

**QUICKENED,
RAISED UP,
AND
DIED WITH CHRIST.**

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Quickened, raised up, and died with Christ.

THE Lord Jesus was "put to death in (the weakness of) the flesh, but quickened in (the power of) the Spirit (1 Pet. iii. 18). He was bodily quickened. Neither soul nor spirit quickening was ever necessary to Him. We who are saved by grace, have been quickened spiritually, and we await the quickening of our mortal bodies (Rom. viii. 11).

In the Ephesian Epistle where our association with Christ as quickened with Him is spoken of, it is of moment to observe that His quickening is not named. We are thus guarded from the error of confusing it with our own, seeing His was of the *body*, and ours is of the *soul*. He Who died has been quickened. We who were spiritually dead have been quickened. By the divine life communicated to our souls, we are become spiritually associated with Him, and not He with us, for by this quickening we were made spiritually *alive* "with" Him. Jewish and Gentile believers are thus "together," and associated "with" Him (ii. 6).

But we have not yet been the subjects of a quickening of the body such as our Lord Himself realized in the tomb. Nor can we think of Him as partaking with us in the remotest degree of that spiritual quickening which is ours now by grace, the quickening by which we became associated with Him in *life*.

As saints we possess spiritual life. As sinners, and not as saints, this life was imparted to our souls. For we were still in "our offences and sins" until spiritually raised up and delivered from them by divine power. We must therefore have been quickened while still in our sins, seeing we do not first become saints in order to be quickened, nor do we become saints, *i.e.*, sanctified or separated ones "in Christ Jesus," solely by being quickened, or until raised up, and able to say, "we have" redemption, etc. (i. 7).

The instant Christ died, His atoning and perfect work was accepted before God, and the sins innumerable borne by Him, were purged from before the face of God. By His death and propitiatory work the whole question of sin has been solved and settled for ever. As a question calling for continual and repeated sacrifices under the law, and by their means insolvable, it is settled for ever. Sin has been "put away" by the sacrifice of Himself (Heb. ix. 26). The moment His blood was presented before God in the holiest, sin became a settled question for eternity. By His sacrifice, sins are atoned for, and in it sin condemned. God has dealt with our sins in atonement, and condemned the sin within us—condemned our condition as fallen men. There can now be no further dealing of God with these things as to us believers.

Christ has died to sin, once for all (Rom. vi. 10), and if He *died* to sin, we must not say, He was *buried* to sin, or that we in baptism are buried with Him to sin, as if His perfect work had not settled the whole question of sin for ever. No vestige of

sins, or question of *sin*, therefore remained to be "put away," or to be borne to the sepulchre with Him, where His sacred body lay until quickened. Not a moment intervened, we may well believe, between the quickening of His body, and His resurrection from the tomb. For upon him there was no sin as He lay therein, as upon us in our condition of spiritual death. How perfect and suited therefore is the silence of Scripture in respect to His quickening, in which we are *now* associated with Him!

With us it was far otherwise. The accumulated weight of the sins of years rested upon us, and "we (converted Jews) . . . were children by nature, of wrath, even as the rest (Gentiles): but, God, being rich in mercy, because of His great love wherewith He loved us, (we too being dead in offences,) has quickened us with the Christ" (Eph. ii. 3-5). Need we wonder that the apostle at this point in his unfolding of the truth to believing Gentiles, should pause to remind them that it is by grace they are saved? For how else could they be quickened?

As quickened "with" Christ we are now spiritually *alive* "with" Him. We were not—we could not be—"with" Him in any conceivable form or character *to be* quickened. We may have been "with" Him as baptised persons, *i.e.*, as disciples or learners, but in no possible manner were we with Him *to be* quickened. It pleased God in the sovereignty of His grace to quicken us. We can therefore now say, we *are* quickened "with" Christ.

