

The Soul's Transfer
from
Adam to Christ

By
M. C. G.

THE CENTRAL BIBLE TRUTH DEPOT
11 LITTLE BRITAIN, LONDON E.C.1
Price: 1/-

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LONDON :
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Second Edition *January, 1957*

Made and Printed in Great Britain by
GREEN AND COMPANY, CROWN ST., LOWESTOFT.

FOREWORD
TO FIRST EDITION

THE privilege has been accorded me of reading in manuscript Colonel Gahan's paper on "The Soul's Transfer from Adam to Christ; or Experimental Deliverance." Its perusal has refreshed and helped my own soul.

The careful and studious appeal to scripture, not in its mere letter, though the author is careful not to depart from the form of sound words, but in its spirit, has greatly interested me.

We do well to be close students of the scriptures, especially upon a subject of such vital importance to every believer as experimental deliverance. The history of the church is a witness how much it is needed, and how little practically its truth has been appropriated.

Feeling strongly that the blessing and good of Colonel Gahan's paper is not to be gained by a mere superficial reader, I appeal to my younger brethren in Christ to read it again and again, Bible in hand, with prayer in their hearts that God may indeed lead them more and more into the clear understanding and experimental blessing of this great subject. I cannot press too much, not the mere reading of the book, but the seeking, through grace and the Spirit's power, the real understanding and entering in upon the truth.

ALGERNON J. POLLOCK.

THE SOUL'S TRANSFER FROM ADAM TO CHRIST

OR EXPERIMENTAL DELIVERANCE AND LIBERTY

IN dealing with the question of DELIVERANCE, it must be borne in mind that it presents itself in two distinct aspects: viz., as that which may be contemplated in the death and resurrection of Christ, and thus true representatively of every believer, viewed as "in Christ."

Here there is evidently no room for doctrinal or experimental procedure. Stages of soul-exercise, degrees of intelligence, or experiences have clearly no place here.

But the individual believer does not spiritually reach, still less enjoy, deliverance by merely being told that he is no longer as to status in Adam but in Christ. Doctrinal and experimental teaching on scriptural lines must precede *the soul's acceptance practically* of a transfer so solemn and far-reaching; and it is both interesting and important to note in this connection that the question that the Apostle deals with is not, "*What* is deliverance?" but rather, "*Who* shall deliver me?" The former implies that the individual is not yet in the throes of those perplexing exercises that issue in a cry for a Deliverer, which is the real meaning of the latter interrogation; just as the question, "What is shipwreck?" self-evidently betrays the absence of all experimental knowledge of such a condition; whereas, "Who shall deliver me?" in like circumstances, involves the conscious knowledge of all its terrible details, before deliverance is known.

This preliminary distress and soul-exercise form subject matter for the Apostle's analysis, together with co-related redemption truths, from Romans v. 12 to end of chap. vii., lying as these exercises do directly on the way to the discovery and enjoyment of the new divine status prepared of God before, in Christ the Deliverer.

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us” (Deut. xxix. 29). As early as the garden of Eden the secret was disclosed that *the probationary man* to whom was committed all the responsibility of Headship was to give place to *the Man of God's Purpose*, the sentence of death and displacement being on the first man; for the promise of “the seed of the woman” revealed the Man of divine counsels, who should take up for God afresh, responsible and inalienable Headship. Beyond this, all remained veiled in obscurity, until the actual moment when the last Adam and Second Man was proclaimed in resurrection: then was fully revealed the scope of the work of redemption: the glory of Him Who wrought it, and the new Headship and order inaugurated in Him in resurrection, into which believers in this dispensation were to be practically and experimentally introduced.

In the matter of deliverance there is always the danger of accepting the doctrine, apart from experimental work in the soul, which leads necessarily to a superficial state, seriously militating against further divine progress.

Generally speaking, there are three great subjects that meet the earnest enquirer after deliverance; so inextricably interwoven that the solution of their relation to one another, and to the perplexed believer, may almost be despaired of. These are SIN, LAW, and DEATH, and the experiences of a quickened soul are more or less wholly occasioned by the apprehensions under which it lies as

to its relations to these three. The solution of these perplexities form part of the Apostle's object in the teachings of Romans vi. and vii.

To connect this portion with what has gone before, a very brief summary of the same may be helpful.

After some introductory verses (chap. i. 1-17), the moral condition of the Gentiles (i. 18-ii. 16) and then the Jews (ii. 17-29) is taken up in some detail, thus embracing all men; with the result that according to the divine verdict, "There is no difference: for *all* have sinned and come short of the glory of God." RESPONSIBILITY, issuing in individual guilt before God, is consequently the theme of these earlier chapters.

But GRACE purposes blessing even under such circumstances, to give effect to which it was necessary, God being holy, that He should take up the question of man's guilty relations to Him according to the attribute of His righteousness, which the Apostle brings into prominence first. Through the medium of propitiation, accompanied by "faith in His blood," provision is made for the remission of sins; and, resurrection being brought in as the witness to divine satisfaction (chap. iv. 24, 25, and v. 1), for justification and "peace with God through our Lord JESUS CHRIST," a standing in grace, and the unclouded prospect of the glory of God in which the believer *now* rejoices. This series of the blessings of redemption, though founded upon grace, is more directly connected with *God's righteousness*.

Another series connected more especially with *the love of God* then begins. Man is characterized not only by guilt, but by enmity against God. Love on its own blessed initiative, told out in the death of Christ, breaks down this enmity, effecting atonement (should be reconciliation, v. 11) which results in "joy in God through

our Lord Jesus Christ." Thus the love that goes out in death leads its willing captives, through reconciliation, to holy delight in God, a step far in advance of "peace with God"; and "God is love."

But it must be borne in mind that all this earlier part of the epistle to the Romans is connected with the question of RESPONSIBILITY of a wholly personal and individual character: a larger and deeper question remains for the Apostle to deal with, viz., that of ENTAIL, by which is meant condition or estate derived by one or more from another, as distinguishable from condition consequent upon one's own responsible actions.

At this point (Romans v. 12) the Apostle enters upon a new and distinct subject of fundamental importance in the history of the believer, viz., Deliverance, by which is meant the soul's experimental transfer from the Adam headship to that of CHRIST.

Hitherto the question of *responsibility* had been, as already stated, the Apostle's theme. He now takes up exhaustively that of *entail*, i.e., the derivative state or condition of man, viewed in Adam as head of a fallen race, passing on to the corresponding derivative state or condition of believers viewed in CHRIST, the risen blessed Head of a new order to which every Christian belongs.

