense death reigned by one; and Therefore as by the offense of one. And again, As by one man's disobedience many (or, the many) were made sinners. And so he lets not go of the one, that when the Jew says to you, How came it, that by the well-doing of this one Person, Christ, the world was saved? You might be able to say to him, How by the disobedience of this one person, Adam, came it to be condemned? And yet sin and grace are not equivalents, death and life are not equivalents, the Devil and God are not equivalents, but there is a boundless space between them. When then as well from the nature of the thing as from the power of Him that transacts it, and from the very suitableness thereof (for it suits much better with God to save than to punish), the preëminence and victory is upon this side, what one word have you to say for unbelief, tell me? However, that what had been done was reasonable, he shows in the following words.

Ver. 15. But not as the offense, so is also the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded unto the many.

For what he says is somewhat of this kind. If sin had so extensive effects, and the sin of one man too; how can grace, and that the grace of God, not the Father only, but also the Son, do otherwise than be the more abundant of the two? For the latter is far the more reasonable supposition. For that one man should be punished on account of another does not seem to be much in accordance with reason. But for one to be saved on account of another is at once more suitable and more reasonable. If then the former took place, much more may the latter. Hence he has shown from these grounds the likelihood and reasonableness of it. For when the former had been made good, this would then be readily admitted. But that it is even necessarily so, he makes good from what follows. How then does he make it good?

Ver. 16. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses unto justification.

And what is this that he is speaking of? It is that sin had power to bring in death and condemnation; but grace did not do away that one sin only, but also those that followed after in its train. Lest then the words as and so might seem to make the measure of the blessings and the evils equal, and that you might not think, upon hearing of Adam, that it was only that sin which he had brought in which was done away with, he says that it was from many offenses that an indemnity was brought about. How is this plain? Because after the numberless sins committed after that in paradise, the matter issued in justification. But where righteousness is, there of necessity follows by all means life, and the countless blessings, as does death where sin was. For righteousness is more than life, since it is even the root of life. That there were several goods then brought in, and that it was not that sin only that was taken away, but all the rest along with it, he points out when he says, that the gift was of many offenses unto justification. In which a proof is necessarily included, that death was also torn up by the roots. But since he had said, that the second was greater than the first, he is obliged to give further grounds again for this same thing. For, before, he had said that if one man's sin slew all, much more will the grace of One have the power to save. After that he shows that it was not that sin only that was done away by the grace, but all the rest too, and that it was not that the sins were done away only, but that righteousness was given. And Christ did not merely do the same amount of good that Adam did of harm, but far more and greater good. Since then he had made such declarations as these, he wants again here also further confirmation of these. And how does he give this confirmation? He says,

Ver. 17. For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the gift and (so Field with most manuscripts) of righteousness shall reign in life by one, Jesus Christ.

What he says, amounts to this nearly. What armed death against the world? The one man's eating from the tree only. If then death attained so great power from one offense, when it is found that certain received a grace and righteousness out of all proportion to that sin, how shall they still be liable to death? And for this cause, he does not here say grace, but superabundance of grace. For it was not as much as we must have to do away the sin only, that we received of His grace, but even far more. For we were at once freed from punishment, and put off all iniquity, and were also born again from above John 3:3 and rose again with the old man buried, and were redeemed, justified, led up to adoption, sanctified, made brothers of the Only-begotten, and joint heirs and of one Body with Him, and counted for His Flesh, and even as a Body with the Head, so were we united unto Him! All these things then Paul calls a superabundance of grace, showing that what we received was not a medicine only to countervail the wound, but even health, and comeliness, and honor, and glory and dignities far transcending our natural state. And of these each in itself was enough to do away with death, but when all manifestly run together in one, there is not the least vestige of it left, nor can a shadow of it be seen, so entirely is it done away. As then if any one were to cast a person who owed ten mites (■ β■λους) into prison, and not the man himself only, but wife and children and servants for his sake; and another were to come and not to pay down the ten mites only, but to give also ten thousand talents of gold, and to lead the prisoner into the king's courts, and to the throne of the highest power, and were to make him partaker of the highest honor and every kind of magnificence, the creditor would not be able to remember the ten mites; so has our case been. For Christ has paid down far more than we owe, yea as much more as the illimitable ocean is than a little drop. Do not then, O man, hesitate as you see so great a store of blessings, nor enquire how that mere spark of death and sin was

done away, when such a sea of gifts was brought in upon it. For this is what Paul intimated by saying that they who have received the abundance of the grace and righteousness shall reign in life. And as he had now clearly demonstrated this, he again makes use of his former argument, clenching it by taking up the same word afresh, and saying that if for that offense all were punished, then they may be justified too by these means. And so he says,

Ver. 18. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.

