

is avoided, not by taking the law to compel man to do what he does not like ; the law has no power to compel the flesh to obey, for it is not subject to the law of God, neither indeed can be (Rom. viii.). The new life loves to obey, loves holiness, and Christ is its strength and wisdom by the Holy Ghost. The flesh is indeed there ; it lusts against the Spirit, and the Spirit lusts against the flesh, to prevent the man walking as he would. But if we be led of the Spirit, we are not under the law ; we are not as the man in Rom. vii., where, impelled by the new nature, the will desires to do good, but, a captive to sin, not yet knowing deliverance, he finds no way of doing what he desires ; for the law gives neither strength nor life. Under law, even if life is there, there is no strength : man is the captive of sin (ver. 14).

But sealed by the Holy Spirit, the believer is free, he can perform the good he loves. If Christ is thus in him, the body is dead, the old man is crucified with Christ. The Spirit is life, and that Spirit, as a divine and mighty Person, works in him to bring forth good fruits. The flesh and the Spirit are in their nature opposed the one to the other ; but if we are faithful in seeking grace, the power of the Spirit, Christ, by His Spirit in us, enables us to hold the flesh for dead, and to walk in the footsteps of Christ, bringing forth the fruits that suit Him.

There is not really any difficulty in distinguishing the fruits of the Spirit from the works of the flesh :