It is but necessary to contrast chap. iii. ver. 23, with chap. v. ver. 12, in order to seize clearly the change of subject which is introduced at the latter verse. In the former verse it is said, "All have sinned"; in the latter, "by *one man sin entered* into the world, and death by sin; and so death passed upon all men, for that *all have sinned*," thus tracing back the stream of individual sins to *its source and head—Adam*; and viewing the heritage of evil and its solemn consequences, as that which has been *entailed* upon humanity "by one man."

But in order to demonstrate the characteristic features of that heritage and its consequences, it became important to establish the universal existence of sin throughout man's history, whether before or after the giving of Law.

Death is the divine penalty attached to sin, consequently, wherever death is found, man being what he is, there sin must also be found, for "death" is "by sin" (ver. 12), and there has been no period during which death has not reigned, even during that long period between Adam and Moses, during which man's sin was not after the similitude of Adam's transgression; that is, in violation of a given commandment, as in Adam's case.

During this period in which there was no law, *sin*, which entered into the world "*by one man*," subsisted; for during that period death reigned.

But further, verse 16, "the judgment was" also "*by one to condemnation*," for under the judgment of a righteous God condemnation must rest wherever sin subsists.

Lastly, verse 17, "*by one man's* offence *death* reigned by one." Be it remembered that in verses 13, 14, death is introduced as the witness of the universal existence of sin. In verse 17 it is introduced as the penalty attached to sin, for "the wages of sin is death."

The solemn heritage, then, to which man has succeeded by entail, looked at apart from his own responsible guilt, which has been previously treated of in this epistle, consists of three things: viz., SIN, CONDEMNATION, DEATH; each of which was originally introduced by the ONE MAN, Adam, and through him transmitted to all his race.

But if Adam was in his person the head of that order which derives from him all and every disability under which he laboured as fallen, he is in verse 14 said to be

“ the figure of Him that was to come.” Blessed truth! There is then *another Head*; but if so, of *another order*, and in the same passage under consideration, parallel and interwoven with the solemn elements which constitute the entail of fallen humanity in Adam, are to be found, point for point, the elements of another entail connected with, and having its source in, another Head, even “ one Man, JESUS CHRIST ” (ver. 15).

Thus sin, condemnation, and death, introduced “ by one man,” Adam, find their counterparts severally in grace, righteousness, and life “ by one Man, JESUS CHRIST.”

Did *sin* enter “ by one man ”? (ver. 12), — even so “ the *grace* of God, and the gift by *grace* (which) is by one Man, JESUS CHRIST ” (ver. 15).

Was the judgment by one to *condemnation*? — even so the free gift is of many offences unto *justification* (lit. righteousness) (ver. 16).

Did *death* reign by one? — “ much more they who receive abundance of grace, and of the gift of righteousness shall reign in *life* by one, JESUS CHRIST ” (ver. 17).

This last verse groups together clearly and conclusively the contrasted characteristics of the second Head, JESUS CHRIST, viz., grace, righteousness, and life.

While verses 13-17 are a parenthesis setting forth the two headships and their respective characteristics, verses 12 and 18 should be read directly in connection with one another, in the light of the teaching in the parenthetical verses 13-17. Verse 18 summarises the effect and consequence of the *one offence* by Adam, and the *one righteousness* by JESUS CHRIST, “ upon ” [more correctly towards] all men, indicating the direction and scope of that righteousness, not its *actual* application; the 19th summarising the result as to “ one man's disobedience ”

and "the obedience of one" as bearing upon "the many," *i.e.* universal in Adam's case, but applicable in Christ's case only to those who are CHRIST'S, as justified and so made righteous.

Verse 20 takes up the period succeeding that between Adam and Moses, which was without specific law from GOD, one result of law *when given* being "that the offence might abound," for what law forbade, became a definite act of sin if carried out.

A final and full recapitulation of the points previously treated of follows in verses 20, 21: "Where sin abounded, grace did much more abound; that as *sin* hath reigned [through condemnation] unto *death*, even so might *grace* reign through *righteousness* unto *eternal life*, by JESUS CHRIST OUR LORD."

Knowing as yet nothing beyond their connection with Adam, through whom the heritage of sin, condemnation, and death has been entailed, many blood-washed souls linger in distress year after year. The light of deliverance as set forth by the blessed GOD in this epistle to the Romans (and in detail here), has never so much as dawned for them. Instinctively and necessarily this conviction genders an uneasy feeling of uncertainty. Forgiveness of sins may be known, but this hereditary nature *sin*, its sentence of *condemnation* by a holy GOD, justly approved in the conscience, the penalty of *death* righteously attached to it, haunt ever the mind of the undelivered but quickened soul — and just because quickened — until the dawn of light and truth dispels the restlessness and uncertainty by means of a *discovery* adapted divinely to such true and solemn exercises, deeper, far deeper than *sins*, as raising the whole question of the fountain source and spring from which *sins* flow.

Upon such a state the welcome light of *another Head-*

ship breaks, and even though searching experience may have to be gone through on the way to full divine *enjoyment* of deliverance, yet the glimpse of what human heart or mind could never have conceived, has thrown a welcome ray upon the distress; and though as yet but dimly realized, the heart turns again and again to the relieving discovery that now occupies the soul's vision.

As yet the object has been but to *present* the two headships with their corresponding characteristics; but the vital question remains, "*How is one set free from the Adam headship and transferred to that of CHRIST?*" This second point, consequent upon the first, is raised by means of a question (chap. vi. 1) suggested by the statement made by the Apostle in chap. v. 20, viz., "Where sin abounded, grace did much more abound"; the question being, "Shall we" then "continue in sin, that grace may abound?"

The suggestion is treated as one of ignorance of the deeper meaning of CHRIST's death; "know ye not" (ver. 3). The Apostle then proceeds to dispel this ignorance by the light of further divine communications as to the death of CHRIST, but noting first, in verse 2, the utter inconsistency of continuing, or *living* any longer in that to which one has *died*.

The death of CHRIST has been indicated already in chap. iii. as the remedy for individual guiltiness before God, but in chap. vi. that same death is indicated as the remedy for the condition of entail, resulting from Adam's act of sin; but the *application* of that death is totally different. Whereas in the former case CHRIST was said to have "died *for* us," chap. v. 8; in chap. vi. the Apostle insists upon the believer's having died *with* CHRIST, an essentially important and characteristic difference to note. Baptism represents this: it is "*unto* His death"; we are

“buried *with* HIM by baptism *unto* death” (vers. 3, 4). “We have been planted together” therein “in the likeness of *His* death” (ver. 5). Further, our old man has been crucified *with* HIM” (ver. 6).

