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the other by the morning sunshine of that faith which conquers the world by the love which is the fulfilling of the Law—both winsome types of self-sacrificing love in conformity with the word of God (Gal. vi. 10): “Let us do good unto all men, especially unto them who are of the household of faith.”

FRANZ DELITZSCH.

CRUCIFIED AND RISEN WITH CHRIST.

IN this paper I shall discuss the meaning of a group of phrases familiar to St. Paul, and including the words *crucified, dead, buried, made alive, risen, and sitting in heavenly places, with Christ*. The frequency of these phrases in several Epistles, and the use made in argument of the ideas they convey, reveal the deep hold of these ideas on the mind of the great Apostle. Yet of these phrases and ideas we find in the New Testament outside his Epistles only at most the faintest trace. We may therefore confidently hope that our research will materially help us to understand St. Paul's own personal conception of the way of salvation and of the believer's relation to Christ.

We will first bring together in one view the phrases referred to, and then endeavour to understand them singly and to grasp singly and collectively the conceptions they were designed to convey.

Of these phrases we find no trace in St. Paul's earliest Epistles, those to the Thessalonians. Nor do we find them in the First Epistle to the Corinthians. But in 2 Cor. v. 15 we read, *having judged this, that One died on behalf of all, therefore all died*. This implies that believers, although still living on earth, are yet in some sense already *dead*,

their death being an inference from Christ's death on their behalf. In 2 Cor. iv. 10, 11 we are told that St. Paul's constant and great peril and his deliverance daily from what seemed to be inevitable death was a visible manifestation of the *dying*, and of the resurrection *life*, of *Jesus*.

Not until we reach the Epistle to the Galatians do we find clearly and fully the phraseology under discussion. In Gal. ii. 20 St. Paul adds, evidently as an explanation, to his foregoing assertion, *I died to law*, the statement *With Christ have I been crucified*. He declares in Gal. v. 24 that *they that are Christ's have crucified the flesh with its passions and desires*; and says in chap. vi. 14, *through the cross*¹ of Christ *the world has been crucified to me and I crucified to the world*.

In the Epistle to the Romans the conceptions embodied in these phrases become still more prominent. St. Paul rebuts the idea of continuing in sin by reminding his readers that they *have died to sin*,² and can therefore no longer *live in it*. This he explains by pointing to the significance of their baptism, a significance of which they ought not to *be ignorant*. They were *baptized not only for Christ but for His death*.³ Their baptism was therefore a funeral service. By it they were *buried together with Christ*. The aim of this funeral service, or rather of the death therein implied, was that they might share the life of the Risen Saviour. Of this St. Paul gives proof. Union with Christ in death involves future union with Him in resurrection. Our old selves have been *crucified along with*⁴ Christ. We are therefore *dead with Christ*⁵ and shall consequently *live with Him*. The Apostle bids his readers reckon themselves to be already, like Christ and in Christ,

¹ Better than *through whom*. For St. Paul is giving a reason why he glories not only in Christ but in His cross. This he explains by saying that by means of that cross himself and the world have been crucified, each to the other.

² Rom. vi. 2.

³ Verse 3.

⁴ Verse 6.

⁵ Verse 8.

*dead to sin*¹ and *living for God*. In Rom. vii. 4, after comparing believers to a woman set free by death from the law which bound her to her husband, St. Paul declares that *through the crucified body of Christ* his readers have been *put to death to*, i.e. made free from, *the Law*.

Teaching very similar is found in the third group of St. Paul's Epistles, those written during his first captivity. The Colossian Christians were² *buried with Christ in baptism*, and already³ *raised with Him through faith*. They were⁴ *dead with Christ from the rudiments of the world*. This element of his teaching the Apostle sums up in one word by saying in chap. iii. 3, *Ye-are-dead*. Since they are also risen⁵ with Christ, they are bound to seek, and to care for, only the things at the right hand of God where sits the Risen Saviour.

In what is probably St. Paul's latest Epistle, in 2 Tim. ii. 12, we read: *If we have died with Him, we shall also live with Him; if we endure we shall also reign with Him*.

In short, the Apostle teaches again and again that the great turning points of the human life of Christ have been already reproduced in His servants still living on earth. They are nailed to, and dead upon His cross, buried in His grave, and raised with Him from the grave to the throne of God.

