



GRACE

Reformed Baptist Church

Soli † Deo † Gloria

BACK TO THE BASICS

A Study of the Essentials of the Christian Faith

Sermon Notes

Original Sin

Romans 3:9-19

January 9, 2011

Romans 3:9-19: “What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, ¹⁰as it is written:
‘None is righteous, no, not one;
¹¹no one understands;
no one seeks for God.
¹²All have turned aside; together they have become worthless;
no one does good,
not even one.’
¹³‘Their throat is an open grave;
they use their tongues to deceive.’
‘The venom of asps is under their lips.’
¹⁴‘Their mouth is full of curses and bitterness.’
¹⁵‘Their feet are swift to shed blood;
¹⁶in their paths are ruin and misery,
¹⁷and the way of peace they have not known.’
¹⁸‘There is no fear of God before their eyes.’
¹⁹Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.

- This week we continue in our study of the essential doctrines of the Christian faith. Since we began on November 21, we have examined the doctrine of *Creatio ex nihilo*, the Bible as the Inerrant and Sufficient Word of God, and the Doctrine of the Virginal Conception and two natures of Christ. This morning, we will examine the Doctrine of Original Sin.

1. The Doctrine of *Creatio Ex Nihilo*
2. The Bible is the Word of God
3. The Doctrine of the Trinity

4. The Doctrine of Original Sin

5. The Virginal Conception / Birth

6. The Two Natures of Christ

7. The Substitutionary / Vicarious Atonement of Jesus Christ

8. The Bodily Resurrection (and Ascension) of Jesus Christ

9. Salvation By Grace Alone Through Faith Alone in Christ Alone

10. Justification through Faith Alone in Christ Alone

- This week, we turn to what is perhaps, one of the most potentially controversial of the essential doctrines of the Christian faith – the doctrine of Original Sin. We can speak of the doctrine of Creation, the Bible as God’s Word, and the Virgin birth, and professing Christians will virtually unanimously affirm these. However, the moment we get to examining the doctrine of Original Sin biblically, people often become angry. The reason is that it is now personal.
- In fact, I am rather confident that I could preach a sermon where I spoke of God in terms that were less divine than what the Bible says, and actually portray a rather pathetic deity, and many professing Christians would have little problem. However, the minute that I spoke of man and his ability [or inability] biblically, people would become angry.
- The reason is that the moment we speak of the weaknesses and sinfulness of man, the discussion becomes personal.
- But the reality is that **we will never fully and truly understand the gospel until we understand the nature of man (and his subsequent need for a Savior) apart from Jesus Christ.**
- This morning, we will examine three aspects of original in our attempt to understand it biblically.

I. The Origin of Original Sin

II. The Effect of Original Sin

III. The Cure for Original Sin

I. The Origin of Original Sin

- In Genesis 1-2, we read the biblical account of Creation, and learn that man was the apex of God’s created order.
- It was man, and man alone, whom God made in His image.

Genesis 1:27:

“²⁷So God created man in his own image,
in the image of God he created him;
male and female he created them.”

- As with all of Creation, God made man originally “very good.”
- Man’s original state – before his fall into sin – is often referred to as “original righteousness.”

“After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness; having the law of God written in their hearts, and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.” *Second London Baptist Confession of Faith of 1689*

Genesis 2:15-17:

¹⁵The LORD God took the man and put him in the garden of Eden to work it and keep it.
¹⁶And the LORD God commanded the man, saying, ‘You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’”

- But, then in Genesis 3, we read of Adam’s willful sin. Adam was the head of human race – for Eve was created out of him – and, therefore, when Adam fell, so did the whole human race fall with him.

Genesis 6:5: “Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.”

II. The Effects of Original Sin

“Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof, yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory... **Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body... They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,** being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free... From this original corruption, whereby we are utterly indisposed, disabled,

and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions... The corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.”