For the death of Christ, in type and in fact, has two aspects: viz., remission of sins, and surrender of life; both of which are effected by the shedding of blood. In type these are found in Lev. xvi. and xvii. Chap. xvi. chiefly dealing with blood-shedding, as bearing upon remission of sins (vers. 16, 21, 22): the blood of atonement being sprinkled before God, within the veil. Chap. xvii., in contrast, is taken up with blood-shedding as the surrender of life: for the blood is the life, and as such is not in that chapter applied to remission of sins, but absolutely forbidden to be re-appropriated (in the figure eaten), when once offered to God. So in Romans iii. and vi. First (chap. iii.) the blood-shedding of Christ to meet sins; secondly (chap. vi.), the surrender of life to meet state, without allusion to remission of sins by the blood, but introducing *the believer's death with* CHRIST.

But this blessed CHRIST, whose surrender of life in the flesh believers are identified with, has already been brought before us as the second Head. Important truth, and the key to the intelligent understanding of the breaking of the entail derived from Adam the first head, by the One who is at once the measure of divine *grace*, the expression of divine *righteousness*, and the source of divine *life*. By His taking up the onus and responsibility of the first man's position, being “made *sin*,” He has accepted the *condemnation* resulting, and borne in His own Person the sentence of *Death* attached to the first man, and entailed upon his race, here specially believers being in view.

Thus by death the blessed CHRIST of GOD having met

and ended terminally and judicially the history and condition of those identified by faith with Him — who “have died with Him” — for “He that has died is justified from sin” (ver. 7), the link with Adam is broken for ever on the divine side: for if justified from sin, justified from all that follows in its train, viz., condemnation, and death looked at as “the wages of sin” (ver. 23).

But further, having died with CHRIST, we shall also live with Him (ver. 8), a raised CHRIST having done with death, “Death hath no more dominion over Him” (ver. 9); but if Christ is done with death, so also done with every question as to sin, “He died unto sin,” “He liveth unto God” (ver. 10); no distraction ever again, as it were, breaking in upon His life to God in resurrection.

But death with CHRIST, ending the Adam history and connection, cannot supply in itself the capacity to walk suitably to God, as indicated in verse 4; for this something positive is necessary, of which, as already stated, CHRIST is source, viz., “newness of life,” not the re-appropriation of the old life, as even Leviticus teaches, but that which is absolutely and intrinsically new and different, “*newness of life.*”

This section then sums up two cardinal points: The believer, appropriating by faith the death of Christ, has died with Christ, — his history ended, the judgment of the old man is past on the Cross in Him who entered in death upon his old Adam status and condition; and secondly, the possession of “newness of life,” CHRIST, the source of his life being in a new risen status, though the believer is not here viewed as “risen with Christ,” of which Colossians treats.

So far then, there has been no demand made upon the believer as to practical conduct. The doctrine is simply

stated for faith's acceptance. But if sovereign grace has linked the Christian in this marvellous way with Christ as Head of a new order, it is with the object that there should be some *practical* expression or representation of that Head in His own characteristics, as formerly of Adam in his; and that in the scene of Adam's fall. But how effect this? The answer is twofold: "Reckon ye also yourselves to be dead indeed unto sin," which connects itself with the believer's having died with Christ, "but alive unto God"; involving "newness of life"; these twofold exercises, viz., reckoning dead, and alive unto God, are as the obverse and reverse of a medal or coin.

How then reckon oneself dead? An illustration may serve.

It is recorded that in order to preserve life on the battlefield, men have been known to assume the role of death, by adopting an attitude of non-responsiveness to all surroundings, and carrying out as far as possible what might characterise one who was dead; in a word, to reckon themselves dead. There is no difficulty in understanding such a condition. It is not death; simply reckoning dead, every member of the body stilled in the self-imposed semblance of death.

Nothing in the believer has to die, or ever will die, until literal death or the coming of the Lord ends his life on earth. Man is tripartite, composed of "spirit, soul, and body"; to which must be added the fallen nature; and in the believer the new divine nature. It is only necessary to ask the question, which of these is it possible to assume has to die, or can die, until physical death dissolves the earthly tabernacle? Nothing then has to die, but as spiritually taught, the Christian translates *death with Christ* into his daily practice, by *reckoning*

himself dead indeed unto sin.

The Apostle then presses this exhortation practically; indicating the manner of its application: "Let not sin, therefore, reign *in your mortal body*, that ye should obey it in the lusts thereof. Neither yield ye *your members* as instruments of unrighteousness unto sin, but yield *yourself* unto God as those that are alive from the dead, and *your members* as instruments of righteousness unto God."

To use another illustration: If a maliciously disposed person needs an instrument or implement to do mischief, neither the death of the person, nor yet the eradication of the predisposing nature are the rational or only remedies, but rather, and most effectively, the refusal to them of such necessary instrument or implement, which may possibly be transferred immediately to another, who can be depended upon to carry out acceptable service *with the same instrument*: so the believer, save that he effects himself what in the illustration is done by another; he himself refusing to the dominating nature, sin within, the instruments, viz., the members of his body, which it needs to accomplish its designs of evil and injury, and without which it is annulled as to overt expression; and transferring these same members, to be wielded in the energy of the Spirit, in acceptable service, voluntarily, to God. Thus, practically, the Christian is "alive unto God"; *grace* being the powerful motive (ver. 14) by which he is now controlled, not law.

In chapter iii. 13-15, "members" of the "mortal body" are enumerated as the "instruments" of sin. The throat, tongue, lips, mouth, feet, are all yielded as "instruments of unrighteousness unto sin," members which in chapter vi. are to be *reckoned* "dead indeed unto sin, but alive unto God," and to this end yielded as

instruments of righteousness unto God. Such then is the transformation wrought by deliverance, when spiritually apprehended in its double aspect, as having died with CHRIST on the one hand, and practically and experimentally reckoning oneself dead, on the other, in newness of life.

Most interesting it is in passing to note the correspondence of Leviticus again with the line of teaching in Romans vi.

Immediately following upon Lev. xvi., where the question of sins, iniquities, and transgression are settled by blood-shedding, and chapter xvii. where the blood or life surrendered in death is prohibited to be eaten, i.e., re-appropriated, chapter xviii. insists (ver. 3) that “after *the doings* of the land of Egypt, wherein ye dwelt, *shall ye not do*: and after *the doings of the land of Canaan*, whither I bring you, *shall ye not do*.” Put into the language of Romans vi., sin was forbidden to reign in their mortal bodies, their members were not to be yielded as instruments of unrighteousness unto sin.

From verse 14 to the end of the chapter, the Apostle presses the characteristics of the believer as under the headship of CHRIST, in place of that of Adam. These we have seen are grace, righteousness, and life. Verse 14 represents him as being *controlled by grace* in contrast to sin — law, ever the believer’s snare if set up as the rule of life, being set aside.* In verse 19, *his service* is that of *righteousness*, while in verses 22-23 *eternal life* is presented in two aspects, viz., as his *future prospect* and *present gift*, “the end everlasting life,” “the gift of God eternal life in JESUS CHRIST our LORD.”