And he insists again upon it, saying,

Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

What he says seems indeed to involve no small question: but if any one attends to it diligently, this too will admit of an easy solution. What then is the question? It is the saying that through the offense of one many were made sinners. For the fact that when he had sinned and become mortal, those who were of him should be so also, is nothing unlikely. But how would it follow that from his disobedience another would become a sinner? For at this rate a man of this sort will not even deserve punishment, if, that is, it was not from his own self that he became a sinner. What then does the word sinners mean here? To me it seems to mean liable to punishment and condemned to death. Now that by Adam's death we all became mortals, he had shown clearly and at large. But the question now is, for what purpose was this done? But this he does not go on to add: for it contributed nothing to his present object. For it is against a Jew that the contest is, who doubted and made scorn of the righteousness by One. And for this reason after showing that the punishment too was brought in by one upon all, the reason why this was so he has not added. For he is not for superfluities, but keeps merely to what is necessary. For this is what the principles of disputation did not oblige him to say any more than the Jew; and therefore he leaves it unsolved. But if any of you were to enquire with a view to learn, we should give this answer: That we are so far from taking any harm from this death and condemnation, if we be sober-minded, that we are the gainers even by having become mortal, first, because it is not an immortal body in which we sin; secondly, because we get numberless grounds for being religious (φιλοσοφίας). For to be moderate, and to be temperate, and to be subdued, and to keep ourselves clear of all wickedness, is what death by its presence and by its being expected persuades us to. But following with these, or rather even before these, it has introduced other greater blessings besides. For it is from hence that the crowns of the martyrs come, and the rewards of the Apostles. Thus was Abel justified, thus was Abraham, in having slain his son, thus was John, who for Christ's sake was taken off, thus were the Three Children, thus was Daniel. For if we be so minded, not death only, but even the devil himself will be unable to hurt us. And besides there is this also to be said, that immortality awaits us, and after having been chastened a little while, we shall enjoy the blessings to come without fear, being as if in a sort of school in the present life, under instruction by means of disease, tribulation, temptations, and poverty, and the other apparent evils, with a view to our becoming fit for the reception of the blessings of the world to come.

Ver. 20. Moreover the Law entered: that the offense might abound.

Since then he had shown that the world was condemned from Adam, but from Christ was saved and freed from condemnation, he now seasonably enters upon the discussion of the Law, here again undermining the high notions of it. For it was so far from doing any good, he means, or from being any way helpful, but

the disorder was only increased by its having come in. But the particle that again does not assign the cause, but the result. For the purpose of its being given was not in order that it might abound, for it was given to diminish and destroy the offense. But it resulted the opposite way, not owing to the nature of the Law, but owing to the listlessness of those who received it. But why did he not say the Law was given, but the Law entered by the way? It was to show that the need of it was temporary, and not absolute or imperative. And this he says also to the Galatians, showing the very same thing another way. For before faith came, he says, we were kept under the Law, shut up unto the faith which should afterwards be revealed. And so it was not for itself, but for another, that it kept the flock. For since the Jews were somewhat gross-minded, and enervated, and indifferent to the gifts themselves, this was why the Law was given, that it might convict them the more, and clearly teach them their own condition, and by increasing the accusation might the more repress them. But be not thou afraid, for it was not that the punishment might be greater that this was done, but that the grace might be seen to be greater. And this is why he proceeds,

But where sin abounded, grace did much more abound.

He does not say did abound, but did much more abound. For it was not remission from punishment only that He gave us, but that from sins, and life also. As if any were not merely to free a man with a fever from his disease, but to give him also beauty, and strength, and rank; or again, were not to give one an hungered nourishment only, but were to put him in possession of great riches, and were to set him in the highest authority. And how did sin abound? Some will say. The Law gave countless commands. Now since they transgressed them all, transgression became more abundant. Do you see what a great difference there is between grace and the Law? For the one became an addition to the condemnation, but the other, a further abundance of gifts. Having then mentioned the unspeakable munificence, he again discusses the beginning and the root both of death and of life. What then is the root of death? It is sin. Wherefore also he says,

Ver. 21. That as sin reigned unto death, even so might grace reign through righteousness unto eternal life, through our Lord Jesus Christ.