Second London Baptist Confession of Faith of 1689

- The effects of Adam’s sin were catastrophic. The following effects immediately flowed from Adam’s fall:
 - Adam’s sin was imputed to the entire human race;
 - All of man’s being was corrupted by sin;
 - Man is now born sinful;
 - Man possesses a sinful nature;
 - Man is at enmity with God (i.e., apart from Christ we are enemies of God);
 - Man is spiritually dead;
 - Man is unable to do anything pleasing to God.

ALL HUMANITY [REGARDLESS OF GENDER OR RACE] IS IMPUTED WITH ADAM’S SIN AND GUILT

- Because of Adam’s sin, every one of his descendants (all humanity), was imputed with his sin and guilt.
 - To “impute,” according to Wayne Grudem, means, “to think of as belonging to someone, and therefore to cause it to belong to that person.”

1 Kings 8:46: “⁴⁶If they sin against you— for there is no one who does not sin—...”

1 Corinthians 15:22: “²²For as in Adam all die, so also in Christ shall all be made alive.”

Acts 17:26: “²⁶And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,”

Psalms 14: 1-3:

“¹ The fool says in his heart, ‘There is no God.’
They are corrupt, they do abominable deeds,
there is none who does good.

²The LORD looks down from heaven on the children of man,
to see if there are any who understand,
who seek after God.

³They have all turned aside; together they have become corrupt; there is none who does good, not even one.”

Romans 5:13-19: “¹³for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. ¹⁵But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. ¹⁸Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.”

Romans 3:23: “For there is no distinction: ²³for all have sinned and fall short of the glory of God,”

ALL OF OUR BEING IS CORRUPTED WITH SIN

- Yet, not only did Adam’s sin affect all of humanity, it impacted all of our being – our bodies, souls/spirits, mind, wills, and emotions.
- In other words, there is not any part of our being that has **not** been tainted by sin.

Romans 8:2-8: “²For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. ³For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ⁴in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. ⁵For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. ⁶For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. ⁸Those who are in the flesh cannot please God.”

“The phrase total depravity is commonly used to make explicit the implications of original sin. It signifies a corruption of our moral and spiritual nature that is total not in degree (for no one is as bad as he or she might be) but in extent. It declares that no part of us is untouched by sin, and therefore no action of ours is as good as it should be, and

consequently nothing in us or about us ever appears meritorious in God's eyes. We cannot earn God's favor, no matter what we do; unless grace saves us, we are lost.”

J.I. Packer, *Concise Theology*

WE ARE BORN SINFUL

- Next, we read from the biblical testimony that we are **born sinful**.
- Unfortunately, it seems that most professing Christians hold to a view that is Pelagian, rather than biblical.
 - According to Pelagius (354 A.D. – 420 A.D.), Adam’s sin only affected Adam. On the other hand, every subsequent human was born, essentially as a *tabula rasa*, or “blank slate.”
 - According to Pelagianism (and many professing Christians), no man is guilty before God until (or unless) he sins.
 - Even if Christians do not embrace Pelagianism, it seems that they do embrace a “middle-of-the-road” position between the biblical testimony and Pelagianism. In this “middle-of-the-road” position, people often declare that individuals are simply born with **an inclination to sin**.
- Yet the biblical testimony is very clear: men are born with an inclination to sin; yet, they are also **born sinful**.

Psalm 58:3: “³The wicked are estranged from the womb; they go astray from birth, speaking lies.”

Psalm 51:5: “Behold, I was brought forth in iniquity, / And in sin my mother conceived me.”

- We are born sinful, yet, we affirm our sin nature through our sins, and in so doing (sinning), we become enslaved to sin.

John 8:34: “³⁴Jesus answered them, ‘Truly, truly, I say to you, everyone who commits sin is a slave to sin.’”

WE POSSESS A SINFUL NATURE

- To say that we are born sinful means that we are born with a sin nature.
- In other words, this is essentially who we are – sinful. Therefore, we sin. In other, **we sin because we are sinful**.

- **An orange tree bears oranges because that is its nature – it is an orange tree.** To put it another way, to ask a man, apart from Christ, to not sin would be no different than expecting an orange tree to bear apples. Before an orange tree could bear apples, its nature would need to change (to that of an apple tree).