The possible abuse of grace — being no longer under

* This subject is taken up again as to the manner of deliverance from law in chapter vii.

law but under grace — is dealt with in verses 15-16, by the telling argument that one is constituted a slave, by obedience to that which one serves, whether of sin unto death, or of obedience unto righteousness; consequently, obedience to sin involves a recommitment, on the plea of grace (most solemn connection of principles), to the very condition of slavery from which death with CHRIST is intended to deliver.

But the Apostle could thank God on the contrary for the Romans, in that they had obeyed *from the heart* that form of doctrine which he had communicated to them, and instead of converting grace into a plea for sinning, had become slaves of righteousness (speaking after the manner of men), though practical righteousness is not in any sense slavery to the believer, but to carry out the parallel he uses the word he had applied to bondage to sin. Most important it is to note that deliverance (ver. 17) is connected with the obedience of a *heart* divinely impressed with what has taken place in CHRIST, and the results for the believer; there is no room here for dry dogmas or icy imitations.

The thesis, or subject-matter, of Romans vii. 1-6, has already been alluded to in considering Romans vi. 14, where the emphatic statement is made, "for ye are not under law." It is a *natural* thing to turn to law to obtain dominion over sin, but by no means a spiritual one; for law is irreconcilable and antagonistic to grace, under which the believer is brought by redemption. But it is of all importance that the *manner* of deliverance should be clearly and intelligently understood, or deliverance from its entanglement is impossible. This subject is now taken up. It is by the death of Christ, though in its application again different. It is self-evident that law can only be in force over the living. "The law hath

dominion over a man *as long as he liveth.*" Let death come in, and immediately the law's dominion ceases. As in the supposed case of the wife and husband, death closes all responsibilities subsisting between them; by death the woman is free from her husband; just so, the Apostle argues, between the believer and law; by death, binding legal obligation ceases, for CHRIST *has died* and met exhaustively the claims of law. His dead body, "the body of CHRIST" (ver. 4) is the witness of exhausted penalty; as raised, He is raised out of the domain of death to which claim and penalty attached, and by faith in this death the believer has in and through a dead CHRIST, once and for ever, absolutely and eternally become dead to the law "by the [dead] body of CHRIST," in and by whom GOD has condemned sin in the flesh, to which alone law applied (chap. vii. 7).

Exhausted penalty is the equivalent of satisfied claim, and CHRIST, Himself the Lawgiver and JEHOVAH of Sinai, in matchless grace, as incomprehensible as inconceivable, in death upon the cross has exhausted the penalty due to sins, sin being at the same moment condemned, and has satisfied, by settling, every claim which was once in force against the sinner who has an interest in His death.

As raised, this blessed risen Deliverer has title to the *heart and affections* of the redeemed sinner, thus delivered from law, under which he in vain sought to render fruit to GOD; but this legal spirit is possible, even when grace and forgiveness are known, if deliverance be not known. Hence, if "dead to the law by the body of CHRIST," it is "that he should be to *another, even to Him who is raised from the dead*, that we should bring forth *fruit unto GOD*;" striking contrast to, "*when we were in the flesh* the motions of sins, which were *by the law*, did work in our members to bring forth *fruit unto death*,"

that is, law, to which appeal was made to repress unruly desires, only roused those desires by its inexorable restraints into tempestuous passions, instead of successfully controlling the evil will; "but now we are delivered from the law, being dead to that wherein we were held [margin] that we should serve in newness of [a liberated] spirit, and not in the oldness of the [binding and obligatory] letter."

The exhaustive penalty of death borne by CHRIST has in *His* death borne the guilty person *beyond the reach of law*, in any and every sense, whether as sentence of death, "when the commandment came sin [in the conscience] revived, and I *died*" (ver. 9), or rule of life, "the commandment which was ordained *to life*, I found to be unto *death*" (ver. 10).

Deliverance from law is stated here *doctrinally*; what is experimental has as yet no place; but the divine analysis of the experimental process by means of which the doctrine becomes appreciated as the *only* relief from a conflicting, harassing state of soul, and the *only* key to liberation from it, follows. But the Apostle first proceeds to clear the law as to its character and object; the question put in verse 7, "What shall we say then, is the law sin?" arises from misapprehension of the statement made in verse 6, "Now we are *delivered* from the law," springing possibly from lack of intelligence as to its aim and meaning, the words being naturally suggestive of its connection, in some form directly or indirectly, with evil, or why need deliverance from it; the answer, after the Apostle has elaborated his proofs, is found concisely in verse 12, "Wherefore the law is holy, and the commandment holy, and just, and good."

These proofs are twofold — first of all, it, and it alone, *detects* and brings out into consciousness the volume,

energy, and depth of sin, hitherto absolutely unknown and utterly unsuspected.

“Nay, *I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet*” (ver. 7).

The detector, and the evil brought to light by the detector, are without doubt antagonistic one to the other.

The repressive requirements of law, forbidding and denouncing certain dispositions and desires, which are part and parcel of the nature, sin, in man, become the perfectly innocent “occasion” for the display and exposure of “*all manner of concupiscence,*” the whole range of such unruly passions being opposed by one inexorable law, “Thou shalt not covet,” for “without law,” before its voice was felt *in the conscience*, “sin was dead” as a living force within; for in truth the man, unaffected as yet by law, drifts with sin’s solemn tide; every movement of that appalling current, in unconscious apathy and ignorance, is his movement; nothing disturbs the fatal, deadly serenity of unconsciousness, as to the force, volume, or direction of that death-bearing current (ver. 8).

“Without the law,” in its conscience-reaching requirements by a Holy God, he “was alive once,” until in living, penetrating power, “the commandment came,” at which moment the hitherto dormant energy of sin “revived,” became a living factor in his life, and its sentence (second effect of law) brought death into his conscience, “sin revived, and I *died*” (ver. 9).

The commandment, then, which as a finger-post *directed to life if perfectly observed*, without being able to *give life* (Gal. iii. 21), is discovered to be “*unto death.*” (ver. 10). For sin, taking occasion by the commandment, i.e., making a leverage of law’s restraint, “deceived [or

allured] me ” into its violation, “ and by it [law] slew me ” (ver. 11).

Law thus stands ever in the place of *detector* and *judge*, and so far from being “ sin ” (ver. 7), is intrinsically “ holy, and just, and good ” (ver. 10); and as such *detects* the presence of sin, and *judges* the motions or passions of sin through the conscience.

The Apostle now passes on to the inward exercises, perplexing and distressing, set up by the bearing of law, intrinsically holy and just and good, upon the quickened soul.

