

dition, as in the first Adam, has been dealt with—dealt with so that all its consequences have been righteously undergone ; and by death the old man, Satan's power, sin, judgment, mortality itself, which are connected with the old (or sinful) man, are passed and done with forever. I live before God now in the One who is risen, after enduring all that belonged to the old for me. God has dealt with the old man, and all its fruits and consequences for me, in the new, who has taken even the natural consequences attached to it, and gone through its power as in the hands of Satan. Death has freed me forever from everything that belonged to, and awaited the old man, as alive.

First, condemnation and judgment are entirely over, as a question of the soul's acceptance. The dreadful ordeal is passed ; but by another—so that it is my deliverance from it according to the righteousness of God. The floods which destroyed the Egyptians were a wall to Israel on the right hand and on the left, the path of safety out of Egypt. The salvation of God was there. Egypt and its oppressive power were left behind them. Death is deliverance and salvation to us.

Secondly, what is it become in practice ? In the power of Christ's resurrection, I am quickened (Ephes. i. 19, 20 ; ii. 5, 6). He is become my life (Col. iii. 4). I can dispense, if I may venture so to speak, with the life of the old man ; I have that of the new. But He who, now risen, is my life, passed through death. I reckon myself dead.