

ROMANS 7

Message 12

Words: 6213

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Scripture: Romans 7:18-22

INTRO: There is a subject I could have taken up earlier, as it begs for treatment. But it dawned on me more after I passed through the section where it begins and then thought I would take it up in verse 18 because verse 18 makes a very important distinction in this subject. The subject is the dual nature of the Christian.

I suppose you will have heard of the white dog and the black dog story. The story goes something like this. There was an old Indian Chief of some American tribe. A missionary visited there quite often. The chief came to faith and one day the missionary asked the chief how it was going. And he said something like this: "It is like two dogs inside me. They are always fighting." And the missionary asked which one was winning, to which the chief replied, "The one I feed."

The Christian has a dual nature. The non-believer does not have this. We might think he does because he has a conscience as well as the Christian. But the conscience is not one of the two natures. Paul introduced us to these two natures in verse 14. He said that as a Christian he was carnal. He was fleshly and he was sold under sin, that is, he was a slave to sin still.

And because of these two natures he tells us what happened in the verses we looked at in the last messages, verses 15-17. They say this:

*15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.*

*16 If, then, I do what I will not to do, I agree with the law that it is good.*

*17 But now, it is no longer I who do it, but sin that dwells in me.*

Clearly you see the two natures at work in those verses. Paul then says this in verse 18:

18 *For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.*

3. The Wilderness Battle cont'd (13-24)

Before we go to verse 18 let me spell out the difficulty of the two natures from Maxwell. He writes:

"In considering the subject of the two natures, there is a peril to be avoided. Horatius Bonar well says that some persons 'seem to teach that the regenerate man is made up of two persons, two individuals, the old man and the new man, constituting two separate beings, an angel and a devil linked together - the old man unchangeably evil, and the new perfect and impeccable.'

"Regarding the conflict in the Christian, Bonar goes on to say: 'But this is not between two persons or personalities, or separate individuals, but between two parts of one person...He (Paul) was 'begotten again,' not by the insertion of a foreign substance called 'the new creature' into him, but by his becoming a new creature...though there are two conflicting elements, there is one responsible self or person.

"(Some persons have been) taught that the new man could not sin; that all sin came from the old man, whom they had put off; and that, therefore, they did not need to trouble themselves about sin. (Some have gone on in sin), not so much because grace abounded, as because they were not responsible for the sins indulged in. The new man in them did not commit the sin; it was the old man who did it all..." (281-82).

Maxwell then says, "When someone attempts to excuse himself after his bad fit of temper saying, 'The old man got the best of me that time,' we should ask, 'Whose old man?'" Then he tells of a man who was taken to court for some misdemeanour. Maxwell says, and I quote, "He forthwith proceeded to enlighten the judge through a rare bit of reasoning: 'You see, Honourable Judge, since I am a

Christian, I am made up of an old man and a new man. It was not my new man that did that deed, but my old man.' The judge answered this bit of specious argument: 'Inasmuch as your old man committed this deed, we will sentence him to thirty days in jail. Since your new man had complicity with the old, we will sentence him also to thirty days; and we will put you in jail for sixty days" (282).

When a person is born again he does not become two people, one good and one bad. He simply gains a new nature. He already had a sin nature but now he has a new nature as well. That is why Paul now no longer desired to live like he did before. That is also why he agreed with the law of God, that it is good, even though it showed him what he was really like.

Look now at verse 18:

*18 For I know that in me (that is, in my flesh) nothing good dwells for to will is present with me, but how to perform what is good I do not find.*

Note the personal pronouns, *I* and *me*. Who is this *I*? Or who is the "me"? Well, one has to be careful here. A person is made up of numerous parts. There is the body, the soul, and the spirit. These are parts of what makes up the whole. Then there is the actual person, the self. If you want to check out how complicated an explanation of personhood, or self is, check online with the philosophers. It is monumental problem for them. What is the self? The *I*? The *Me*? The pronouns, *I* or *me*, refer to self, the real person. The self is the possessor of the whole. Everything you can speak of as being possessed is not the real person, these are the things the real person possesses. I can say, "My body." So body is something the real *I* or person possess.

But I cannot say, "My self" as two words. The reason is self does not belong to me, I am the self. I cannot possess myself. I am self. I can only say this: Myself. Can anyone tell me what kind of pronouns these are: Myself, yourself, himself,

herself? They are not possessive pronouns, they are reflexive pronouns. You cannot split them and make them two different words.

