

tells us also that "The flesh profiteth nothing" (John vi. 63); and "They that are in the flesh cannot please God" (Rom. viii. 8). Reformation may do for man, but no for God; so the Holy Ghost says in 2 Cor. v., "If any man be in Christ (not only "there is no condemnation," as Rom. viii. 1 says, but), he is a *new creature* (or 'creation'); old things are passed away; behold, all things are become new, and all things are *of God*."

If we turn to Rom. vi., we find there, speaking of believers, it is said, "Knowing this, that our old man *is crucified with Him*, that the body of sin might be destroyed (or 'annulled,' the same word that we have already had in connection with the devil, Heb. ii. 14; and with death, 2 Tim. i. 10). Then further down in same chapter, "For in that He died, He died *unto sin* once (not 'sins' here, but 'sin'); but in that he liveth, He liveth unto God. Likewise *reckon ye also yourselves to be dead indeed unto sin*, but alive unto God (not 'through,' but) in Christ Jesus." Thus we learn that believers are looked upon by God as having died with Christ. That is God's way of deliverance from "sin" (the nature).

It is the same as to the law. The law is not abrogated, as some have unwisely said, but "The law hath dominion over a man as long as he liveth" (Rom. vii. 1); and, "Ye also are *become dead to the law* by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth