

with sin, Satan's power ; still more, with sin, God's judgment. Death is the expression and witness of all this. It is the wages of sin, terror to the conscience, Satan's power over us, for he has the power of death. Can God help here ? Alas, it is His own judgment on sin ! Death seems but as the proof that sin does not pass unnoticed, and is the terror and plague of the conscience, as witness of God's judgment, the officer of justice to the criminal, and the proof of his guilt in the presence of coming judgment. How can it but be terrible ? It is the seal upon the fall and ruin and condemnation of the first Adam. And he has nothing but this old nature. He cannot subsist as a living man before God. Death is written on him, for he is a sinner, he cannot deliver himself. He is guilty withal and condemned.

The judgment comes. But Christ has come in. He has come into death—O wondrous truth, the Prince of life ! What is death now for the believer ? Now mark, reader, the full force of this wonderful, unspeakable, intervention of God ? We have seen death to be man's weakness, the break-up of his being, Satan's power, God's judgment, the wages of sin. But all this is in connection with the first Adam, whose portion—because of sin—death and judgment are. We have seen the double character of death ; the failure of life, or living power, in man ; and the witness of, and conductor into, the judgment of God. But Christ (" who knew no sin ") has been made sin for us ;