But sometimes we speak of the part as the whole. It is actually a figure of speech. So let us say you are looking at pictures from years ago when you were children. And you say, "That is me over there." The "me" is recognizable by my body that you see. But I identify that as "me." Now look at our verse. Paul says, "I know that in me..." and now he is ever so careful that we will not misunderstand what he means so he qualifies it like this: "I know that in me, that is in my flesh." Now listen carefully: He did not say, "I know that in me nothing good dwells." He seeks to make sure that is not what we will understand so he immediately qualifies that statement by saying that he means in his flesh nothing good dwells. He is speaking of the flesh, which speaks of the sin nature which has its seat in the flesh.

I cannot deal with this subject here, nor am I ready to, but let me just mention something here. When we use the Calvinistic term, total depravity, we must be ever so careful what we mean by that. Many lost people do many things we would call *good*. They are not good in the sense that they can help bring about salvation. These things do not have any part in bringing salvation, but they are still good things.

I understand that the Bible says there is none good, there is none that seeks after God, there is none that does good. But when an unsaved man defends a helpless woman from an evil man, we would not say, "That is a bad thing he did, because he is unsaved." We would say, "He did a good thing." But it does not add up to anything good towards bringing about salvation.

The men who came to the Apostle Peter in the book of Acts said this about an unsaved Roman centurion:

"Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy

angel to summon you to his house, and to hear words from you" (Acts 10:22).

So Paul is careful to qualify what he means when he says he knows there is nothing good in him. He is speaking about a particular area that belongs to him. And how did Paul discover that nothing good dwelt in his flesh? To will to do good was present with him. He, the real self, wanted to do good. But there was a part of him, which he identified as the flesh that kept him from victory.

Let me liken a person now to this section of land I have mentioned. The farmer bought it for the soil. But he got trees and water holes and weeds, all things he did not want. But the soil he wanted was worth what it would take to get rid of all he did not want. So he bought it.

The new believer is like that. There is something God wants. He wants the person, the real person. He wants that part of man which is made in the image of God. And when that person repents and puts his or her faith in Christ, the Lord buys the person with the precious blood of Christ. That is a price beyond all prices. And in verse 6 we learn that He bought this person in order that this person might serve Him in Spirit and in truth. For that to happen, God must bring this person to be willing to have all the bad things removed that hinders him or her from fruitfulness for God, and that is all found in the flesh.

Now, in order for that section of land to become fruitful, all the trees have to be removed and the water holes drained and the roots pulled out and then to have it worked until it becomes soft for seeds to grow in. And then when the weeds come up, they have to be dealt with as well. All that we could liken to the sin nature.

The difference between that land and a person is the consent of the will of the person who is a free moral agent. God cannot take off any trees or remove any weeds without the consent of the person. And before the person consents to this painful

process he has to desire to be rid of it and consent to God removing it.

So the believer is not two people, he is one person with two natures. Now some might object and say that the Bible does not mention a sin nature. Turn to 2 Peter 1. Here is this apostle who once said he would never deny Christ, and in the same night he denied Him three times. But he allowed God to work in his life and he became a godly man. We begin in 2 Peter 1:1:

*1 Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:*

*2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,*

*3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,*

*4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

God's divine power has given to us all things that pertain to life and godliness. He does this through our knowledge of Him. The more we know Him, the greater the power. And through this knowledge He has given to us great and precious promises. Why? That through these we may become partakers of His divine nature. The more we deal with the sin nature, the more we partake of His divine nature.

You see, through this knowledge of God we escape the corruption that is in the world through desire, which is here called lust. It is the word *epithumia* that we have seen already. The corruption in the world is there through desire. Godliness is also gained through desire. But to desire godliness we must have a new nature.

The Christian has to unlearn living according to the flesh and learn to live in the Spirit. Self has to die to the desires of the flesh. Maxwell gives another helpful little story. He writes:

"The story is told of a young African convert who was given a responsible post at his mission station. But he failed, and stole. A missionary sadly asked why he had done it, and the best way he could answer was by saying, 'It wasn't really me. It was 'grandfather in the bones.' That was really quite an apt description of the old nature!

"He was forgiven by God and the mission station, and years later the missionary came and saw him again, now in a position of real spiritual leadership. Remembering the old days, the missionary asked him, 'How is grandfather in the bones?' To which came the Scriptural reply: 'Well, grandfather in the bones isn't dead yet, but he doesn't get about like he used to!" (283).

The less we feed the sinful nature, the less it gets about. But feed it and it will spring to life. Feed the new nature and gain more knowledge of God, and the new nature will begin to flourish!

