once, and our having died with Him, that we may be free, and wholly, for this in this new relationship. Now there may be faith in the efficacy of that work of Christ; that He has set us in the place where redemption brings us, and in favour under grace, and delivered up to the responsibility of the new position to meet God, without that experimental acquaintance with what we are delivered from, which results through our standing in the flesh, and to its works. That is needed which it exists in the minds of many, in which it mixes itself up with the new.

We read, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7). There is an infinite appreciation of truth as to the sealing of the Spirit, leads the mind into the feelings and peace which the second coming of the Spirit brings, and so the consciousness of, in our relationship with the Father and the Son. I do not doubt that many sealed ones remain in this true but indefinite sense of grace, and count on divine love; for you have more than forgiveness, you have the riches of Christ, and you have redemption through His blood over all the power of the Holy Ghost. But there is all the difference, and you were in, and introduction into eternal blessings. But it is not, after all, conscious, conscious, and being consciously Christ, and Christ is in us.

But then Christ is in us. But it is not difficult to understand that the soul which through grace, has been set in the place, the true position of God's delight, the object of His love, should know and have the consciousness of this acception. This depends on our being in Christ, and this known of the Spirit of God through the Spirit of life in Christ. We may be little conscious of deliverance delivered up to, and the应用 to my actual state is subjective. “If Christ be in you, the body is dead because of sin.” Now I fully adhere to redemption and the grace which gave to my work. Yet, the state of the soul is connected with it, not simply relationship. With whom does death put us in relationship? It puts us out of relationship with all a living man is connected with -- sin, the world, and all in it; and that is a very great thing, but it is what has to do with the new life. Of the new life, not of a moment. But if knowing that I am in Christ, and in Christ, I look up. Is there any flaw, or something wanting of must be fulfilled, and he must be accepted, and he will on the very object and perfection of God's delight; I lack nothing; acceptable according to God Himself, I have nothing that displeases me, how much more God! No excuse, for Christ's power for all; there is nothing I cannot have. I would have it to be, even according to the light I have.

But in the Christian's responsibility is here to walk as Christ walked, to manifest the life of Jesus in his moral flesh. Vindicated Christ, rising victorious over the power, a heart exercised in dependence, prayer, the word, the work of God, self-controlled, and a man on his own self and day and night to have a conscience void of offence towards God and towards man, grieving the Holy Spirit of promise by which we are sealed, so fully and perfectly and fully for me, in that blessed One, who was made sin for me in grace, it was so in death, so that, as done effectually for me, there is no condemnation, but I reckon myself dead. I have been crucified with Christ, my old man is crucified with Him. We are not actually dead, of course; but faith, according to the words of God, “I am not; on the contrary, Christ's grace is sufficient for me.” But this leads us to the very point in question. We have spoken of the position of a child of Adam, and practically the question of deliverance is, how far we are free from it, or how far it has still power in us. I may writhe under the cords which bind me, and yet not to be altogether broken by that power; and we have to learn our own weakness and want of power as well as our guilt. But, being delivered up to deliver those who through grace, are partakers of the divine nature, our standing with God, our acceptance before God. The question is now brought into one of holiness, of acceptableness, not acceptance; and Christ is the very object and perfection of God's delight; I lack nothing; acceptable according to God Himself, I have nothing that displeases me, how much more God! No excuse, for Christ's power for all; there is nothing I cannot have. I would have it to be, even according to the light I have.

