

of the spirit of life." This interpretation, therefore, we cannot accept. In favour of the other interpretation, namely that the law of works is referred to by the term "law" in both cases, the following considerations may be brought forward :

In the first place, as in the case of every justified sinner, so in the case of Paul, the law of works was one means through which he died to the law. To die to the law is to be liberated from its curse and claim, in other words to be justified. Hence the apostle says, "he that is dead is justified, (marginal rendering is alone correct) from sin," Ro. vi. 7. Now just as the man who does not know that he is sick will not seek a physician to cure him, so the man who does not know that he is a sinner, and consequently condemned, will not seek a Saviour, that he may be justified. But by what means does a man learn that he is a sinner? "By the law," says Paul, "is the knowledge of sin." Therefore the law is one means through which a man dies to, or is liberated from the law; in other words, it performs an essential part in effecting one's justification. But if so, why should not the apostle so speak of it in this passage?

In the second place, of the several means of which justification is the end or result, the law of works stands first in the order of nature. It has now been shown that the law is one means through which justification is effected. But it is not the only means which must operate in order to that end. In order to be justified, man must know that he is a sinner, condemned, and utterly unable to satisfy the claim of the law; but he must know more than this. He must also know that there is a Saviour who has borne the curse, satisfied the claim, and thus redeemed him from under the curse of the law. And still further, he must believe in that Saviour, and be thus united by faith to him, so that he may die to the law "by the body of Christ," (Ro. vii. 4. Hence we are not to suppose that in this passage Paul gives a complete view of his lofty theme; he completes the view, though it is a miniature one, in the following verse in which he says: "I am (lit. I have been) crucified with Christ." etc. Now since man will not seek a Saviour and believe in him, until he knows that he is a condemned sinner, as has been shown above, it is plain that of the several means of which justification is the end or result, the law stands first. And if so, what is more natural than to expect that the apostle will put the law into its natural place? And this he has done.

It is reasonable, therefore, to conclude that Paul makes reference only to one law, the law of works in this passage. And his mean-