

of being a weapon in the enemy's hands, it is the means of deliverance.

We have seen (p 44, referring to Lev. iv. 4) that laying the hand upon the head of the victim was expressive of identification ; as it were faith looking at the cross and saying, " That's me—He took my place." Just bring that thought in here. Did Jesus bear the judgment of God and die *to sin* ? Yes, and as my substitute. Then what is true of Christ is true of the believer before God and for faith. So in Rom. vii. 24, 25, where we get the cry of one who has learnt that there is no good in him and that he has no strength, " O wretched man that I am ! who shall deliver me from this body of death (margin)," we find the moment he looks away from himself and his own efforts to Christ and His work, he immediately adds, " I thank God through Jesus Christ our Lord." What a relief to find out that, on the cross, not only were my *sins* atoned for, but that the question of my nature (*sin*) has also been fully gone into ; and that " what the law could not do (as the one in Rom vii. found out), God sending His own Son in the likeness of sinful flesh, and for *sin*, condemned sin in the flesh (Rom. viii. 3), which exactly agrees with what we saw, in type, in Lev. iv. 11, 12. In John iii. 16 we are told, " That which is born of the flesh is flesh." It may be nice *flesh* or nasty *flesh*, educated *flesh* or uneducated *flesh*, religious *flesh* or irreligious *flesh*—but it is still *flesh*. Now God's word