The law has been cleared of any connection directly or indirectly with *sin*. The Apostle now takes up law's relation to *death*. He had said, “ When the commandment came . . . I *died* ” (ver. 9), also that the law was “ good ” (ver. 12). A question arises from these two statements, in good faith, but in perplexity as to their reconciliation, involving an objection, which the Apostle anticipates and meets somewhat sternly: “ Was then that which was *good* made *death* unto me? God forbid!” (ver. 13). Intermediately between law's holy requirements, and the death sentence it pronounced in the conscience, lay sin, whose wild impulses and will it barred from unbridled activity; without the existence of sin, law would have no such effect. Law *in itself* is not *responsible* for death, since, if kept, death as the wages of sin does not result. Sin, then, not law, is exposed as working death *by* that which is good, viz.—law.

But, further, if what is in itself holy and just and good is diametrically opposed, it brings out into the clearest relief and light the true nature and character of that which opposes — “ sin, that it *might appear* sin,” coming out in its true colour, “ that sin by the commandment *might become* exceeding sinful.”

To use a homely illustration: a child receives instructions not to go near a fire, disobeys the order, approaches, and thereby loses its life.

Clearly *the order* was not made death unto the child, though awakening the disobedient disposition in the child; for it was, if obeyed, “to life” (ver. 10).

Secondly, *the disobedient disposition* in the child was “made death” unto it, “working death by that which was good,” viz., the order — law (ver. 13).

Thirdly, what *opposed* that which was in itself “to life, and good” (vers. 10-12), *exposed* itself as bad, very bad; “sin *by the commandment* became *exceeding sinful*” (ver. 13).

The law is therefore spiritual, not only “holy and just and good,” but searching, and penetrating. Secondly, “I,” as characterized by the nature sin, at the experimental stage now reached by the soul, “am carnal, *sold under sin*,” i.e., enslaved to sin (ver. 14).

These solemn words of terrible import form the text of the next section of this chapter (vers. 15-20). The Apostle first analyses the complex consciousness of one “sold under sin,” and in doing so deduces conclusions clearing the ground, which one, while actually undergoing such a state, could never have evolved from the labyrinth of his misery.

Generally stated, *desires* and *deeds* are hopelessly irreconcilable: “that which I do, I allow not;” particularly stated, spiritual desires bear no fruit in practice, “what I would, that do I not,” on the one hand; and “what I hate, that do I,” on the other. The Apostle seizes upon this last point to draw a vitally important conclusion, making good the first step towards clearing up the complex exercise through which the soul is passing, viz.— “If then I do that which I would not [hate],

I *consent* unto the law that it is good," consequently, if the whole spiritual judgment *approves* of requirements of law as good — "it is no more *I* that do it, but *sin* that dwelleth in me" (ver. 17).

Two opposing antagonistic natures are here at once brought to light: *I*, as characterized by the new nature, the believer's new and proper identity, owned of GOD, because of and from GOD; and *Sin*, that nature which ever stands, by hereditary derivation, in unrelenting antagonism to all that is good and of GOD; and the law is *good*, being the law of GOD. It is not one and the same identical nature that impels in different directions, but separate and distinct ones. "Doth a fountain send forth at the *same place* sweet water and bitter? Can the fig tree, my brethren, bear olive berries, either a vine figs? So can no fountain *both* yield salt water and fresh" (Jas. iii. 11, 12). The individual is one, the natures dual.

But, secondly, another point is reached, clearly and consciously in the experience, for it is all experience here, viz., "I [now] know that in me, that is in my flesh, dwelleth *no good thing*;" it is not the committal of any guilty deeds, but the absolute absence of any good, a far more searching conviction.

Thirdly, "to will is present with me, but *how to perform* [put practically into effect] that which is good, *I find not*;" if unable to perform good in self, evidently there is *no strength*.

Light has now fallen clearly on this soul-distress (vers. 17-20).

There are two natures :

There is no good within :

There is no strength :

but it is as though one had emerged from the density of a fog, into clear sunshine, only to discover by its light

the hopelessness of one's position; it is clearer than ever, that "when I would do good, evil is present with me" (ver. 21), for "delight in the law of God after the inward man" (ver. 22), is by an apparently irrevocable law hampered and hindered by "captivity to the law of sin which is in my members" (ver. 23), a condition of captivity from which there now appears to be no escape.

Up to this point it is evident that experimental exercises are bound up with introspection and self-occupation. It is the microscopic analysis of self under the light of law's claims and requirements, owned and keenly realized by the quickened soul, fruit to God-ward in this condition being impossible.

At this juncture a totally new phase is entered upon, marked by the cry for *a deliverer*; the pressure of hopeless distress breaking out in the words, "O wretched man that I am! *who shall deliver me* from the body of this death?" or, "out of this body of death" (New Trans., ver. 24). But such a cry indicates that all hope of deliverance by *self-effort* is *permanently extinguished*, the result being that the wearied spirit turns *for the first time* away from self-effort, to *another*, and that the One through whom guilt and sins have already been met, in whom a fresh resource lies to meet the present emergency, from whom alone relief can be looked for, "I thank God through JESUS CHRIST" (ver. 25).

But the Apostle first comments upon the *final issue* of the soul's exercises, up to this point, before passing on to indicate where deliverance truly lies. "So then, with the mind *I myself* [new identity] serve the law of God, but with *the flesh* the law of sin" (ver. 25). That is, there remains *permanently* the abstract dispositions or characteristics of these two distinct natures; the renewed will or *mind*, by the very order of its being, voluntarily

serves the law of God, because of delight in it; *the flesh*, i.e., derivative Adam tastes and desires, as voluntarily, and alike by the very order of its being, serves the law of sin; these are their *permanent, hereditary, and antagonistic dispositions* with which the Apostle closes the chapter of experimental exercise in soul-history, to open another in which, if exercises are not lacking, they are at least not of the character here described, but those of a liberated spirit at one with God, *freed from itself*, and so capable of entering upon *His* thoughts, *His* purposes, *His* interests, the activities of *His* love, and *His* estimate of a groaning creation (chap. viii.).

It is strange, indeed, but true, that, in thanking God "through JESUS CHRIST our LORD," the troubled soul, in turning from self and harassing law to CHRIST, has, in fact, turned to the *Lawgiver*, from the pressure of law upon his spirit. But in truth, the Lawgiver has become the Lifegiver, for the CHRIST of the New Testament is in person Israel's JEHOVAH of the Old Testament (1 Cor. x. 4), and that given life has its source *in* Him, as already stated in this Epistle, in treating of the two Headships, "the gift of God is eternal life *in* [New Trans. and Revised Version] JESUS CHRIST our LORD," but here turned to account by the Apostle *in its full delivering power*; for He, Whose life each believer has, has entered now, as dead and risen, upon an *absolutely new position* beyond the reach of law or penalty of its broken responsibilities. "In CHRIST JESUS," as thus beyond law and all connection with the question of sin, for "He, died unto sin once," each believer has his standing, free *as* He is free, and free *because* He is free. Here, evidently, self-condemnation and self-occupation, *as relating to the believer's place before God*, have no recognition. In the language of the Spirit, "there is, therefore, now no condemnation

to them which are in CHRIST JESUS, for the law of the Spirit of life in CHRIST JESUS hath made me free from the law of sin and death ” (chap. viii. 12).