If then we are quickened with Christ, we (saved Jews and Gentiles) are also raised up spiritually into a new and wondrous sphere of spiritual and heavenly

blessing for eternity. We who were "dead in offences and sins"—at the lowest depth of spiritual destitution—without one ray of true and divine light in our souls—without a single pulsation of life, or heart-beat towards God—we that were such, have been raised up into this marvellous place of divine favour in association with Christ.

Quickened, and risen "with" Christ, is taught in Col. ii. 12, 13; iii. 1. Quickened, raised, and made to sit "with" Him in the heavenly places, is the teaching of Eph. ii. 5, 6 (R.V.). *His* seat in the heavenlies is at God's right hand "above" every name named (i. 20, 21). The things that are "above," where *He* sits at the right hand of God, are the heavenly things which belong to the heavenly sphere in which God has seated us—has given to us, who are "*in* Christ Jesus," a settled position *with* Christ. We set our mind on these, not on the things that are upon the earth, or earthly things (Col. iii. 1, 2).

But our condition as "dead in offences and sins" was one of moral insensibility in regard only to things spiritual. By our very nature we were opposed to God, and were "children of wrath" walking "according to the age of this world," and doing only "the desires of the flesh and of the mind" (Eph. ii. 2, 3). Such was our condition when God (Who is "rich in mercy") in "His great love where-with He loved us" (ver. 4), quickened us and raised us up and seated us "in the heavenlies in Christ Jesus, that He might display in the coming ages the surpassing riches of His grace in kindness toward us in Christ Jesus" (vers. 6, 7). We who are "now in Christ Jesus" (ver. 13), sealed and in Him by the

indwelling of the Spirit (i. 13), are already in this place of highest favour. We are God's workmanship, having been created in Christ Jesus (ii. 10), *i.e.*, we *are* a new creation in Him, and as in Him we occupy our new place or sphere of blessing, the heavenlies. We are in Him by the Spirit's indwelling, and thus in the things that He is in, in that heavenly order of things in which He now is. If we had not the Spirit we should not be in them, nor "in Christ"; we should not be "of Him," "none of His" (Rom. viii. 9).

Entrance *into* new creation is totally unscriptural thought and language. *We* as God's workmanship in Christ Jesus are *now* become His new creation, we are morally in a new state of being, in which all is of, and according to God. Ultimately, all things will be made (not created) new (Is. lxvi. 22; Rev. xxi. 5). Then *things*, no less than *persons* now, will be "in Christ" (Eph. i. 10).

In the "surpassing greatness" of God's power towards us who believe, He works to bless us exceedingly. According to this power He raised up Christ from among the dead (vers. 19, 20). Every barrier having been removed by His death, God is free to display His power towards us, and to bless us according to what He is in Himself. The raising up of Christ was thus the grand manifestation and display of God's power to bless sovereignly from Himself, and according to "the surpassing riches of His grace" (ii. 7; iii. 7).

In the Roman Epistle the resurrection of Christ is set forth in its bearing upon our justification. He was raised for our justifying. Here (in Ephesians)

it is adduced to evidence the greatness of God's power to bless them that believe (i. 19). As Christ's death is an expression of God's power in its efficacy to remove every hindrance to the outflow of grace to sinners, so His resurrection displays the "surpassing greatness" of God's power to bring in illimitable blessing to those who are now associated with Him. Thus we see how everything is made to hinge upon our association with Him. Truly it was God's thought and counsel concerning us that we should be blest *with* Him.

The power of God that wrought in the raising up of Christ from among the dead here referred to, is not the essential power that he ever wields over all things, and is His to quicken and raise the dead, but the acquired power then and now expressed in His freedom of action toward us in the way of blessing, based on the efficacy of Christ's sacrifice. The same power of God, expressed in His liberty of action toward us, is also evidenced in the grace that raised us up with Christ, *i.e.*, in association with Him. But nowhere in Scripture is it said of us, nor could it be, that *we have been* raised up from among the dead. To attain to (or "arrive at") the resurrection from the dead is our present hope (Phil. iii. 11).

Before Christ was quickened, He died to sin once for all. After we were quickened, we died to sin with Him, in the reverse order. These events in our own spiritual history cannot, therefore, be considered coincident with the same events in our Lord's actual history, or as taking place in the same order. Nor can it be assumed that we are quickened and raised up in any sense coincidently with Him. We are

quickened individually into association "with" Him—made to live "with" Him, not by a like quickening, but by the life communicated to our souls from God. So also we are crucified "with" Him, yet not by a like crucifixion, but by that judgment of our sins in His cross in which sin in our nature and condition is judged. Thus, Jewish and Gentile converts are "together" on one common ground, as quickened by sovereign grace; for by grace alone can men be quickened. Then, having spiritual and divine life in our souls, we are already associated "with" Christ, Who is now raised up from among the dead.

We are also raised up individually, and in this, too, associated "with" Christ. As quickened we live "with" Him, and as raised up we are "in" Him, and thus spiritually associated "with" Him in the same spiritual sphere, the heavenlies. In these new relations we are also seated "with" Him in what is to us a new and heavenly sphere of spiritual blessing. But for association "with" Christ in the heavenly sphere, we are, and must be, not only quickened, but raised up, and thus delivered from our fallen condition—indwelt by the Spirit—sealed, and thus in Christ. We have been quickened into association with Christ in life; raised up into association "with" Him in the heavenlies, and, in these new relations, seated in association "with" Him for the display in eternity of "the surpassing riches of His (God's) grace in kindness towards us in Christ Jesus" (Eph. ii. 6, 7).

In our new condition we are in Christ, and thus in new relations. Hence, no longer known "according to flesh" (2 Cor. v. 16), but "according to God" (Eph. iv. 24), as created by Him in Christ Jesus (ii. 10).

"In Christ" speaks directly, not of blessing, nor of position, but of what we *are*—of our new condition or state in Him. As being of the race ranged under His Headship—and thus *only*—we are in His condition or state. Accordingly, *blest* in Him means that we are blest as in our condition in Him. But if "blest," or "graced," or "become nigh" *in* Him, we must be also *with* Him in these things. For *in* Him always means that we are in what *He* is in, whether it be in regard to *condition*, or to *blessing*—what we *are*, or what we *possess*—and *with* Him always means that we are associated with Him.

The "heavenlies" form the spiritual sphere in which He is exalted and glorified, and we, in Him, are blest—are associatively blest with Him through God's work of grace in quickening and raising us up, and in creating us anew in Him. We are in the heavenlies in virtue of being in Him, and in the enjoyment of "every spiritual blessing" *consequent* on our association with Him.

Not the fullest *measure* of certain spiritual blessings, but the fullest *extent*, the entire range—*every* spiritual blessing is become ours in association with Christ. To know their nature and character we have only to think of Him, and of what is His—of His worthiness, and of the cloudless light of divine favour that now rests upon Him. What a theme for contemplation is this! Is it any marvel that the Holy Spirit has not enumerated for us, not given us an exhaustive register of these spiritual blessings? Yet we are reminded of the incomparable blessedness of being in Christ before His "God and Father," "holy and blameless before Him in love" (vers. 3, 4), and more

of like character in which we are even now associated with Christ. For it is evident that if these blessings were not His, not bestowed on Him, they could not be ours "in" Him, or possessed associatively "with" Him.

In the *sphere* where Christ sits at God's right hand we are associatively, and *positionally seated with Him* (ii. 6, R.V.). In our new creation *condition* in Him, we are *in* all that *He* is in as Head of the new order (or race) to which we belong. In His *position* as exalted on high, therefore, we could not be *in* Him. For "in Him" speaks exclusively of our condition or state, however great the grace that gave us to be "in Him," and the blessing consequent on being "in Him." Though we are blest in Him, our blessings do not consist in being *in* Him, *that* is our condition or state, however blessed in itself—what we *are*, and not what we *have*.