Paul concludes verse 18 like this:

*...for to will is present with me, but how to perform what is good I do not find.*

Do you remember the story of the Indian Chief? He said the white dog, the new nature, and the black dog, the sin nature were always fighting inside of him. In light of that, listen to Galatians 5:17:

*17 For the flesh lusts (epithumia, desires) against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.*

The flesh and the spirit are in constant battle. When the missionary asked which dog was winning the chief said the one he fed the most. It is through the knowledge of God that we escape the lusts of the flesh. If we, as Christians, feed the flesh,

ultimately it will win out. The OSAS position is false. Listen to Romans 8:13:

*13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.*

What death is he talking about? The second death, spiritual death, eternal death. Listen to Revelation 2:11:

*11 "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."*

To whom is this promise given? The believer! But the condition is overcoming!

We go on now in Paul's personal account of his wilderness journey. Verse 19:

*19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice.*

Oh, the wilderness! I am a constant contradiction to myself! Like Peter, I stomp my foot and emphatically declare, "Though all men should forsake You, yet I will never leave You! You can count on me!" And a young lady comes along. Jesus is being tried. And she looks at Peter and says, "You also were with Him." And he says, "I don't even know what you are talking about." And a little later another maid says, "Hey, this guy also was with Jesus. As a matter of fact he talks just like those Galileans." And he began to curse and swear, "Don't be ridiculous, I swear I do not know the Man!" And then, "Wait! Listen. A rooster crowing!"

And Jesus turned and looked at Peter. Oh, what a moment! Oh, how powerful the flesh! And Peter went out and wept bitterly, but blessed weeping. It showed his abhorrence of himself. His desire not to be like this was so big that the time came when Peter gained the victory.

Verse 20:



*20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.*

We met this same subject in verse 17. Paul is not saying, "If I do what I will not to do, I am not responsible." Here the change is taking place. Before I was saved I desired to sin, and I did so with my consent. Then I got saved and now I found myself sinning again, but now I no longer desired to do it. But I am still a slave to the sin nature. Without coming to this state of going against the desires of the flesh no one ever gains the victory. This new desire is a result of the new nature which comes through the new birth.

Throughout Church history there have been those who claimed that matter is evil and spirit is good. This was Gnosticism. They taught that what we do in the body is of no consequence. But that is not what Paul is teaching here. The facts are that if I do that in the body which is wrong, I am sinning and I am responsible.

In a sense, Paul shows that the new believer is kept in defeat by the flesh. He is incapable of overcoming it. What this believer has to learn is that he can no more be sanctified, become holy, by keeping the law than he could be justified by keeping the law. Sin, using the law as a beachhead, overpowers him. This is the wilderness. How can he overcome? He is a born-again believer, but he is fleshly; he is sold under sin. Sin overpowers me and in this sense he can say it is not he that is in control and choosing sin. He does not want it, but now sin is controlling him and causing him to do that which he does not want to do.

The fact that it is sin in him that is causing him to sin, is not a delight to him. His strongest desire is to get out of this kind of life. Once he was here by choice, now that is no longer true. If he was not born-again, he would not be moaning about this. It is a sure sign of the new birth. He now deeply longs for freedom from sin's power, and freedom from that power is sanctification.

And now I discover something new. Verse 21:

*21 I find then a law, that evil is present with me, the one who wills to do good.*

In another message we defined the meaning of the word *law*. There are laws set up by a country. There are the laws set up by God which we find in the Bible. I will call these written laws. But when Paul says, "I find then a law..." now we are speaking of another kind of law. Let me explain. This is not a written law such as are set up by man, or those written down by God. There are laws that govern everything. There are laws of teaching; laws of learning; laws of farming; laws of making sales; laws of roadbuilding; laws of science and on and on.

For example, there is a law we call the law of gravity. This law was not discovered by Sir Isaac Newton, rather it was first defined by him. The law of gravity was first discovered by Adam and Eve. Every new baby that learns to crawl soon discovers this law. Putting it into words, that is different and also difficult. Now unwritten laws can be described, but that law does not operate by words. It is constantly in operation.

That is the kind of law Paul discovered here. And here is this law, "Evil is present with me, the one who wills to do good." The indwelling sin principle does not leave when one becomes a Christian. It is a law to overcome. So we might distinguish between written laws and what I will call natural laws. Natural laws are laws governed by nature, that which God has put in motion. When Paul says he finds a law that evil is present with him, this is a law of nature. Like gravity, it is a law you cannot do away with. But like the law of nature, it can be overcome. And this chapter describes one who has come to see this law and he wants desperately to overcome it. He desires to do good, but evil is always present with him.

How long is this evil present with a person? As long as one is in this body, which is the seat of this nature. Therefore we must someday have a resurrection body, a new body. But a question

remains unresolved: Must I live in defeat for the rest of my life? Must it always be like this? And the answer is, "No, this is the wilderness that must be passed through to reach the land of perfect rest." But that land can be reached long before death.