This he says to show that the latter ranks as a king, the former, death, as a soldier, being marshalled under the latter, and armed by it. If then the latter (i.e. sin) armed death, it is plain enough that the righteousness destructive hereof, which by grace was introduced, not only disarms death, but even destroys it, and undoes entirely the dominion thereof, in that it is the greatest of the two, as being brought in not by man and the devil, but by God and grace, and leading our life unto a goodlier estate, and to blessings unlimited. For of it there will never be any end (to give you a view of its superiority from this also). For the other cast us out of our present life, but grace, when it came, gave us not the present life, but the immortal and eternal one. But for all these things Christ is our voucher. Doubt not then for your life if you have righteousness, for righteousness is greater than life as being mother of it.

Chap. vi. ver. 1. What then? Shall we continue in sin, that grace may abound? God forbid.

He is again turning off to exhortation, yet introducing it not directly, lest he should seem to many to be irksome and vexing, but as if it rose out of the doctrines. For if, even so diversifying his address, he was afraid of their being offended at what he said, and therefore said, I have written the more boldly unto you in some sort, Romans 15:15 much more would he have seemed to them, had he not done so, to be too harsh. Since then he showed the greatness of the grace by the greatness of the sins it healed, and owing

to this it seemed in the eyes of the unthinking to be an encouragement to sin (for if the reason, they would say, why greater grace was shown, was because we had done great sins, let us not give over sinning, that grace may be more displayed still), now that they might not say this or suspect it, see how he turns the objection back again. First he does it by his deprecation. God forbid. And this he is in the habit of doing at things confessed on all hands to be absurd. And then he lays down an irrefragable argument. And what is it?

Ver. 2. How shall we, he says, that are dead to sin, live any longer therein?

What does we are dead mean? Does it mean that as for that, and as far as it goes, we have all received the sentence of death? Or, that we became dead to it by believing any being enlightened. This is what one should rather say, since the sequel makes this clearly right. But what is becoming dead to it? The not obeying it in anything any more. For this baptism effected once for all, it made us dead to it. But this must of our own earnestness thenceforth continually be maintained, so that, although sin issue countless commands to us, we may never again obey it, but abide unmovable as a dead man does. And indeed he elsewhere says that sin itself is dead. But there he sets that down as wishing to show that virtue is easy, Romans 7:8? But here, as he earnestly desires to rouse the hearer, he puts the death on his side. Next, since what was said was obscure, he again explains, using what he had said also in the way of reproof.

Ver. 3, 4. Do you not know, he says, my brethren, that so many of us as were baptized into Christ were baptized into His death? Therefore we are buried with Him by baptism into death.

What does being baptized into His Death mean? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then, and Burial, is to Christ, that Baptism has been to us, even if not in the same respects. For He died Himself and was buried in the Flesh, but we have done both to sin. Wherefore he does not say, planted together in His Death, but in the likeness of His Death. For both the one and the other is a death, but not of the same subject; since the one is of the Flesh, that of Christ; the other of sin, which is our own. As then that is real, so is this. But if it be real, then what is of our part again must be contributed. And so he proceeds,

That as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life.

Here he hints, along with the duty of a careful walk, at the subject of the resurrection. In what way? Do you believe, he means, that Christ died, and that He was raised again? Believe then the same of yourself. For this is like to the other, since both Cross and Burial is yours. For if you have shared in Death and Burial, much more will you in Resurrection and Life. For now the greater is done away with, the sin I mean, it is not right to doubt any longer about the lesser, the doing away of death.

But this he leaves for the present to the conscience of his hearers to reason out, but himself, after the resurrection to come had been set before us, demands of us another, even the new conversation, which is brought about in the present life by a change of habits. When then the fornicator becomes chaste, the covetous man merciful, the harsh subdued, even here a resurrection has taken place, the prelude to the other. And how is it a resurrection? Why, because sin is mortified, and righteousness has risen again, and the old life has been made to vanish, and this new and angelic one is being lived in.

But when you hear of a new life, look for a great alteration, a wide change. But tears come into my eyes, and I groan deeply to think how great religiousness (φιλοσοφῆαν) Paul requires of us, and what

listlessness we have yielded ourselves up to, going back after our baptism to the oldness we before had, and returning to Egypt, and remembering the garlic after the manna. Numbers 11:5 For ten or twenty days at the very time of our Illumination, we undergo a change, but then take up our former doings again.

