

who died and are risen with Christ are not in a state of sinless perfection. In verse 5 we get "Mortify therefore your members upon the earth," and then follows a list of the works of the flesh. Then in verses 8 and 9 they are told to put off "anger, wrath, malice, blasphemy, filthy communication out of your mouth." We find no intimation here that the Colossian saints were sinless. Think of telling one of the "holiness people" not to tell lies! But the Colossians who had died and were risen with Christ had to be told such things. So, too, we find the Ephesians, who had been quickened, raised and seated with Christ, needed to be told not to lie, not to steal, and the like. The sinless perfection of believers in their walk is not recognized in these Scriptures. And we learn that what is said in Eph. ii. 5, 6, and Col. iii. 1, 3, is true of every one who believes in Christ, and not of a certain class of wholly sanctified ones.

From the 6th of Romans we learn that the believer died to sin in Christ. This does not mean that all sin in him is dead, there is nothing to intimate that sin is dead. The whole teaching of the 6th and 7th Romans is against the doctrine that sin is dead; it is the believer who died to sin with Christ, and he is to walk as one dead to sin, to keep himself in the place of death in practice. It is not that any believer is made sinless, that the old corrupt nature is removed.

What God would have His people understand is that every one who is saved is looked upon by Him as having died with Christ to sin, as having been quickened with Him, as raised

with Him, as sitting in the heavenly places with Him. This is where God sees everyone saved by faith in Christ. It is the standing of every saved person before Him. Every saved sinner stands before God in the full value of Christ's blessed, wonderful, finished work on the cross.

What we need to know is what God Himself says, and then believe and teach His truth. He tells us what He has given to us in Christ as believers, as simply justified ones.—Reader, beware of any and every doctrine that lowers the value of justification by faith, that tends to belittle simple salvation by faith.—God makes everything of it, He gives all the wonderful riches of His grace, all this standing before Him in the full value of Christ's death to every believer when he believes, and not to a certain class of advanced and wholly sanctified ones.

The Corinthians were babes, but they were "babes in Christ," and being in Christ all those wonderful blessings in Eph. ii., Col. iii. and Rom. 6 were theirs. In Christ means for one thing that the believer is taken out of his old place in Adam under condemnation and death, is delivered from the consequences of Adam's sin, and that he is put into a new place, a new standing before God, in Christ instead of in Adam, with the consequences of Christ's work reckoned to us. And hence we are told, "Reckon ye also yourselves to be dead indeed unto sin and alive unto God through Jesus Christ our Lord." Rom. vi. 11. Mark that this is not said to a few saintly ones who had entered upon a higher Christian life, but it is ad-