So the believer now has two natures. Look at him now in the new nature. He says this in verse 22:

*22 For I delight in the law of God according to the inward man.*

Most commentators will probably agree, this verse could only speak of a believer. The unbeliever does not delight in the law of God. But we must ask now, just who is this inward man that delights in the law of God? Well, we can conclude that the term inward man must refer to the opposite of the outward man. Well, we have these two in one verse in 2 Corinthians 4:16. Here Paul says:

*16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.*

Here we have the inward man contrasted with the outward man. And the outward man, he says, is perishing. Without question, that must refer to the body because that is what is perishing. The word perishing here means he is changing for the worse day by day, as the present tense indicates. The inward man must then refer to the soul and spirit part of man. This is the inward, the unseen man.

Listen to Paul in Ephesians 3:14-19:

*14 For this reason I bow my knees to the Father of our Lord Jesus Christ,*

*15 from whom the whole family in heaven and earth is named,*

*16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,*

*17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,*

*18 may be able to comprehend with all the saints what is the width and length and depth and height—*

*19 to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.*

Paul prayed for the Ephesians that God would grant them to be strengthened with might through His Spirit in the inner man according to the riches of His glory. It is in the inner man that the work of God is accomplished by the Spirit of God. God works in us through our spirit by His Spirit. And Paul rejoiced in the law of God in the inner man. This is the new nature, the divine nature the Apostle Peter speaks of that the believer has become part of.

But there is a war on. The devil does not give up easily nor does the flesh. We find this in verse 23 of our passage which says:

*23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."*

In verse 21 Paul saw a law that evil was present with him. In verse 22 we have another law and this time it is the law of God. And in verse 23 he says, "But I see another law in my members..." When he says "another law" it is another of a different kind. It is different from the law of God of verse 22. This law is in his members, the members of the body. I see this as the sin nature. It resides in the flesh, or the body. And this law wars against the law of God which Paul rejoiced in. Here is the war of flesh and spirit.

We will look at the war later and now first look at the law of the mind. This war takes place in a very key place, and that is the mind. There is a law of the mind. And here is the question: what is the law of the mind? Well, the word for mind here is *nous*.

This is the storage part of the mind. I have told you quite a lot about this part of what the Bible speaks of as the heart. The heart, in most Bible passages, speaks of the mind with all its parts. And the nous is one part of the heart.

Our question is, just what is the law of the mind? Well, since it is the law it is a universal law. This is a law that holds true for all. It is a law that relates to mankind. Then it is a law of the storage part of the mind. When you try to find out what is meant by a word or phrase or subject in the Bible, you try to find other places where the same word or phrase is used. The more places a word is used it is generally easier to define. When it is used only once or twice it can be very hard to determine what is meant. The phrase, *law of the mind* or *law of my mind* is only used here.

And here is what I propose to you: The law of the mind is logic. And what is logic? Here is a dictionary definition from the internet. It is, "reasoning conducted or assessed according to strict principles of validity." So let me first give some evidence for my conclusion.

There is a NT word from which we get our word "logic." It is *logizomai*. It is, literally speaking, "to logicalize." We have a saying that describes logic like this: "Do the math." Doing the math is reasoning conducted according to strict principles of validity.

Here is my proposition: This law of logic holds true in every human being. It is a law. But, you will say, "I know some very illogical people." Well, take this very illogical person you are talking about, sell him a car and then pay him an amount lower than you agreed on and all of a sudden he will become very logical and show you where you went wrong in the math.

Let me show you how an illogical mind is developed, and it is developed. In every Scripture I will read the very word of our text is used for the mind.

Romans 1:28:

28 *And even as they did not like to retain God in their knowledge, God gave them over to a debased mind <3563>, to do those things which are not fitting;*

What produced this illogical mind? Sin!

Ephesians 4:17:

17 *This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind <3563>,*

What produced this illogical mind? Sin!

Colossians 2:18:

18 *Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind <3563>,*

What produced this illogical mind? Sin!

1 Timothy 6:3-5:

3 *If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,*

4 *he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,*

5 *useless wranglings of men of corrupt minds <nous>, and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.*

What produced this illogical mind? Sin!

2 Timothy 3:8:

*8 Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds <nous>, disapproved concerning the faith;*

What produced this illogical mind? Sin!

Titus 1:15:

*15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind <nous> and conscience are defiled.*

What produced this illogical mind? Sin!