But it is not for a set number of days, but for our whole life, that Paul requires of us such a conversation. But we go back to our former vomit, thus after the youth of grace building up the old age of sins. For either the love of money, or the slavery to desires not convenient, or any other sin whatsoever, uses to make the worker thereof old. Now that which decays and waxes old is ready to vanish away. Hebrews 8:13 For there is no body, there surely is none, to be seen as palsied by length of time, as a soul is decayed and tottering with many sins.

Such an one gets carried on to the last degree of doting, yielding indistinct sounds, like men that are very old and crazed, being surcharged with rheum, and great distortion of mind, and forgetfulness, and with scales upon its eyes, and disgusting to men, and an easy prey to the devil. Such then are the souls of sinners; not so those of the righteous, for they are youthful and well-favored, and are in the very prime of life throughout, ever ready for any fight or struggle. But those of sinners, if they receive even a small shock, straightway fall and are undone.

And it was this the Prophet made appear, when he said, that like as the chaff which the wind scatters from the face of the earth Psalm 1:4, thus are they that live in sin whirled to and fro, and exposed to every sort of harm. For they neither see like a healthy person, nor hear with simplicity, they speak not articulately, but are oppressed with great shortness of breath. They have their mouth overflowing with spittle. And would it were but spittle, and nothing offensive! But now they send forth words more fetid than any mire, and what is worst, they have not power even to spit this saliva of words away from them, but taking it in their hand with much lewdness, they smear it on again, so as to be coagulating, and hard to perspire through.

Perhaps you are sickened with this description. Ought ye not, then to be more so at the reality? For if these things when happening in the body are disgusting, much more when in the soul. Such was that son who wasted out all his share, and was reduced to the greatest wretchedness, and was in a feeble state than any imbecile or disordered person. But when he was willing, he became suddenly young by his decision alone and his change. For as soon as he had said, I will return to my Father, this one word conveyed to him all blessings; or rather not the bare word, but the deed which he added to the word.

For he did not say, Let me go back, and then stay there; but said, Let me go back, and went back, and returned the whole of that way. Thus let us also do; and even if we have gotten carried beyond the boundary, let us go up to our Father's house, and not stay lingering over the length of the journey. For if we be willing, the way back again is easy and very speedy. Only let us leave the strange and foreign land; for this is what sin is, drawing us far away from our Father's house; let us leave her then, that we may speedily return to the house of our Father.

For our Father has a natural yearning towards us, and will honor us if we be changed, no less than those that are unattained, if we change, but even more, just as the father showed that son the greater honor. For he had greater pleasure himself at receiving back his son. And how am I to go back again? One may say. Do but put a beginning upon the business, and the whole is done. Stay from vice, and go no farther into it, and you have laid hold of the whole already. For as in the case of the sick, being no worse may be a beginning of getting better, so is the case with vice also.

Go no further, and then your deeds of wickedness will have an end. And if you do so for two days, you will keep off on the third day more easily; and after three days you will add ten, then twenty, then an hundred, then your whole life. (Cf. Hom. xvii. on St. Matt. p. 267, O.T.) For the further you go on, the easier will you see the way to be, and you will stand on the summit itself, and will at once enjoy many goods. For so it was when the prodigal came back, there were flutes, and harps, and dancings, and feasts, and assemblings: and he who might have called his son to account for his ill-timed extravagance, and flight to such a distance, did nothing of the sort, but looked upon him as unattainted, and could not find it in him even to use the language of reproach, or rather, even to mention barely to him the former things, but threw himself upon him, and kissed him, and killed the calf, and put a robe upon him, and placed on him abundant honors.

Let us then, as we have such examples before us, be of good cheer and keep from despair. For He is not so well pleased with being called Master, as Father, nor with having a slave as with having a son. And this is what He likes rather than that. This then is why He did all that He has done; and spared not even His Only-begotten Son Romans 8:32, that we might receive the adoption of sons, that we might love Him, not as a Master only, but as a Father. And if He obtained this of us He takes delight therein as one that has glory given him, and proclaims it to all though He needs nothing of ours.

This is what, in Abraham's case for instance, He everywhere does, using these words, I am the God of Abraham, Isaac, and Jacob. And yet it was they of His household who should have found an honor in this; but now it is the Lord evidently who does this; for this is why He says to Peter, Lovest thou Me more than these? John 21:17 to show that He seeks nothing so much as this from us. For this too He bade Abraham offer his son to Him, that He might make it known to all that He was greatly beloved by the patriarch.

