

flesh or lose communion, but he is not always under the power of especial communications of the glory conferred on him, and divine love to his soul. Paul knew a man *fourteen years ago*—not every day in that state. He could rejoice *in the Lord always*. Some Christians are apt to confound these two things—special joy and abiding communion, and to suppose, because the first is not always the case, the discontinuance of the latter is to be taken for granted and acquiesced in. This is a great mistake. Special visitations of joy may be afforded. Constant fellowship with God and with the Lord Jesus is the only right state, the only one recognized in scripture. We are to rejoice in the Lord always. This the flesh would seek to hinder, and Satan by the flesh.

Here we find first the privilege of having the title to hold ourselves dead. We are *not debtors to the flesh*. It has no kind of title over us. We are not in the flesh. We may reckon ourselves dead and alive unto God, and sin shall not have dominion over us. It is all-important to hold this fact. The flesh is unchanged, but there is no necessity of walking in it—not more as to our thoughts than as to our outward conduct. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death; sin in the flesh is condemned by the death of Christ; the power it had over us, when under law (if not lawless), it has no longer. *When we were in the flesh the motions of sin which were by the law*