It is of the utmost importance to understand rightly what it is to be "in Christ." Our new creation relations in which we are identified with Him as Head of the new race are moral and spiritual relations. They are not those expressed in His exaltation and supremacy on high, in which He is set over all, and also "far *above* all," even "*every* name named."

Our Lord Himself was numbered with the occupants of the tomb for a testimony, and eternal witness to the reality of His precious death for God's glory, and the salvation of men. *We* were raised up from that state of spiritual death in which we had our being in the world, and from that condition of moral ruin into which we had fallen. Our Lord was raised up,

and exalted to God's "right hand in the heavenlies, above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come" (vers. 20, 21). *We* were raised up to be living witnesses to His power to save, and to reign in life with Him for ever.

With Christ, *i.e.*, in association with Him, we have also died to sin. But death in this restrictive sense denotes a negative, yet absolute, relation to sin, a relation in which there can be no degrees, in which we now stand, and which we are entitled to know and enjoy. To be always consciously and intelligently in this *negative* relation to sin is our assured privilege; to be thus dead "*with Christ*" (Rom. vi. 8), is *positive* Christian privilege of the highest order. These truths are stated in Scripture in the clearest, simplest, and most direct terms. We "have died to sin" (ver. 2), and, "we have died with Christ" (ver. 8). Why then, we may ask, are we exhorted to "reckon" ourselves dead to sin (ver. 11)? If we *have* died to sin, and we *have* died with Christ, why are we enjoined to "reckon" these things true of ourselves, instead of simply and at once believing them to be true, and thus deriving from them the comfort, strength, or guidance they are intended to afford.

By enquiring into the ground of these doctrinal statements made by the apostle, we are enabled to answer the question before us with certainty and precision. Had God's servant been writing out divine mysteries, or secrets, undiscoverable to man by any operation of his own mind, such as he received to communicate to others, no word could be less appropriate to enjoin upon us their reception than

the one we are considering. It would be morally impossible to speak of *reckoning* as true a revelation received from heaven. But revelation is not in question here. The things the apostle urges upon our acceptance—the things we are to *reckon* as truth concerning ourselves—are not revelations, but inspired reasonings or deductions drawn from the fundamental facts of the Gospel. Hence, we receive them, as most surely did the apostle himself, on the principle of reckoning them to be true, and having received them thus, we “believe” them as he did (ver. 8). Believing them is constant, and concurrent with reckoning them true. Yet the truth received in this way is not invalidated, or weakened in the least, by the manner of its reception (See viii. 18).

We believe that “we died with Christ” to sin, and “we believe that we shall also live with Him.” We “reckon” that if we are associated with Him, as having “died to sin,” we must be also associated with Him as being “alive to God.” These statements are reckonings concerning ourselves, as clearly implied in verse 11. But the injunction to “reckon” here, bears solely on joining them together, though it implies that the statements themselves are also, and equally, reckonings, or deductions concerning our spiritual relations. We are “dead to sin *and* alive to God” (New Trans. J.N.D.)—in these fixed relations for eternity. Our coming deliverance from the *presence* of sin, therefore, will effect no change in them. We reckon ourselves to be in these spiritual relations according to spiritual knowledge derived from, and resting upon the foundation facts of Christ’s death for our sins, and His resurrection for our

justification. We believe (with the apostle) that "with" Christ we "died to sin," and "with" Him also we are "alive to God" for eternity.

Our actual deliverance from the presence of sin by the death of the body, or at the coming of the Lord, can, therefore, no more affect our present negative relation to sin, as being now dead to sin with Christ, than terminate our positive and eternal relation to God, as being now alive to Him with Christ.

