

putting themselves in fact under the law, wherefore the Lord Jehovah sent to them the decalogue, to show them how utterly unable they were to keep any of the laws of God, and to prove that they would transgress either in thought, word, or deed; and thus the law only brought in the "knowledge of sin" (*Romans* iii. 20), therefore a ministration of death. And yet how many are there of us Gentiles (to whom the law was never given) resting their hopes of everlasting life upon a life of outward morality and well-doing, thus justifying themselves by the works of the law, and so acting directly contrary to the plain teaching of Scripture. But it must also be understood that though the law was given *only* to the Jewish nation, the Christian dispensation has a new commandment given (see *John* xiii. 34; *Matthew* xxii. 37, 39), comprehending all the obligations contained in the old law and far beyond.

This higher commandment would be yet more impossible for us to keep, but for the Spirit of God who 'dwells in' the believer in this dispensation, wherein we become 'temples of the living God,' and so having a power of God in us 'to will and to do His good pleasure.'

The Jew worked *for* salvation by keeping the law of ordinances. The believing Gentile, or Jew, now works *from* salvation, because he has got it, and a power of God within him in the new nature to carry it out.

Thus there is beautifully shadowed forth in this history the work of Christ, the Redeemer of the world. He brought in salvation and everlasting life,