

with them, as it still dwells in their flesh, yet they should assert their place in the risen Son of God, and know that they have nothing to do with sin ; they should count themselves dead to it ; the connection between them and it is gone by the death and resurrection of Jesus, who has taken them rather into connection with Himself. *Grace* is the source of that kingdom in which they now move—it is not the other kingdom where law has aggravated, as we saw, the power of sin (vi. 14).

We have to see sin as an unclean creature now, that has sunk in its own element, the flesh, there to perish, while we ourselves are risen with Christ. It was once a king, but is now bound in the dungeon of the flesh. The judgment unto condemnation came upon one offence, but the justification unto life came upon, or after, many offences. Death entered on the eating of the fruit of the tree ; life is secured after sin, trespass, transgression, and offences have been multiplied, by the application of the law, again and again,

Sin has reigned *unto death*—that is, death is the final stroke of the power of sin, the last exercise of his dominion over us (the judgment that follows being God's, not sin's, or Satan's action), so grace has reigned unto eternal life, *i. e.*, eternal life will be the ever fresh, unfading witness of grace, the budding rods of its kingly power. Sin has exercised the final stroke of his power by putting Jesus to death, so that if, by faith, we plead the death of Jesus, or are united in His death, we are freed from sin, or discharged from his service or bondage, and consequently from his wages. For "he that is dead is freed from sin." This is glorious triumph for the sinner. God said to Adam, "If thou doest sin, thou shalt die." Adam did sin, but  
**CHRIST HAS DIED !**