As Christ died to sin "once for all" and now lives to die no more, so we "died with Him," and "live with Him." For we *must* be in association *with*, and similarity *to* Him in these things, before it can be truly said of us that we are in them *with* Him. Yet we must distinguish between the character of His death to sin, and ours, as also between His life-relation to God, and our own. When we have "freedom from sin" in glorified bodies, as spiritually, in faith, and with Christ now—when we are glorified with Him, every question of the presence of sin, and of reckoning ourselves dead to sin will cease for ever. Yet neither our present death-relation to sin, nor our present life-relation to God in and with Christ, will ever pass away.

God's reckoning in this Epistle relates to our justification. He "reckons righteousness" without works (iv. 6), He justifies. *We*, reckon that a man, is justified by faith, without works (iii. 28), that God justifies on the principle of faith. Reckoning righteousness is God's reckoning, not ours. *We* reckon, not *with*, but *according* to God. It is His prerogative also to call things which be not as being, seeing He

is able even to quicken the dead (iv. 17). But we must have died with Christ in some spiritual and true sense before we could reckon ourselves dead to sin with Him. So, too, we must have been quickened with Him in order to reckon ourselves alive to God with Him. For the reckoning enjoined upon us applies expressly to our relations in association with Christ. If then, we were not spiritually dead to sin with Christ now, but reckoned ourselves to be so, because we were not so in truth, we never should be spiritually dead to sin *with Him*. For it is not by the actual death of the body, but by crucifixion with Christ that we become dead to sin with Him, and we never can be, merely by the death of the body, *dead with Him* Who dies no more. Though even he who dies in his sins is "justified (or 'cleared') from *sin*," yet not from *sins* (vi. 7, R.V.), and we, too, shall have done with sin by the actual death of the body. But died *with Christ* to sin is true of us only as having died with Him by that dealing of God in judgment with our sins in which sin is condemned, and the entire question settled for ever.

Are we, therefore, to be "changed in a moment," to be with Christ for ever—for *we* may not die, or "sleep"—are we to be glorified with Him in spirit, soul and body, without having known on earth the grace and privilege, the power and joy of being dead to sin *with Him* in truth at all?

Another evasion of the simple yet prime truth that we have died to sin with Christ confronts us in the mystic suggestion that we are to reckon ourselves dead to sin in a practical sense. But this leaves out of account the true and only force of the term "dead"

in its relation to sin, in which term there are strictly no degrees. Besides, "death in a practical sense no one can understand.

We have died with Christ, died with Him in association with His death *to* sin. Every thought of having died with Him in association with His death *for* our sins is excluded. It is neither Scripture nor sense. But when Christ died *for* our sins, He "died *to* sin once for all" (vi. 10). He was alone in His death *for* our sins, and He was alone in His death *to* sin. The death that He died *for* our sins is the death that He died *to* sin. With His death *for* our sins we *could* not be associated. "Alone He bare the cross." Alone He died. With His death *to* sin, we *were* not associated *when He died*. The virtue of His death, the efficacy of His sacrifice, reached our souls when we believed on Him. Not until then could it be said that we have died with Christ, or, we are dead to sin. But not even then, unless sealed of God with the Spirit, and thus "in Christ" (viii. 9).

Between soul-quickenings, and sealing there is an interval, however short, in which God frees us from our condition of bondage to *sin*, and "establishes" us in (or "unto") Christ, *i.e.*, "firmly connects" us with Him (2 Cor. i. 21). The former He accomplishes by bringing our souls into the knowledge of His perfect judgment of our *sins*, in which *sin* (what we *are*) is judged. He brings before us the judgment of our *sins* (Rom. iv. 25), in which our *condition* is judged (vi. 6), and our *sin* condemned (viii. 3). Thus we "know" that our old man is crucified with Christ. But He also, and at the same time, sets before us Christ risen, the witness and pledge of His power to

raise us up with Him. We receive this witness, and we are consequently sealed, and in Him, and thus spiritually raised up *with* Him (Col. ii. 12). Now, we can add that we are "dead to sin" *with* Him, and "alive to God" *in* Him (Rom. vi. 11). They are concurrent relations, become true of us at the same time. For in our condition we are in the flesh, until we have the Spirit. When we have the Spirit, we are raised up, and "in Christ."