What is a depraved mind? It is a mind that has been robbed of its logic. A logical mind can become depraved; futile; fleshly; corrupt and destitute of truth; and defiled. And when you have a mind like that, and you try to cheat them out of some money, very quickly logic will set in. Ask them to jump over a cliff and very quickly logic will set in. Talk to them about God or sin, or this whole gender issue, and very quickly sin will snuff out logic.

So what is supposed to happen to a saved person? Well, all unsaved people have something of a mind like those passages indicated. Here is what must happen. Romans 12:2:

*2 And do not be conformed to this world, but be transformed by the renewing of your mind <3563>, that you may prove what is that good and acceptable and perfect will of God.*

The mind must be renewed. Well, how do you do that? Here is the single biggest mind renewing principle that I know of: true repentance. The word repentance comes from that word *nous*. It is a change of *nous*. And how do you change the *nous*? Let us say you have denied the existence of God. And then you come to the conclusion that there is a God. Now you acknowledge you were wrong, and you pull out that drawer in your mind that says, "There is no God." You throw it in the trash, and you put in a new one that says: "There is a God." Now you have changed the data in the *nous* and it lines up

with logic now. When you do this at every turn where you have been wrong, it will do the greatest marvel in your life.

Let me take you to a verse I spoke to you on some time ago. It is Ephesians 4:17-23. It says:

*17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,*

All unsaved people walk in the futility of their mind. Sinful desires have a huge affect on one's mind. Verse 18:

*18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;*

A better word for "understanding" here would be their vain thinking which comes from being alienated from God, which happens from ignorance, lack of knowledge which happens because of the blindness of their hearts which speaks of the whole mind. And this causes what verse 19 speaks of:

*19 who, being past feeling, have given themselves over too lewdness, to work all uncleanness with greediness.*

Verse 20 then shows the contrast of the Christian:

*20 But you have not so learned Christ,*

*21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:*

*22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,*

*23 and be renewed in the spirit of your mind,*

Verse 23 is where I was going. When I spoke on this I told you that for many, many years this verse had



me stumped. I won't go over all that again, but here is how I would now translated this verse:

*23 and be renewed by the Spirit (Holy Spirit) with reference to your mind...*

My conclusion is that without the Holy Spirit no mind will ever be renewed in the biblical sense. And the major place for the Holy Spirit to work to renew the believer is in the mind. Logic must become the supreme objective of the believer.

Then when you have thrown out the bad, now it must be replaced with the truth of the Word of God. Remove the bad, replace it with good and then keep on feeding good into the mind and it will transform the most wicked life. We could spend a whole message on putting godly information into the mind. Some time ago I gave out memory verses. Let me encourage you to memorize. We are very weak in this area.

Now do I have any ground for thinking that the law of the mind is logic? The word *logizomai* is used 41 times in the NT. Of those, 19 are in Romans. Romans is a very logically reasoned book. Most of the times it is used in Romans it is used with regard to God and that He administers salvation logically.

Let us look at these and follow with me beginning in chapter 2:

*4:6 just as David also describes the blessedness of the man to whom God imputes <reckons> righteousness apart from works:*

*4:8 Blessed is the man to whom the LORD shall not impute <reckon> sin."*

By the way, when God does not reckon sin to someone, that is because they have repented of their sins and put their trust in Jesus Christ. And because they now qualify for the price He paid for them, the Lord will not reckon their sin to them and He will reckon righteousness to them. It is the credit and debit side of the accountant's page that is in view and the sins have been paid in full.

Then look at 6:11. Here is the key to sanctification by faith and it must be logically done.

*6:11 Likewise you also, reckon <reckon> yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.*

Look at one more in 8:18:

*8:18 For I consider <reckon> (I do the math and figure it out) that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

If you do the math, no sufferings in this life are worthy of comparison to the glory which will be revealed in the believer in the future.

So from Romans I find some ground that logic is the law of the mind. In the next message I want to give a little more evidence and then we want to consider the war spoken of in our verse. It is a war every Christian is familiar with.

CONCL: So we conclude. When we were in verse 13 I said we had come to a sign that said: Welcome to the wilderness. Canaan, this way. This morning we went through a good section of Canaan. The things I do, I don't want to do. The things I want to do, I can't accomplish. I have learned that there is nothing good in me, that is in my flesh. In verse 22 Paul says, "I love God's law according to the inward man." And in the next verse he says that the problem is that there is another law in his flesh and it wars against the law of his mind and the law of the flesh is so strong, it takes him into captivity.

And all of this leads him to say: "Oh, wretched man that I am, who will deliver me from the body of this death?" It is darkest just before it begins to grow light. And now that he is in the depths of despair, he is within sight of victory! And that is for our next message. If this desperate man looks up, he might see a sign, "Canaan: 1 Mile."