

him. He *was* a man in the flesh, he *is* a man in Christ.

Amazing and total change *from the whole condition and standing* of the 1st Adam, responsible for his own sins, into that of Christ, who, having borne the whole consequences of that responsibility in his place, has given him (in the power of that, to us, new life, in which He rose from the dead) a place in and with Himself, as He now is, as man before God! It is to this position the apostle refers; only that he was given in a very extraordinary manner to enjoy the full fruit and glory of it during the period of his existence here below. His language as to this truth is remarkably plain, and therefore powerful. "When we were in the flesh," he says. Thus it is we speak, when we refer to a bye-gone state of things, in which we are no longer. "When we were in the flesh," (that is we are no longer in that position at all.) "But," he says, "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." We are now alive in Christ. "If ye be *dead*," says he elsewhere, "to the rudiments of the world, why are ye subject to ordinances?" "For ye are dead, and your life is hid with Christ in God." "When Christ who is our life shall appear, then shall ye also appear with Him in glory."

The reader will forgive me, if I have dwelt so long upon the first expression of our chapter. I have done so because of its vast importance. It is the very heart of all Paul's doctrine, the true and holy way of full divine liberty, and the power of