Christ died *for* our sins. He was buried, and He rose again. He died *unto* sin once for all, and by His death to sin He entered into a negative, yet fixed, relation to sin to abide therein for ever. We must distinguish between these two aspects of Christ's death if we would understand them aright. But if we say that He died to sin and was buried as having died to sin, we confuse them. For His death *to* sin, though illumined by His resurrection, is not, nor could it be, affected by another event in His history. But the death that He died *for* our sins, as an event, was superseded by His resurrection. Hence, when the apostle refers to Christ's death to sin once for all, he passes over all allusion to His burial and resurrection, and goes on to speak of His life, and *its* continuity also (Rom. vi. 10).

Having died with Christ, and being now dead to sin, it is equally true that no event or circumstance in our own personal history can affect the truth and continuity of *our* death to sin, or, of *our* life in association with Him (ver. 8). For as His death-relation to sin is a negative relation to sin, and as His life-relation to God is a positive relation to God, so also are ours in association with Him.

In the Colossian Epistle we are reminded of the fulness there is in Christ in Whom we are "complete," or, "filled full" (ii. 9, 10), and "in Whom also" we "have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ" (ver. 11). As in *Him* we are complete, so in *Him* we have been completely cut off, *i.e.*, cleared from the "body of the flesh." We have put off morally that which represents the flesh, in which flesh, "good does not dwell" (Rom. vii. 18). The body in which we dwelt morally as men in flesh of sin is put off as "the body of the flesh." The "body of sin," in which we were the slaves of sin, is annulled (or rendered void) in the service of sin (vi. 6).

The depletion of "sin in the flesh," *i.e.*, of our sinful nature, is nowhere taught in Scripture. The reverse is true. *We*, who were men in flesh of sin, whose *sins* have been judged in the cross of Christ, and whose *sin in nature* has been thereby condemned—we, in a moral sense, have been crucified in that condition. What we were in that condition, we now speak of as "our old man," and "crucified with Christ"—the "I" which is crucified with Him, and lives "no longer" in the old condition, yet lives in the power of a wholly new life spiritually and practically (Gal. ii. 20). The "I" identified with "flesh of sin," *i.e.*, the vessel and embodiment of our corrupt nature, is "the old man." The "I" identified with Christ is "the new man." The "old things" pass away in the transition from the old to the new condition. Hence, when speaking of our former condition in the flesh, we say, "*our old man*," *i.e.*, the

“man” we once were morally, the man related to us, and thus we identify ourselves with a past condition, a condition that is “passed away.”

We have “died with” Christ, and we have also been “crucified with” Him. In our old condition and relations we “live no longer” (Gal. ii. 20). The “old things,” *i.e.*, our old condition and relations have “passed away.” In Christ they are “become new,” and thus we ourselves are “new creation” in Him (2 Cor. v. 17). “Our old man” has been crucified with Him (Rom. vi. 6), and “put off” by us (Col. ii. 11 ; iii. 9), in order that we should “put on” the new man in our new creation condition in Him. The old man is put off by us as when men naturally die, and thus put off their natural bodies by death (See 2 Pet. i. 14). “Ye died,” and “ye put off” are equivalent forms of speech.

In the putting off of the old man the last link with our old condition in the flesh is severed. But this, as also the putting on of the new man, is all “of God” (1 Cor. i. 30 ; 2 Cor. v. 18), the effect of His work, not ours. It is not said that our old man dies, or is dead ; this is carefully avoided. For in the transition from our old to our new condition, *we* cease to be men in flesh of sin, and become “a new creation” in Christ. In the flesh, we put off the old man. In Christ, we put on the new man. Our *old* man is crucified and put off, and we, in Christ, are dead to sin with Christ. It is positive perversion of the truth to teach that our old man is buried with Christ. It dishonours Him, and denies the plainest witness of Scripture to God’s way of delivering us completely and for ever from our condition in the flesh.

In Colossians, we have said, the apostle is insisting on the fulness and all-sufficiency of Christ for those that are in Him. This accounts for his frequent use of the phrase, "In Whom" in chapter ii. Having affirmed in verse 11 that the believer is "complete in Him," he says: "In Whom ye also have been circumcised" (or cut off). These words do not mean that we were in Him *before* we were circumcised. Nor do they assert that we are circumcised in virtue of being in Him. They simply state that we, who are now in Him *have been* circumcised.

So also in the context here, the apostle says, we "*have been*" buried "*with*" Christ in baptism. We are now, by profession, formally associated with Him, as His disciples, who were figuratively washed and separated unto Him. It is evident that the washing away of sins in the baptismal (or outward) sense, must precede this association; otherwise, in the act of baptism our sins, *in this sense*, would be, not washed away, but identified with Christ. For baptism is *unto* Him as Lord Who died and rose again.

Then we learn that our circumcision was effected "in the putting off of the body of the flesh, in the *circumcision* of the Christ." What are we taught in these concluding words of Col. ii. 11? For we must know their meaning to profit by them?

In the circumcision (or cutting off) of Christ we see the perfect judgment of God—His judicial dealing with our sins. In His judgment of our sins expressed in the cross, is expressed also His judgment (we could not say punishment) of our fallen nature and condition. Thus the root and source of sins, which

is sin in the flesh, our flesh, is condemned (Rom. viii. 3), and we in this way are judged morally—circumcised in the circumcision of Christ.

But the death that Christ died for us and for our sins is at once the death that we could not die, and the death that saves us *from* dying. In some of the triumphant results of Christ's death for us it is given to us by grace to share. In that death itself we could have no part. The supposition that it could be reckoned to us as our own death is as devoid of truth as of wisdom.

It cannot be doubted that the prevailing confusion in the thoughts of Christians generally in regard to these foundational truths is largely due to the inveterate habit of converting in their minds *distinct* figures of spiritual realities, used by the Spirit, into *consecutive processes*, instead of seeing that the meaning of each figure is elucidated by itself. For though an order is sometimes observed in their use, as in Eph. ii. 5, 6, we have, perhaps, as many instances on the other side, as in Col. ii. 12, 13. The same unwarrantable and arbitrary practice is even more apparent in dealing with the subjects of baptism and the Lord's Supper.

In Ephesians iv. the putting off of the old, and the putting on of the new man is referred to, as indicating a new and true spiritual state which the saints at Ephesus already enjoyed.

We have been crucified with Christ morally. By an offering for sin, God has "condemned sin in the flesh." The purpose of God indicated in "sending His own Son in the likeness of flesh of sin," was,

that He should become a sacrifice for sin. It is briefly, yet broadly, stated in Rom. viii. 3 as being "for sin." It concerned the settlement of the entire question of sin; so that, in this sense, sin is now "put away." Yet Christ was "once *offered* to bear the *sins* of many" (Heb. ix. 26, 28). The point to be laid hold of in Rom. viii. 3 is that, by means of His sacrifice, God *condemned sin* in the flesh. The judgment of our *sins* in the sacrifice of Christ was the condemnation of all that we were morally as fallen men.

As we accept in faith the grace presented to us in His sacrifice, so in faith we accept the condemnation expressed therein of all that we were as men in flesh of sin. We are crucified with Christ. But we are now in Christ Jesus, and no longer "men in flesh of sin." In Him we are a new creation. Our "old things," *i.e.*, our relations in "flesh of sin" have passed away. In our new creation condition they, our relations, have all "become new." "But all things," the passing away of the old, no less than the creation of the new "are of God" (2 Cor. v. 17, 18).

T.J.L.

