

assent to it that it was good, but he could not get power through it. It was not with him then, rejoicing in the Lord always, and saying, Of such an one will I glory. But there was his very being, his nature, his walk, all opposed to God; and the consciousness he had of himself and his flesh was this: "I know that in me, that is, in my flesh, dwelleth no good thing." That is what he got the consciousness of before God. Supposing the man was desiring to do the right thing, but did not do it—rather did what was the contrary—he had the consciousness that this was what he was before God. In Romans vii. he was walking in sin and death in the first Adam, and he had to answer for it. In Romans viii. he says another thing. "Ye are not in the flesh, but in the Spirit." There we have the man in Christ, and "there is no condemnation to them which are in Christ Jesus." There is the not walking after the flesh, but after the Spirit, that will be seen. But where is now the power for it? "What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Mark, that where he is under the law, and has got these holy desires (that which the new nature always must desire), he sees that the law is right, he consents to the law that it is good; but he also finds another law in his members, bringing him into captivity to the law of sin. He sees that it is of no use. How can I stand before God? I wish the right