

life or of divine righteousness, and the law of sin and death, and also the law that came by Moses.

What is the law of sin and death? It is the law that always sins—its nature is sin, its action is transgression. It is in the members, not the mind, of a christian, so working death in him that when he would do good evil is present. Like a law, its power is to sin, its end is only death.

The law that came by Moses is holy, just, and good, or is spiritual, and is the strength of sin in the sense that where there is no law there is no transgression. The law assigns bounds or limits in the way of commands and prohibitions which sin always transgresses or crosses, hence the law makes sin manifest, and the more holy a law is the more deathly and corrupt will sin show itself to be, "that sin by the commandment might become exceeding sinful," or by that which is good. Paul's first life was without the law and was a death in trespasses and sins; dead and did not know it. "I was a live without the law." His second existence in its beginning was a life that he thought was death. When the commandment came, sin revived, and I died." Here under the spiritual application of the law of Moses the dreadful effects of sin and death are felt, and he dies to all hope of justification by works.

The law of sin and death is hence very different from the law that came by Moses, as the good civil law of a land altogether differs from the death which a murderer suffers under it. The more holy a law is the more it gives the knowledge of sin, hence under its light the christian is always sensible of a law of sin in his members warring against the law of his mind. It is the earthly fleshly nature of a christian which is under and remains under the law of works until death, if it were not under law it would not die. Paul's fleshly nature, after he was a christian, was still corrupt, for sin was still in his members slaying his peace by the law.

What then was Paul's comfort as a christian? It was in the law of the Spirit of life in Christ Jesus, which was written in his renewed mind, but not in his fleshly members. This glorious law of life had made him free from the law of sin and death. The law that came by Moses, the covenant of works, could not justify a sinner, nor save him, for a sinner can no more keep that holy law than Adam could restore himself, after the fall, under the law or covenant of works given to him, or than he could pass by that flaming sword turning every way to guard the way of the tree of life; but, "what the law could not do, in that it was weak through the flesh, (the flesh could not keep it) God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us (not by us) who walk

not after the flesh but after the Spirit. Jesus the Son of God, God manifest in the flesh, was made a servant of the circumcision or covenant of works and hence made under the law, and became a debtor to do the whole law, and suffer the penalty of its transgression—death. He fulfilled it in every jot and tittle and becomes the end, satisfaction, and vindication of the law to every believer. This sets aside or fulfills that law of Moses to all believers who by the body of Christ become dead to this covenant of works. He dies to the law which has no more dominion over him than a dead husband has over the surviving widow. The former relation is ended hence sin which gathered its power through this holy law is made an end of, for where there is no law there is no transgression. The body of sin and death was imputed to Christ who was made sin for us, but his holy obedience reigned unto eternal life, and he was put to death in the flesh (under law): the law of the Spirit of life raised Jesus from the dead, not under or unto the law of Moses or covenant of works, but by the law of an endless life, and Jesus, in that eternal life which was never in Adam, is raised from the dead to live forever. When he was made a curse for us it was to remove all incumbrance—all curse from us, and effect the glorious redemption of delivering us from sin and death, and from the holy law which revealed sin in us to such a deathly extent that it requires a revelation of faith to enable the guilty convicted sinner to see how God can be just and not damn him, or what is more could be just and even the justifier of the ungodly that believeth in Jesus.

What a holy and glorious law is that of faith or the law of the Spirit of life in Christ Jesus! Does it conflict with the law of Moses? Nay; each establishes the law. The most triumphant harmony reigns in this counsel of peace, and the most absolute and glorious righteousness of God absolves the sinner from all guilt and justifies him. Eternal life in Christ Jesus is given us, and we live because he lives. Death has no more dominion over us. The law of the Spirit of life in Christ demands the life of the believer: as sin reigned unto death, so grace now reigns through righteousness unto eternal life by Jesus Christ our Lord. Grace reigns. Nothing can frustrate it. In glorious sovereignty, resting on the foundation of eternal righteousness, it reigns supreme unto eternal life, and where sin abounded grace doth much more abound. Death is swallowed up of life.

Another question is: "What law did Christ come to redeem his people from the curse of?"

First are all men under the law to Moses, or is there no sin and death or curse except under the law of Moses?