Jeremiah 13:23: “Can the Ethiopian change his skin or the leopard his spots? Neither can you do good who are accustomed to do evil.”

WE ARE ENEMIES OF GOD

- One of the most difficult declarations for Christians to embrace regarding man’s nature apart from Christ is the truth that we are “enemies of God.”

Romans 5:10: “¹⁰For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”

- Consequently, there is no such thing, biblically, as a state of neutrality with God. We are either at **enmity with God – hostile toward Him and His commandments, or we are at peace with Him.**

Romans 8:7: “because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,”

Jonathan Edwards explains that all of our beings are at enmity with God. Describing our wills, he writes, “Their [unbelievers] *wills* are contrary to his will. God’s will and theirs are exceeding cross the one to the other. God wills those things that they hate, and are most averse to; and they will those things that God hates. Hence they oppose God in their wills. There is a dreadful, violent, and obstinate opposition, of the will of natural men to the will of God... Hence natural men are enemies to God’s government. They are not loyal subjects, but enemies to God, considered as Lord of the world. They are entire enemies to God’s authority.”

Ephesians 2:1-3: “¹ And you were dead in the trespasses and sins ² in which you once walked, **following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience**— ³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.”

- To put things a different way, then, every human being stands guilty of high cosmic treason against the Creator and King of the cosmos.

WE ARE SPIRITUALLY DEAD

- One of the most “radical” views of man in Scripture is that the Bible declares that, apart from Christ, men are **spiritually dead**.

Ephesians 2:1-5: “¹And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. ⁴But God, being rich in mercy, because of the great love with which he loved us, ⁵even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved-”

Colossians 2:13: “¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,”

- What is so interesting about the Bible’s declaration of our spiritual state apart from Christ is just how **clear it is**.
 - If we are to use the clear passages to interpret the difficult ones (which we are), Ephesians 2 and Colossians 2 must belong to the category of clear passages.

WE ARE UNABLE TO DO ANYTHING THAT PLEASES GOD

- Consequently, apart from the sovereign, regenerative act of the Holy Spirit, we are **dead in our sin...enemies of God**. As such, we are completely **unable** to accept Christ as Savior by faith [actually, we do not want to]. We are unable to exercise faith, for faith in Christ is a **spiritual decision**; yet we are spiritually dead.
- In other words, a spiritually dead individual is no more likely to accept Christ as Savior as a decomposing corpse is to reach out and hold the hand of a grieving loved one.
- Therefore, **until one realizes the spiritually dead and sinful nature of man apart from Christ, he will never understand the true miracle of regeneration – that is new birth in Christ by the power of the Holy Spirit and the will of the Father.**

“To suppose that whatever God requires of us that we have power of ourselves to do, is to make the cross and grace of Jesus Christ of none effect.” John Owen

Second London Baptist Confession of Faith of 1689:

“Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.”

John 6:37, 44: “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out... **No one can come to Me** unless the Father who sent Me draws him; and I will raise him up on the last day.” [emphasis added]

- The word, here, for “can” is the Greek word *dunatai* [δυναται], meaning “power” or “ability.” In other words, this passage could be translated, “Does one **has the ability** to come to Me unless the Father who sent Me draws him.”
- It is the same distinction in the English words “can” and “may.”
- A student in a classroom may ask, “Can I sharpen my pencil” to which the teacher responds, “I don’t know, *can* you?” The teacher, in this case, is asking a question which implies an obvious positive response [“I don’t know, do you have the ability to sharpen your pencil?”] Whereas, what she is implying is that the proper question is not “*Can* I sharpen my pencil, but rather, ‘*May* I sharpen my pencil?’”

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- Because man is dead in His trespasses and sins apart from Christ; **God must perform a sovereign work of regeneration in order to enable man to receive the gifts of faith and repentance.**
 - Once again, the reason for this is that man is spiritually dead prior to regeneration [being born again].