Teaching somewhat different from the above, yet closely related to it, we find in Col. ii. 13, Eph. ii. 1-6. As before, believers are raised together with Christ. But, instead of believers dead with Christ to sin, we have men once dead through their own trespasses, but now, through forgiveness of their trespasses, made alive with Christ, i.e. sharers of the life which entered into and raised from the dead His sacred Corpse. In other words, instead of a salutary death with Christ to sin, we have a death without Christ brought

¹ Rom. vi. 11.² Col. ii. 11.³ Verse 12.⁴ Col. ii. 20.⁵ Col. iii. 1.

about by personal transgressions. The former teaching practically oversteps the interval between death and resurrection, and represents believers simply as dead and risen with Christ, *i.e.* as sharing His deliverance by His own death from the domain of sin, and as sharing also His resurrection life. But now the event of death is left out of sight. The unsaved are found dead. In their grave, amid a dead human race, was laid once the Incarnate Son, Himself slain by the contagion of their sin. But from that grave God raised Him. And together with Christ God has made alive and raised and enthroned in heavenly places also those to whom St. Paul writes.

A line of thought supplementing the above we find in Romans vii. 9-11, where St. Paul speaks of his former state as one of death caused by sin through the instrumentality of the Law. This state of death was, as death always is, preceded by life.

We have thus two similar forms of teaching, each representing believers as risen with Christ, but differing in their conception of the death implied in their resurrection.

Such then is the teaching of St. Paul. We now ask, What does he mean?

The phrases *dead to sin*, *dead from the world*, *crucified to the world*, remind us that death is the most complete separation we can conceive from the world in which the dead one lived. For instance, to the prisoner, while alive, his chains and dungeon are a terrible reality. But the moment he is dead, he is utterly and for ever free from them. Just so, to be dead to sin is to be free from it. Now the believer is dead with Christ,¹ and like Christ,² and in Christ.³ This can only mean that the believer's deliverance from sin results from his relation to Christ, and is like Christ's own deliverance by His own death from

¹ Rom. vi. 8.

² Verse 11.

³ *Ibid.*

contact with sin. All this we can understand. On the morning of His crucifixion the Saviour was, in consequence of our sins, at the mercy of His enemies. In Gethsemane He groaned under the attack of spiritual foes. In some mysterious sense, and for our sins, He was under the curse¹ of God. But on the evening of the fatal day the Saviour was free. By death He had escaped from all contact with the sin which had brought Him to the cross. Thus was the Crucified One dead² to sin. St. Paul teaches that this death to sin is shared by us. This can mean only that through the death of Christ we also are saved from sin.

Similarly, believers are *dead to the Law*.³ For the Law claims punishment of those who have broken it. And the highest interests of man demand the maintenance of the moral law, *i.e.* the inevitable sequence of sin and punishment. They thus demand the death of the sinner. But St. Paul teaches⁴ that God gave Christ to die in order that He might remain just and yet justify the believer. In other words, the justice of God made justification of the believer impossible except through the death of Christ. Now the Law is an embodiment of the justice of God. Therefore, since the death of Christ made pardon of sinners consistent with the justice of God, and therefore possible, through the death of Christ believers have escaped from the Law: they *have been put to death*⁵ *to the Law through the crucified body of Christ*. And since all this was in accordance with law, and was therefore a legal process, St. Paul could say, *Through law I died to law*.⁶

Similarly, believers are *crucified to*,⁷ and *dead from*,⁸ *the world*. To its children, the realm of things around is a tremendous despotism. They are at the mercy of its

¹ Gal. iii. 13.² Rom. vi. 10.³ Rom. vii. 4; Gal. ii. 19.⁴ Rom. iii. 26.⁵ Rom. vii. 4.⁶ Gal. ii. 19.⁷ Gal. vi. 14.⁸ Col. ii. 20.

smiles and frowns. But he who tastes the liberty with which Christ makes His people free no longer fears the world's frown or courts its smile. Although still living on earth, his relation to the world around is completely changed. And this complete change has come through the death upon the cross which removed Christ from the world in which, during His earthly life, He lived, and to which in some measure He was subject. On that cross, to the believer, the world, his former lord, has died; and himself has died.