The emancipated slave can boast, as having crossed the frontier separating the land of slavery from the land of liberty, that his standing is in a *free land*; the emancipated Christian’s triumph is deeper, as his exercises on the way have been more solemn and searching, viz., that *his* standing is in a *free Man*, consisting in the simple fact that *he has changed his position*, now consciously and intelligently from Adam to CHRIST, and with that, passed in his own consciousness, *out of* all Adam’s solemn entail before God, viz., Sin, Condemnation, and Death, *into* all that characterizes CHRIST, his new Head, viz., Grace, Righteousness, and Life, i.e., into a new order, to which he has now *discovered* he belongs, and to the discovery of which all his exercises were essential; for doctrine *only* may result in bondage still, unless divine exercises prepare the soul for its hearty consent to the transfer, as *its only relief*.

Chapter viii. 2, thus furnishes the divine answer to the condition described in chapter v. 12, for if “ by one man [the first man] sin entered into the world, and death by sin.” “ The Spirit of life in CHRIST JESUS [the second Man] hath made me free from the law of sin and death.”

EXPERIMENTAL LIBERTY

Romans viii. indicates the new position “ in Christ,” in contrast to that “ in Adam ”: “ There is therefore now no condemnation to them which are *in Christ Jesus* ;” * proceeding immediately to open up the effects

* The verse should end here, see Revised Version and New Trans.

and privileges of such a position, of which, when intelligently apprehended, the Holy Ghost constitutes the full power and enjoyment in a liberty that is divine. Hence, the Spirit, to whom no allusion has as yet been made in this section of Romans, beginning with chapter v. 12, becomes at once prominent, being mentioned some fifteen times in sixteen verses.

The liberty now enjoyed is emphatically the liberty of the children of God, anticipative of "the liberty of the glory of the children of God," as in verse 21.

The Apostle has already made use of this expression, "in Christ," in chap. vi. 11, 23, where "through Christ Jesus" should be "*in Christ* Jesus;" it is further involved in the expressions, "alive [out] from [among] the dead" (ver. 13), and "newness of life" (ver. 4, same chapter). Hence it furnishes at once the keynote of deliverance, and the full harmonious chord of divine liberty, which, as struck by the Spirit, is set forth in the first seventeen verses of Romans viii.

The Apostle has, in the earlier part of Romans, referred to condemnation in two aspects: viz., *judicial condemnation* in view of guilt, as having transgressed against the requirements of a holy God; but further, under the exercises connected with deliverance in chap. vii., *self-condemnation*, arising from the consciousness of being unable to conform to the perfection of the law's requirements, acknowledged on its positive side as "holy, and just, and good," but which has proved to be only the active agent of the deepest soul-distress. The former condemnation is connected with the rebellious instincts of the old nature; the latter with the sensitive, because holy, instincts of the new nature. Nevertheless, however widely different the contrast and the causes, the statement holds good: "There is therefore now *no* condemnation

to them which are in Christ Jesus.” The divine and spiritual grounds upon which a statement of such moment rests, follow: “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

The intelligent transfer of the soul from Adam to Christ is no nominal or superficial matter; it is a distinct and practical emancipation; for “Life in Christ Jesus,” which is by His Spirit, involves life in Him Who has died and risen out of all connection with sin and death; for “In that He died, He *died unto sin* once; but in that He liveth, He liveth unto God” (chap. vi. 10); and the believer, now identified with Him by virtue of having part in His risen life, is set free from the binding oppression of the law of sin and death, since Christ’s life *as risen* is his life. The emancipated believer is now free to express himself, and find his delight in practical righteousness, which under law was impossible; not that the law was inherently defective, but that *that which law’s claims appealed to* rendered it weak by reason of incapacity to respond to its claims; hence, the expression with reference to the law, “Weak through the flesh.” “Flesh,” since the fall, may be regarded as that condition of moral depreciation into which man had sunk — “sinful flesh,” or “flesh of sin,” being the immediate product of sin actively operating in the mortal body; hence, incapable of response to the claims of law. “Sin,” as distinguished from “flesh,” being the corrupt, incorrigible, irremediable nature, the condemnation of which was effected in exhaustive judgment on the cross, where He was made sin for us (2 Cor. v. 21). To accomplish this, “God sending His own Son in the likeness of sinful flesh [or flesh of sin], and for sin [i.e., as a sacrifice for sin], condemned sin in the flesh.”

The expression "sinful flesh," or "*flesh of sin,*" assumes the possibility of the existence of flesh apart from sin; for flesh is not *necessarily* sinful; it may be *innocent*, as in Adam's case before he fell, or *holy*, as in Christ's supernatural birth (Luke i. 35). Sin has thus met with exhaustive judgment, and condemnation, in the death of Christ, so reaching *the source* from which sins, i.e. guilty acts, spring. *Remission of sins* having been dealt with in Romans iii., *condemnation of sin*, the root and source of overt acts, is prominent here.

Set free in this wonderful way, the righteousness which the law pointed to as divine requirement from man, but which it was not possible to obtain — "what the law could not do" — now becomes possible; not as under law, but as free from law; the Spirit replacing the active energy of sinful flesh in those "who walk not after the flesh, but after the Spirit." But this introduces the Spirit in Person as well as "The Spirit of life in Christ Jesus," and that with a view to conduct and practice. The tendency and direction of the flesh is towards death; that of the Spirit towards life and peace. The Spirit here becomes the active expression in the believer of *life* according to the true divine character of its source, viz., "life in Christ Jesus," and *peace*, both as to conscience, and also as to circumstances; in this latter characteristic Christ "in the days of His flesh" furnishes the model.

But why, more definitely, is the mind of the flesh death? Because it is "enmity against God; for it is not subject to the law of God, neither indeed can be." And since the law brings in the sentence of death on that which defies and disowns the claims of God, the movement and direction, so far as controlled by flesh, is *towards* death, in contrast to the mind of the Spirit, which issues in life and peace; and the good pleasure of God is con-

cerned in this by contrast, for "they that are in the flesh *cannot please God.*" We are here clearly on entirely new ground in contrast to the sentence of death, and consequent distress and unrest accompanying the condition of one not yet set free from entangling convictions as to his status in Adam. The man in Christ, walking according to the Spirit, practices *righteousness*; expresses *life* according to its divine nature; and enjoys *peace*.