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As to our life, the old things are passed, and Christ is our life, we having with Him died to sin, and now alive to God with Him (my whole spiritual condition, in connection with sin in the flesh, having closed by death); and this is so perfect, that we could, if God’s Spirit were come, go, and serve Christ in perfect companionship in paradise. But generally we are left here and have to do with the old man — the flesh; free, redeemed, of the state and condition in which we were born, to do with the existence of flesh in us, with Satan and the world around. It is with the first I have to do now. Now in this state of things, that is, in spiritual conditions with the Spirit, the conscious relationship is with God as sons, and true liberty is there. But there is more: when we have learned what it is to have died with Christ, the soul is set “free from the law of sin and death.” He that is dead is justified from sin — not sins. You cannot come from the dead man’s flesh, but the flesh is in me. Now, captives to the law of sin in my members is not the place of conflict nor of victory, any more than is the place in which he that has with him, by faith, all the rebirths of the Spirit in him, with the Lord, and living by Him, abiding in Him, and growing up into Him, becomes the consciousness of his own thoughts, the want of spiritual feeling. But if we do not mortify the deeds of the body, there is a positive evil power at work, positive evil rises up; if there be conscience, the sense of a bad state is there, and a worse one if there be not the spiritual judgment is deteriorated. The flesh has a power which does not exist under the law of sin, but, spiritually free, and there is no excuse for failure, but we all fail. Where there is not diligence in watching and praying, we do not lose the sense of our position, but we lose the sense of the power which is Mine, as long as I have the sense of sin and death ought not, indeed cannot, remain in theory. Yet we find those who avow they are sealed, and have the consciousness of the effect of the Spirit’s dwelling in them, are not delivered from that law of evil which works in the flesh. That conflict will remain to us in this path for a much more subtle and more certain. “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” We deceive ourselves; the truth, in the main effect of its presence in us, has not produced its effect. Where the truth of Christ is in the heart, there is the consciousness that there is that which is not Christ. Where the truth of Christ is not, there is the consciousness of the evil which works in the flesh. That conflict will remain to us in this path in which He walked, but that grace is sufficient for us. But His grace — it is its nature and character — is made perfect in weakness; and there must be known weakness in us to find this grace. Hence those exercises of heart before deliverance, in which we earn our weaknesses before God. This is the grace of God, and with which He walks, and has none, and looks to Christ; only there are the Lord’s gracious dealings with us to keep us in this position. Now, in such cases, the remedy is not to deny the deliverance; whereas “where there is life,” there is liberty, “the liberty wherewith Christ hath made us free.” Entangling the soul again in the yoke of bondage is not what gives power. Slaves are not combatants, the yoke has to be broken. Hence the grace of Christ, spiritual power, there is conflict. “The flesh lusteth against the Spirit, and the Spirit Against the flesh.” Hence it is so beautifully put in the end of Rom. 8. Now you are free, dead to sin, and alive in Christ to God, to whom are you going to give yourselves? to sin, or to righteousness and everlasting life? Such is God’s way, by freeing us from the law of sin, and putting us in the liberty of adoption with Himself. To set us at liberty will mean a complete and utter holiness here. Our standing is perfect, our state in no way, meet in Christ to be with Him, but exercised in doing spiritual life, if He is to have us, we must have the life which is ours in Christ, through Christ in God. Our view of our position, as noticed, is in Col. 2. and 3. and Eph. 1. makes this the place of conflict. Where the new man is that, he was walking worthy of the calling wherewith he is called.

But it is of all moment to see that deliverance in the sense of known relationship with God, and in the place of Christ, not in Adam or in flesh, is a distinct thing from deliverance in the sense of the realization of death and resurrection, of the death and resurrection of Christ, as known by the presence and power of the Holy Ghost. But one is the place we are in, and the other the experimental power of Christ in us. The former is the basis of the life which is known by the presence and power of the Holy Ghost. But one is the place we are in, the other the experimental power of Christ in us; but the flesh is in us, requiring diligence of heart in seeking grace and strength (for without Christ we can do nothing), seeking grace and strength to which you are above, where He is seated, and bearing about in the body the dying of the Lord Jesus.

But there are two things consequent on this, connected more immediately with deliverance — our new relationships, and power over sin in the flesh. The presence of the Holy Ghost is the power of the new relationship and liberty with God, but there was a work done by Christ to bring us into it — His dying unto sin

Deliverance from the Law of Sin

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