Of this separation, by the death of Christ, from the world in which he lived, from the Law which once condemned him, and from sin, the baptism of a believer is an outward and formal recognition. It is therefore akin to a funeral service, which proclaims to the world that a man is dead, and removes him outwardly and formally from all visible contact with the living. To this formal recognition of death, St. Paul appeals when showing the inconsistency of believers continuing in sin.

The words, *If ye have died with Christ*, in 2 Timothy ii. 11, refer probably to martyrdom, as is suggested by the words following, *if ye endure*; or to the disposition of which in certain circumstances the martyr's death is an inevitable outflow. Certainly the martyr drinks¹ of the cup of which Christ drank. For his death, like that of Christ, was caused by the sin of others, was undergone willingly, and for the Kingdom of God. The modes of thought expounded above made it easy for St. Paul to write about martyrdom as possibly already past: *if we have died*. His main assertion is, that they who have laid down their lives for Christ, or are prepared so to do, will share His endless life and royalty: *we shall live with Him and shall reign as kings with Him*.

So far then the Apostle's meaning is clear. Admit once,

¹ Mark x. 38.

as he frequently asserts, that our salvation comes through the death of Christ, and the phraseology before us is correct and appropriate.

Somewhat more difficult is the phrase *dead*¹ *through trespasses and sins*. We ask, In what sense can these words be true?

An answer is suggested by Romans viii. 10, where our mortal bodies are said to be *dead because of sin*. Through the one sin of Adam they are already doomed to the grave. Inevitably they will soon be a prey to worms and corruption. St. Paul therefore overleaps the short interval between the present moment and the moment of death, and speaks of his readers as actually dead. Their death is a result, not of sins, but of *sin*. For the Apostle has already proved that through one man's sin death entered into the world.

In a similar but more tremendous sense, the luxurious one is *dead*² even *while living*. For she is already a helpless and hopeless prey of eternal death. The sinner is not dying, but dead. For the dying man is within reach of human help, and while there is life there is hope. But none can save the sinner except the power which called Lazarus from the grave. In this sense, St. Paul's readers were once *dead*. Just as the chief difference between a sleeping and a dead child is that before the one is a prospect of activity and growth, whereas only corruption awaits the other; so before the believer opens a prospect of endless development and blessedness, whereas before the sinner, unless he hears the voice which wakes the dead, lies only eternal corruption.

This mode of representing the condition of the unsaved is the more appropriate because of their comparative insensibility to the eternal realities ever present to the spiritual sense of believers. But this additional coincidence

¹ Eph. ii. 1, 5; Col. ii. 13.

² 1 Tim. v. 6.

is not, so far as I remember, referred to by the Apostle; and must not be pressed.

The teaching that the unsaved are *dead* is, in John v. 24, traced to the lips of Christ: *He that believeth . . . is passed out of death into life.* Compare also His words in Matt. viii. 22: *Leave the dead to bury their own dead.*

Notice that the sinner's eternal death is caused, not by one *sin*, as in the death of the body, but by his own *trespasses and sins*. For of these personal sins eternal death is the punishment.

This death through sins was caused by the revival of sin¹ consequent on the coming of the commandment. As in the days of childhood Saul of Tarsus heard from his parents' lips the Law of God, the inborn power of sin, dormant hitherto, woke up into new life, and led him into actual sins. These personal sins brought him under condemnation of the Law, and thus separated him from the only real life. In this sense, *sin . . . through the commandment slew him.*

The foregoing has made quite clear also in what sense believers are *made alive*² with Christ. To a man condemned to die, pardon is life. So St. Paul says, "*He hath made you alive with Him, having forgiven us all trespasses.*"³ This phraseology is the more appropriate because forgiveness is accompanied by the gift of the Spirit of God, who enters into the believer and becomes in him the animating principle of a new immortal life and the source of new perceptions and activities. For believers both⁴ *live* and *walk by the Spirit*. The absence of this spirit of life is a mark of spiritual death.

Again, had not the breath of life re-entered the cold and still body of the Crucified, there had been no saving faith in Him and no Christian life. Consequently, the act of Divine mercy which breathed into us a new life was a result and a further development of the mercy to our race which brought

¹ Rom. vii. 9.

² Eph. ii. 5.

³ Col. ii. 13.

⁴ Gal. v. 25.

back to life the dead Saviour. In this sense St. Peter¹ could say that *God begat us again through resurrection of Jesus Christ from the dead*; and St. Paul,² that *He made us alive together with Christ*. For our immortal life is a participation of the life given on the first Easter morning to His lifeless body.