Isaiah 6:9-10 [quoted by Paul in Acts 28:26-27):

“And he said, ‘Go, and say to this people:

“Keep on hearing, but do not understand;

keep on seeing, but do not perceive.’”¹⁰ Make the heart of this people dull,

and their ears heavy,

and blind their eyes;

lest they see with their eyes,

and hear with their ears,

and understand with their hearts,

and turn and be healed.”

“Unregenerate man is fully capable of understanding the facts of the gospel: he is simply incapable, due to his corruption and enmity, to submit himself to that gospel. And he surely responds to God every day: negatively, in rebellion and self-serving sinfulness... man cannot understand and *embrace* the gospel nor respond *in faith and repentance* toward Christ without God first freeing him from sin and giving him spiritual life (regeneration).”

The Potter's Freedom, James White, p. 101

FALLEN MAN DOES POSSESS FREE WILL

- Once the Father draws us through the preaching of the Word and the regenerating work of the Holy Spirit, He then grants us repentance and faith, thus converting us from being “in Adam” to being alive “in Christ.”
- **It is important to note that this in no way violates our free will.**
- One of the most helpful definitions of free will comes from the great American Puritan, Jonathan Edwards:

“With respect to the grand inquiry, ‘what determines the will?’ ...It is sufficient to my present purpose to say, it is that motive which, as it stands in view of the mind, is the strongest, that determines the will.” (Part 1, section 2)

Concerning the Determination of the Will, Jonathan Edwards

- John Gerstner, explaining Edwards’ view of free will, writes:

“Your choices as a rational person are always based on various considerations or motives that are before you at the time. Those motives have a certain weight with you, and the motives for and against reading a book, for example, are weighed in the balance of your mind; the motives that outweigh all others are what you, indeed, choose to follow. **You, being a rational person, will always choose what seems to you to be the right thing, the wise thing, the most advisable thing to do.** If you choose not to do the right thing, the advisable thing, the thing that you are inclined to do, you would, of course, be insane. You would be choosing something that you did not choose. You would find something preferable that you did not prefer. But you, being a rational and sane person choose something because it seems to you the right, proper, good, advantageous thing to do.”

A Primer on Free Will [emphasis added]

- In short, Edwards’ view of free will is quite simple: ***we are free to choose that which we desire most.***

Yet, apart from the sovereign work of regeneration by the work of the Holy Spirit, fallen man will **always** choose to sin...for that is what his heart desires ***most.***

John 8:43-44: “[Jesus said to the Jews] Why do you not understand what I am saying? It is because you ***cannot*** hear My word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies...” [emphasis added]

- One of the most common attacks against God’s sovereignty in salvation is the assertion that God’s sovereign choice violates or even destroys man’s free will.

However, the doctrines of sovereignty, predestination and election in no way threaten a biblical concept of the free will of man.

- A biblical understanding of the Fall of man [in Adam], and the subsequent sinful Adamic nature [which follows] demonstrates that, although man's will is free, he remains in a desperate state of need for a Savior in the Person and Work of the Lord Jesus Christ.

Second London Baptist Confession of Faith of 1689:

“God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil. **Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, but yet was unstable, so that he might fall from it.**” [emphasis added]

- Born in the fourth century, the great theologian Augustine articulated a biblical distinction between man's **free will** and **perfect liberty** before and after the Fall.
- In his book, *The Consequences of Ideas*, R.C. Sproul describes Augustine's [b. 354 A.D.] view of free will.

“God created man [Adam] with a free will, in which he also enjoyed perfect liberty. Man had the faculty of choosing what he wanted. He had the ability to sin and the ability not to sin. He freely chose to sin out of his concupiscence (an inclination that leans to sin but is not sin).

As a result of the first sin, man lost his liberty but not his free will. He was plunged, as divine punishment, into a corrupt state known as original sin, losing the ability to incline himself to the things of God. This resulted in man's absolute dependence on a work of divine grace in his soul if he were ever to move toward God. Fallen man is in bondage to sin. He still has the faculty of choosing, a will free from coercion, but he now is free only to sin, because his desires are inclined only toward sin and away from God. Now... ‘the ability **not** to sin’ is lost and in its place... ‘the **inability not** to sin.’”