Another phase of the Spirit's relation to the believer appears in verse 9, viz., as characterizing him morally before God by the fact of His indwelling: "But ye are *not in the flesh*, but *in the Spirit*, if so be that the Spirit of God dwell in you." This constitutes not only a *new status* as in Christ, in contrast to Adam, but a *new state*, viz., "*in the Spirit*," in contrast to the old state, as *in the flesh*. Redemption and the gift of the Spirit have, in the believer's case, according to the mind of God, revolutionized his state before God. The Apostle could say in Romans vii. 5, "*when we were in the flesh*," referring to the time when the transfer from Adam to Christ being unknown, the individual was characterized by the flesh. Of this new state the Lord spake, though at that time unintelligible to the disciples, when He said, with reference to the Spirit, "He dwelleth [abides] with you, and *shall be in you*" (John xiv. 17). An earthly habitation is necessarily characterized by the guest who occupies it, with the consent and approval of the host, whether such be of dignity or infamy. So with the believer, his body being "the temple of the Holy Ghost which is in you, which ye have of God" (1 Cor. vi. 19).

Dignified by the fact of the Holy Ghost's indwelling, the believer undergoes for God a characteristic transformation according to the dignity of the Divine Guest. It was the consciousness of this wonderful fact that roused

the Apostle's indignation, in 1 Cor. vi., at the prostitution of the body for corrupt and infamous purposes, which, as the habitation of the Spirit, and bought with a price, should be set apart for the glorifying of God. The lapsed sense of the dignity of the body characterized by the presence of the Spirit, and the ascendancy of the flesh in consequence, accounted for the moral condition of the Corinthians, as it goes far to account for all moral obliquity and declension in the believer of modern days.

It cannot be without intent that the Apostle alters the term, "the Spirit of God" in the first part of verse 9, to that of "the Spirit of Christ" in the latter part. It suggests, indeed, at once another and a different aspect of the relations of the Spirit of God to the man "in Christ." "Now if any man have not the Spirit of Christ, he is none of His," i.e., "not of Him."

Perplexity arises from the expression "none of His," or "not of Him." But there is no ground for assuming that such a term relates in any way to the relation of the soul to *God*, on the ground of the work of Christ; for the propitiatory work of Christ (chap. iii. 25), His death and resurrection (chap. iv. 24, 25), received by faith, issue in "peace with God," a standing in grace, and rejoicing in hope of the glory of God (chap. v. 1, 2); a present salvation permanent and immutable. So far, then, from depreciating in the smallest degree *the relations of the soul to God on the ground of the work of Christ*, the subject matter before the Apostle here is *the relation of the body to Christ on the ground of the indwelling of the Spirit*. This is not retrogression, but progression; not pulling down, but building up.

The full meaning and force of an obscure negative statement is sometimes accurately arrived at by contrasting the more distinct and unmistakable positive statement

bearing upon the same matter.

The contrast between negative and positive in the portion under consideration is more marked than appears in the authorized version.

Why the translators should have altered the particle rendered "but" in the beginning of verses 9 and 11 to "and" in verse 10 is neither clear nor consistent, the sense being materially affected and obscured; the former indicates *a contrast*, the latter *an addition*, to what has gone before: "If any man have not the Spirit of Christ, he is none of His; *but* if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Here, in this last verse, clearly the positive result according to God of Christ's indwelling by His Spirit throws light upon the "none of His," or "not of Him," in the previous verse. Acquainted with the positive, viz., what it is to be "of Him," it becomes possible to appreciate the meaning and force of the negative "not of Him."

The presence of Christ by *His* Spirit claims as His vessel, or vehicle, the body held for dead, i.e., reckoned dead in its relation to sin; its members are now to be animated by the Spirit of *Christ*, with a view to righteousness (Rom. vi. 11, 12); for, if animated by sin, evil inevitably results (Rom. vi. 13). The full force then of "not of Him" appears as the direct contrast to the expression "of Him." The body cannot be held for dead, neither the life of Christ be expressed, apart from having the Spirit of *Christ*: "If any man have not the Spirit of *Christ*, he is not of Him"; in such case, the body is not held for dead, and there is lacking the expression of the life of Christ by His Spirit. This, consequently, in no way raises the question as to being saved *by* Him, through His propitiatory work.

It must be remembered, further, that Christ, or the Christ, is a title applicable to Him Who, *having come in the flesh*, died, rose, and is now glorified as Man. Scripture represents the believer as "of Him" *in the latter condition*; while the Spirit of God actively wrought with and on believers of a past dispensation, it would have been inappropriate, as to time, to have spoken of them as being "of Christ," seeing that He had not yet been glorified, thus allowing of His Spirit *as the glorified Man*, coming, as in the present dispensation to indwell believers. But since Christ is God, "over all God blessed for ever" (Rom. ix. 5), the Spirit of God and of Christ are identical, though different as to aspect and application in relation to believers now.

"Of Him" and "not of Him" consequently refer to the matter of identity with Him as the glorified Man, as distinct from His work, which the Spirit of God has already made good to the believer.

Again, the Spirit appears as "the Spirit of Him that raised up Jesus from the dead." Neither problem nor perplexity presents itself here. It is not the official atoning Christ that is referred to, Whose resurrection is the testimony to divine satisfaction with the work of redemption, but the *Man Jesus*, Who was raised out of death by the Spirit that dwelt in Him living. So shall it be as to the mortal body of the believer; the Spirit now dwelling in him shall yet be the power by which his mortal body shall be quickened. Final and eternal triumph of the man "in Christ" over sin and flesh. In anticipation of that day, the believer's mortal body is to be here, now on earth, reckoned "dead indeed unto sin, and alive unto God."

Verse 10 represents the body as now *reckoned* dead, with a view to the Spirit animating it as the instrument of

righteousness unto God; verse 11 represents the body as *physically* dead, but to be quickened by the Spirit, *now* the power by means of which it is *reckoned* dead; the issue of this double relation of the Spirit to the body is that believers are debtors (under obligation) not to the flesh; for whether reckoned dead, or physically dead, its claims are annulled. The divine object being that the Spirit should control the body as its instrument whether now in its mortal condition, or then in its future incorruptible glorified form.

But the Spirit of God is presented in another character in relation to the man in Christ, in view of the activity of the flesh in the present mortal condition, in contrast to resurrection: "For if ye live after the flesh, ye shall [are about to] die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." In order to deliver from that practice and those principles which, being after the flesh tend towards death, the Spirit in the believer actively mortifies, or makes dead the deeds of the body, with a view to the full and unhindered demonstration of *life* in and through the mortal body.