A difficult question remains. In what sense are believers *risen*³ *with Christ*, and *enthroned*⁴ *with Him in heavenly places*? We must find for these words a meaning which will justify their use, and justify also St. Paul's exhortation to seek the things where the Risen One is, and his assertion that this resurrection with Christ is through belief of the working of God who raised Him from the dead.

We have already seen that St. Paul frequently teaches that the great turning-points in the human life of Christ are already reproduced in the spiritual experience of His servants on earth. That these turning-points will be reproduced in them, is at once evident. The servants will follow their Master into the grave, and from the grave: like Him they will rise to heaven, and will sit with Him upon His throne. Now their descent into the grave is in no way a result of His descent; and therefore cannot be described as a death with Him. That phrase St. Paul reserves for an inward and spiritual experience. But their future resurrection and enthronement will be direct results of His resurrection and enthronement. Had He not risen, no resurrection would now await them. Consequently, our final victory over death will be a result of His victory already gained. Moreover, our enthronement will be a share of His glory: *He shall sit with Me in My throne*.⁵ On that Day of Days, as we sit with Christ in endless life, while the things of earth are but a memory of a retreating past, and look back to the empty grave in Joseph's garden,

¹ 1 Pet. i. 3.

² Eph. ii. 5.

³ Col. ii. 12; iii. 1.

⁴ Eph. ii. 6.

⁵ Rev. iii. 21.

it will be easy to overleap the interval between that first victory and our own faith in Christ, and the interval between our first faith and this our final victory, and to say, That first victory was my victory, the mercy and power which on that day raised Him raised me also to this life and glory in which I now reign with the Risen One. We might therefore correctly say, We shall rise and sit with Christ.

Now a conspicuous feature of St. Paul's thought is an intense realisation of the future, making it present and actual. In some degree this is common to us all. If a future event be certain to us, it exerts upon us the influence of present actuality. A man who is sure that in a short time abundant wealth will come to him is looked upon by himself and others as already rich. He looks at everything, and forms his plans, from the standpoint of the wealth he will soon receive. Practically, and in human thought and language, he is already rich. So St. Paul on earth, as he looked forward with sure confidence to the glory awaiting him, as he enjoyed day by day close companionship with the enthroned Saviour, and felt in his own breast the pulse of immortal life, forgot the interval between his own day and the day of Christ's return, and the distance between earth and heaven; and, remembering that his own future resurrection was a direct result of Christ's past resurrection, spoke of himself as already risen from the dead and seated with Christ. Remembering also that this glorious certainty is shared by all who believe the Gospel, he includes his readers in his assertions, and declares that they, like himself, were already risen with Christ. Elsewhere,¹ he speaks of those predestined to the likeness of Christ as already *glorified*. Of this assertion, the statement that their bodies are already *dead*² is the dark counterfoil.

Such then is the important meaning of St. Paul's re-

¹ Rom. viii. 30.

² Verse 10.

markable words. All the unsaved are, through their own sins, already dead: for they are, in the just judgment of God, already beyond human help, a prey to eternal corruption. From this death believers have been set free by forgiveness of their sins, and by inspiration of the Divine Spirit of life, a forgiveness and inspiration impossible had not life returned into the lifeless body of Christ. In another and opposite sense believers are dead. For their old life has come to an end. They are sharers with Christ in the deliverance wrought by His own death upon the cross. They will share His resurrection and enthronement, and to their confident hope this future glory is a present reality.

In another paper I shall discuss, in the light of the phrases now before us and of the thoughts therein embodied, the place in St. Paul's thought of the historic facts of the Death and Resurrection of Christ.

JOSEPH AGAR BEET.

THE EPISTLE TO PHILEMON.

IV.

“Whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.”—PHILEM. 12-14 (Rev. Ver.).

THE characteristic features of the Epistle are all embodied in these verses. They set forth, in the most striking manner, the relation of Christianity to slavery and to other social evils. They afford an exquisite example of the courteous delicacy and tact of the Apostle's intervention on behalf of Onesimus; and there shine through them, as through a semi-transparent medium, adumbrations and shimmering hints of the greatest truths of Christianity.

I. The first point to notice is that decisive step of sending