

the law of God. "Thy commandment is exceeding broad," and he adds: "O! how love I thy law!" Again: "Thy testimonies are wonderful: therefore doth my soul keep them." And his description of the wicked is: "they are far from thy law." Hence the way in which the Apostle regarded sin, comparing its dominion over him, its tyranny, to the most loathsome of all things—a body of death—a human corpse—fastened to him. "O wretched man that I am! Who shall deliver me from the body of this death?" What did the only sinless being that ever was in the world since the fall say respecting God's law? "I delight to do thy will: yea thy law is within my heart." We have a fine example of the way in which sin is regarded by a sinless being in the temptation of Christ. We have that recorded in the Gospel by Matthew, 4th chap. 1-11. Had our first parents been equally proof against the solicitations of the tempter, this world had not been what it is. Angels had come and ministered unto them: this world had not been cursed: and we had seen angels ascending and descending still on errands between heaven and earth! Sin is the transgression of the law. Oh! had Christ's human nature transgressed!—then salvation had not been accomplished. There had been a second fall: the law had been broken a second time in our representative, and our case had been hopeless. But the second Adam transgressed not: he obeyed the law: he remained faithful, and in him therefore is no sin. How do you regard sin? Do you look upon it as the transgression of the law? Can you commit it without compunction? Does it cost you no pang? That is because we are depraved. Our moral perception is blinded. We have no spiritual perception of God's law. We see not the force of the command—*do this*. The law of God has a force and authority apart from His enjoining it. It is in itself right. It is eternally and intrinsically good. Although there were no God,—to break it, would be to violate a law notwithstanding, and to entail all the consequences of such violation, to involve the moral being in guilt and ruin. But the fact that it is God's law—that it is invested with the authority of Him in whom that law had an eternal concrete existence, gives it far more weight, invests it with additional solemnity, and renders the transgression of it a still more awful calamity.—**Avoid sin, then, as you would avoid mi-**

tery, as you would avoid the greatest evil in the universe. We repeat, it were better that the universe were destroyed, than that a single sin should be committed. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

How is sin taken away? "And ye know," says the Apostle, "that he was manifested to take away our sins; and in him is no sin."

The two great truths of the Bible, are, that sin is the transgression of the law; and that Christ was manifested to take away sin. Sin, and the manifestation of Christ: these are the cardinal doctrines of the Bible: these are the antagonist truths of God's word. What do you think it was that Christ came into the world to do? It was to take away sin. This, it appears, was the only expedient by which sin could be removed, or the evils which it entailed could be rectified. And what did this amount to? What does the manifestation of Christ signify, or imply? It amounts to nothing more or less than this, that Christ suffered the *penalty* of sin, the punishment due to it, thereby taking off the curse of sin, or transgression, while he made provision by his death for correcting its moral effects—obliterating these—as well as removing its penalty, and cancelling its punishment. The law was broken, and Christ came to heal the breach, to repair the transgression. He did so by His being *made* under the law, not being himself under it. This was the grand circumstance which rendered it possible for Christ to rectify the evil which sin occasioned, to rectify sin itself. Here was transgression by one who was bound to obey the law: here was the obedience of one who, although he could not transgress it, was yet not under it. Christ owed obedience to no one, and if he put himself under the law, and actually obeyed it, he filled up the breach which transgression had occasioned. The law was vindicated: it was again made honourable: it was obeyed by one in behalf of another who had transgressed it, the obedient party not being himself subject to it.—He was himself the lawgiver. This was the provision or expedient to meet the case. In his life and death, then, Christ was just repairing the breach which sin had occasioned. He was filling up the gap in the moral universe. He was working out a righteousness for transgressors. He was giving back to man