The letter of Paul to the Romans is addressed to Gentiles, but it speaks

also very clearly of the Jews. "For when the Gentiles, which have not the law (of Moses) do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts; &c." Rom. 2; 14, 15. Here the Gentiles are shown to not have the law of Moses. The Jews had "the form of knowledge and of the truth in the law." Rom. 2; 20. That is they had the solemn form and clear expression of the truth in the law written out and expressed in commands and statutes, while the Gentiles, who did not have this expressed and embodied code of law on tables, yet had a law written in their hearts and consciences which excused or accused them for their conduct, which was the law given to Adam or the universal covenant of works, the common law prevailing over all men. Could any of them keep it and be saved by it? No more than a Jew could be saved by the law of Moses—Adam could not re-enter Paradise against the flaming sword.

All were equally and fully under the curse of that holy law, and all dead in sin. Was the written out, distinctly reiterated law on Mt. Sinai able to save sinners? No: it was added that the offence might abound, and that men might see (if they had eyes) that by the letter of the law, much less by its spirit, no flesh could be saved. As when the law is spiritually applied, whether to a Jew or Gentile, he sees by it that he cannot be saved, for the same law which in the letter of it condemns a Jew, in its spirit, as given to Adam, condemns a Gentile. A quickened Gentile comes as sensibly under the spirit and curse of the law, in his feelings, as a literal Jew was under the law to Moses, which was first given to Adam in its spirit, and is fastened on every quickened Gentile, while a Gentile dead in sin no more regards this spiritual holy law of God than a carnal Jew regards the law of Moses.—Hence those under the law of Moses are judged by it, while those not having that law are yet a law unto themselves, having the fragments of the violated law of Adam within their hearts by which they are to be judged, but by which they could no more be saved than a Jew could by the law of Moses. The law of the Spirit of life in Christ Jesus alone can, and only can, free a Jew or Gentile from the curse of the law transgressed by Adam, which transgression is made the plainer under the law of Moses, but brought home to both Jew and Gentile under conviction of sin. The curse then that Christ redeems us from is the guilt, sin and death first contracted in the Garden of Eden, and more fully revealed on Mt. Sinai. What advantage then had a Jew?—This, among others, that the law witnessed a redemption. Its types, symbols and teaching foreshadowed a Redeemer, the lamb of God. Its holy nature would not be satisfied

with less than Jesus, while its teachings point to him. "But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets." Rom. 3: 21. The law when understood clearly foreshadows a Redeemer, and is applied to both Jews and Gentiles to cause them to feel the need of this Redeemer, and when applied always does the perfect work of breaking down and uprooting the self-righteous notions in the sinner of being saved by a covenant of works. The law breaks down and uproots this proud notion by showing the sinner he is full of sin. "The law of the Lord is perfect converting the soul." Each sinner, Jew and Gentile, is brought to see that the middle wall of partition is broken down and both are justified by the same divine righteousness without the law. "Being justified freely through the redemption that is in Christ Jesus," and hence all are one in Christ, neither Jew nor Gentile. Hence not the righteousness of the law, but the righteousness of Jesus is the object of faith, and saves believers.

The last question of brother Darden is, "What obedience does the christian owe to the ten commandments, or whether is it binding on the Gentiles as well as the Jews."—Our space is too short to say what we would wish.

We would ask, how much of its obedience did Christ fail to pay for us? Whatever he failed to pay we owe. Still we would ask which one of these commands does a christian wish to violate? Any one of them that we wish to violate we are still under, and hence not redeemed from the curse of it. Jesus fulfilled the whole law and is our righteousness, and faith pleads this, and glories in him who infinitely satisfies the law, but when we attempt to keep the law ourselves we show that we are under it, and hence under its curse, for a law without a penalty is no law at all. Our flesh is under the law and hence must die, and whenever we walk after the flesh we transgress the law and become guilty. But God writes his law in our hearts and we love it and are under grace which fulfills the law, and we live by every word of God, but not as under a covenant of works.

In the communication of brother Harrison, published in this issue, he makes the statement that Christ suffered more for some than for others. We do not know that this is not true, but recognize and rejoice in the bible truth that he bore all the sins in the aggregate of all his people. We do not mean to take any issue with our dear brother, but merely to state that it is a new idea to me, or one on which I have no deep impression. I do not regard ZION'S LANDMARKS as a standard of the expression of our faith at all, the bible is that, but, while it is a medium of correspondence for the brethren, we do not wish anything published that is not according to truth. We hesitate to expunge matter, though when we feel assured that it is contrary to truth, we do so.