

after to the day in which he was justified by faith in the Son of God.

In examining this passage, we must, first of all, understand the meaning of the Pauline expression—"I died." The meaning of the apostle's expression may be found out by simply considering what takes place when a man dies. As we all know, a dissolution takes place; the complex being man is broken up; there is a separation between the spirit and the body—a liberation of the spirit from the body. Then the silver cord is loosed, and the golden bowl is broken, the pitcher is broken at the fountain, and the wheel is broken at the cistern. Then the body returns to the earth as it was; and the spirit unto God who gave it. (Ecc. xii. 6, 7.) Such is evidently the view which Paul took of death. Hence he says—"To be carnally minded is death." (Ro. viii. 6.) To be carnally minded is to mind the things of the flesh, and be forgetful of God; to be, in one's thoughts, and feelings, and desires, far from God, and far from righteousness. Hence, also, those who are described by him as "dead in trespasses and sins" are in a state of separation from God, and we are also in a state of liberation, to a certain extent, from the restraining and constraining influences of righteousness. The awful bathos of this state shall be fully realized by those to whom Jesus as judge, at last shall say: "Depart ye cursed," etc. Thus finally separated from God and goodness, they shall bid farewell to happiness and bliss, and be banished to the abode of the lost, which is "the second death." Those, on the contrary, who are "dead to sin," are separated from the abominable thing which God hates, and liberated to a greater or lesser extent, from its enchanting and ensnaring power (Comp. Ro. vi. 2, 18, 22.) It is plain, therefore, when the apostle says: "I died to the law," we must understand him to mean that he was separated or liberated from the law.—Comp. Ro. vii. 6.

Let us now consider what "law" it is to which Paul refers, when he says: "I died to the law." It cannot be reasonably disputed that the law, so often spoken of in the epistle to the Galatians is the "whole law," moral and ceremonial.—Comp. ch. v. 3. It is the law from under whose curse "Christ redeemed," iii. 13, which was promulgated "from the Mount Sinai" iv. 24, "four hundred and thirty years after God made the Covenant of Promise with Abraham" iii. 17. It is the law which says: The man that doeth them (the works prescribed in it) shall live in them,"—iii. 12. This law demands perfect and unbroken obedience