Now this desire to be loved exceedingly comes from loving exceedingly. For this cause too He said to the Apostles, He that loves father or mother more than Me, is not worthy of Me. Matthew 10:37 For this cause He bids us esteem that even which is in the most close connection with us, our soul or, life, John 12:25, as second to the love of him, since He wishes to be beloved by us with exceeding entireness. For we too, if we have no strong feelings about a person, have no strong desire for his friendship either, though he be great and noble; whereas when we love any one warmly and really, though the person loved be of low rank and humble, yet we esteem love from him as a very great honor.

And for this reason He Himself also called it glory not to be loved by us only, but even to suffer those shameful things in our behalf. John 12:23 However, those things were a glory owing to love only. But whatever we suffer for Him, it is not for love alone; but even for the sake of the greatness and dignity of Him we long for, that it would with good reason both be called glory, and be so indeed. Let us then incur dangers for Him as if running for the greatest crowns, and let us esteem neither poverty, nor disease, nor affront, nor calumny, nor death itself, to be heavy and burdensome, when it is for Him that we suffer these things.

For if we be right-minded, we are the greatest possible gainers by these things, as neither from the contrary to these shall we if not right-minded gain any advantage. But consider; does any one affront you and war against you? Does he not thereby set you upon your guard, and give you an opportunity of growing like God? For if you love him that plots against you, you will be like Him that makes His Sun to rise upon the evil and good. Matthew 5:45 Does another take your money away?

If you bear it nobly, you shall receive the same reward as they who have spent all they have upon the poor. For it says, You took joyfully the spoiling of your goods, knowing that you have in heaven a better and an enduring substance. Hebrews 10:34 Has any one reviled you and abused you, whether truly or falsely, he weaves for you a very great crown if you bear meekly his contumely; since he too, who calumniates, provides for us an abundant reward. For rejoice, it says, and be exceeding glad, when men say all manner of evil against you falsely, because great is your reward in Heaven.

Matthew 5:12 And he too that speaks truth against us is of the greatest service, if we do but bear meekly what is said. For the Pharisee spoke evil of the Publican, and with truth, still instead of a Publican he made him a righteous man. Luke 18:11 And what need to go into particular instances. For any one that will go to the conflicts of Job may learn all these points accurately. And this is why Paul said, God for us, who against us? Romans 8:31 As then by being earnest, we gain even from things that vex us, so by being listless, we do not even improve from things that favor us.

For what did Judas profit, tell me, by being with Christ? Or what profit was the Law to the Jew? Or Paradise to Adam? Or what did Moses profit those in the wilderness? And so we should leave all, and look to one point only, how we may husband aright our own resources. And if we do this, not even the devil himself will ever get the better of us, but will make our profiting the greater, by putting us upon being watchful. Now in this way it is that Paul rouses the Ephesians, by describing his fierceness.

Yet we sleep and snore, though we have to do with so crafty an enemy. And if we were aware of a serpent nestling by our bed, we should make much ado to kill him. But when the devil nestles in our souls, we fancy that we take no harm, but lie at our ease; and the reason is, that we see him not with the eyes of our body. And yet this is why we should rouse us the more and be sober. For against an enemy whom one can perceive, one may easily be on guard; but one that cannot be seen, if we be not continually in arms, we shall not easily escape.

And the more so, because he has no notion of open combat (for he would surely be soon defeated), but often under the appearance of friendship he insinuates the venom of his cruel malice. In this way it was that he suborned Job's wife, by putting on the mask of natural affectionateness, to give that wretchless advice. And so when conversing with Adam, he puts on the air of one concerned and watching over his interests, and says, that your eyes shall be opened in the day that you eat of the tree.

Genesis 3:5 Thus Jephtha too he persuaded, under the pretext of religion, to slay his daughter, and to offer the sacrifice the Law forbade. Do you see what his wiles are, what his varying warfare? Be then on your guard, and arm yourself at all points with the weapons of the Spirit, get exactly acquainted with his plans, that you may both keep from being caught, and easily catch him. For it was thus that Paul got the better of him, by getting exactly acquainted with these. And so he says, for we are not ignorant of his devices. 2 Corinthians 2:11 Let us then also be earnest in learning and avoiding his stratagems, that after obtaining a victory over him, we may, whether in this present life or in that which is to come, be proclaimed conquerors, and obtain those unalloyed blessings, by the grace and love toward man, etc.

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