Thus led by the Spirit as the active source of the believer's life, something more than life is realized, of which again the indwelling Spirit is the source and power. "For as many as are led of the Spirit of God, they are the *sons of God*." Divine Purpose is expressed here, short of being in the Father's mansions, where in full and eternal development Sonship shall be displayed and enjoyed. Yet in measure the redeemed and liberated man, walking under the guidance and power of the Spirit on earth, expresses in conduct, characteristics, and principles, sonship according to God.

The Spirit thus setting the believer in *experimental relationship* with God as the Father, its suitable and satis-

ying utterance takes the form of "Abba, Father." For the Spirit as the Spirit of *adoption* has displaced the Spirit of *bondage*, which generated fear. "Perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love" (1 John iv. 18); and divine love has purposed relationship as sons as its highest and fullest expression.

This super-excellent privilege cannot be surpassed; for the Son in the days of His flesh, as the Man Christ Jesus, found His fulness of joy in Sonship's place and delights; and assuredly no deeper delight or fuller joy could be conferred on the believer. Fellowship with the Father and the Son lies at the threshold in time, and is perpetuated throughout eternity.

"The Spirit itself beareth witness with our spirit, that we are *the children* of God." The witness of the Spirit as presented here seems to be to the believer's *origin*. Whether possessing the intelligence of sons or not, the Spirit's witness is, that, as *children*, the origin is divine, of God; encouragement, perhaps intended for any who should have gathered discouragement from that which immediately precedes as to being led of the Spirit, and thus sons. If *sons* are those who are led of the Spirit; *children* are those whose divine birthright it is to be "heirs of God and joint-heirs with Christ." "If *children*, then heirs; heirs of God and joint-heirs with Christ."

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of glory" (1 Sam. ii. 8). Cradled in the dust of death, and the corruption of responsible guilt before God, the mighty work of redemption issues in co-inheritance, as children of God, with the Christ of God on the throne of His glory. Put into His own words, in the prayer of John xvii., it reads:

“And the glory which Thou gavest Me, I *have given them* ;” or into the words of Paul: “Whereunto He called you by our gospel *to the obtaining of the glory of our Lord Jesus Christ*” (2 Thess. ii. 14).

And if between the present moment and that of being glorified together with Him suffering should lie, that, too, is not exempted from co-partnership with Him: “If so be that we suffer with Him, that we may be also glorified together.”

Hear Paul speak of this wonderful position of Christian liberty to the Galatians, “For ye are all the children [lit. sons] of God by faith in Christ Jesus” (Gal. iii. 26). “And because ye are sons, God hath sent forth the Spirit of *His* Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal. iv. 6, 7).

Hear the beloved John, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons [children] of God. . . . Beloved, now are we the sons [children] of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is” (1 John iii. 1, 2).

Summarising, then, the characteristic traits of the Christian in his full position of divine liberty as a man in Christ, it appears that: —

1. The law (principle) of the Spirit of life in Christ Jesus sets free from the law (principle) of sin and death.
2. Conduct and conversation are now after (according to) the Spirit, and not after (according to) the flesh.
3. The Spirit of God indwells and effects a change of state as estimated by God; the believer being viewed as “in the Spirit,” and not “in the flesh.”

4. The indwelling Spirit, viewed as the Spirit of *Christ*, constitutes him as "of Him," in contrast to "not of Him," the body with its members becoming the expression of the life of *Christ* by the Spirit of *Christ*.

5. The Spirit of Him that raised up Jesus from the dead dwelling in the believer is the power of the future resurrection of the body.

6. The Spirit, the power of resurrection, is also the power by means of which the body, held for dead, its deeds being mortified, is now animated.

7. Being led by the Spirit of God, sonship is practically expressed, for the Spirit is "the Spirit of adoption," by means of which the language of the soul becomes "Abba, Father."

8. The Spirit, as *witness*, testifies to *divine origin* as children, which, even in that earliest stage, carries with it, according to sovereign grace and eternal purpose, the double privilege and honour of being "heirs of God, and joint-heirs with Christ."

9. In the interval between the present, and the manifestation of the sons of God, the man in Christ suffers together with Him.

Since the above are all effected by the Divine Spirit, in the various aspects, applications, and titles in which the Spirit is referred to, and all in direct relation to the believer, it follows that, if *practically operative and unhindered in its effective energy*, there is expressed on earth *a transcript of Christ Himself*, more or less perfect as the Spirit is more or less unhindered and free to carry out the transforming likeness, ever occupying the believer objectively with a risen and glorified Christ: "But we all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as by the Lord the Spirit*" (2 Cor. iii).

The features, characteristics, and traits of a man in Christ, who partakes of new creation [“if any man be in Christ, *he is a new creature*,” lit. “new creation” (2 Cor. v. 17)], are in measure, made good on earth, *for Christ in the man*, by His Spirit, cannot fail, if unhindered, to produce in effect and power, *the man in Christ, according to God*.

Paul the apostle, above any other mortal man, was the expression and exponent of Christ in the man, as well as attaining to the privileged realization, in the highest degree, of what the status of a man in Christ, according to the divine idea, embraced. The former is found in the general current and testimony of the Apostle’s life, epitomised in 2 Cor. xi. 23-28, the latter in 2 Cor. xii. 1-16.

The movement of the Spirit in a subject soul is ever onward into further and deeper apprehensions of the divine thought as to Christ in the man, and the man in Christ, in quiet and effective power. Conformity, perfect and complete, as glorified, to Christ in glory, being the grand and glorious objective, as announced in Rom. viii. 29 according to the purpose of God; believers being predestinated “to be conformed to the image of His Son, that He might be the firstborn among many brethren.”

From Adam to Christ, carrying with it practical fruit unto righteousness, in all the details of doctrine and experimental exercises, has now been traced out by the Apostle; the introduction of the Spirit (chap. viii). bringing the believer into full Christian position, privileges, and responsibilities, unhampered and unhindered by the hitherto perplexing relations in which, in the spirit of his mind, he once stood to sin, law, and flesh, as under Adam’s headship.

Christian standing “in Christ,” with all that leads up to it, has been clearly elaborated, so that the freed soul,

experimentally conducted, can now, with fresh cause for thankfulness and thanksgiving to a God of infinite resources in Christ Jesus, from henceforth find its joy and delight, its interests and objects, save when failure and declension intervene, in CHRIST, as the centre and circumference, the wellspring and fountain of illimitable blessing, entering through the process of deliverance into the sphere of divine liberty.

In connection with this wonderful transfer of the soul, the words of the Apostle John may be recalled, with perhaps a deeper meaning than before attached to them: "This is the record, that God hath given to us eternal life, and this life is *in His Son*," and conversely, "He that hath the Son hath Life" (1 John v. 11, 12).

"The servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be *free indeed*" (John viii. 35, 36).