- Again, **before** the Fall, Man had “the ability to sin” and “the ability not to sin.” However, **after** [technically, because of] the Fall, Man no longer has the ability **not to sin**.
- It seems that most Christians today see themselves in the state that Adam and Eve were in **prior** to the Fall – that is, in a state where they possess the ability, apart from a sovereign work of God, to please God in their actions. This sort of view [Pelagian] reflects a belief that states that Adam's sin only affected him.
- Still other Christians will often say that we all have a **propensity** or an **inclination** to sin...not that we are sinful [which is what the Bible reveals].

FALLEN MAN IS NOT AS BAD AS HE COULD BE, OFTEN ACTING “GOOD”

“This doctrine of Total Depravity, which declares that men are dead in sin, does not mean that all men are equally bad, nor that any man is as bad as he could be, nor that any one is entirely destitute of virtue, nor that human nature is evil in itself, nor that man’s spirit is inactive, and much less does it mean that the body is dead. What it does mean is that since the fall man rests under the curse of sin, that he is actuated by wrong principles, and that he is wholly unable to love God or to do anything meriting salvation. His corruption is extensive but not necessarily intensive.” Loraine Boettner, *Total Depravity*

“From these and many other passages which could be cited, it is clear that the Bible affirms of fallen mankind total (that is, pervasive) depravity. By this I do not mean that people act as bad as they really are by nature, since they are prevented from doing so by several manifestations of God’s common restraining grace such as their innate awareness of God and his judgments (Romans 1:20-21, 32), the works of the law written on their hearts and consciences (Romans 2:15), and civil government (Romans 13:1-5). I mean rather that all men are corrupt throughout the totality of their being with every part, power, and faculty of their nature – mind, intellect, emotions, will, conscience, body – being affected by the Fall.”

Robert Reymond, *A New Systematic Theology of the Christian Faith*

III. The Cure for Original Sin

- It should not surprise anyone, that the only cure for our disease and death of sin is Christ Jesus.
- But, not only do we need who Christ is, and what He has to offer, because of our spiritual state, we need God to sovereignly take the initiate and resurrect us to spiritual life.

John 3:3, 5-8: Jesus answered and said to him [Nicodemus], ‘Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God... Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, ‘You must be born again.’ The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.’”

- Just as Jesus states here to Nicodemus in John 3, **no one is able to see the kingdom of God without first being born again by the Holy Spirit.**

“Once an individual has been regenerated and given spiritual life, He can understand and discern the things of the Spirit. God has opened his mind “... spiritually and

savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.”

Westminster Confession of Faith

- However, once we are born again, we have a new love...a new affection. The nineteenth century Church of Scotland minister, Thomas Chalmers (1780-1847), once wrote that regeneration involved “**the expulsive power of a new affection.**”

Titus 3:3-5: “For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,”

God Be Merciful to Me

based on Psalm 51

God, be merciful to me,
On Thy grace I rest my plea;
Plenteous in compassion Thou,
Blot out my transgressions now;
Wash me, make me pure within,
Cleanse, O cleanse me from my sin.

My transgressions I confess,
Grief and guilt my soul oppress;
I have sinned against Thy grace
And provoked Thee to Thy face;
I confess Thy judgment just,
Speechless, I Thy mercy trust.

I am evil, born in sin;
Thou desirest truth within.
Thou alone my Savior art,
Teach Thy wisdom to my heart;
Make me pure, Thy grace bestow,
Wash me whiter than the snow.

Broken, humbled to the dust
By Thy wrath and judgment just,
Let my contrite heart rejoice

And in gladness hear Thy voice;
From my sins O hide Thy face,
Blot them out in boundless grace.

Gracious God, my heart renew,
Make my spirit right and true;
Cast me not away from Thee,
Let Thy Spirit dwell in me;
Thy salvation's joy impart,
Steadfast make my willing heart.

Sinners then shall learn from me
And return, O God, to Thee;
Savior, all my guilt remove,
And my tongue shall sing Thy love;
Touch my silent lips, O Lord,
And my mouth shall praise accord.