

wind. That name, Jesus the Nazarine, coupled with the terrible accusation pronounced by One who makes the light his chariot and drives it on the wings of the wind, has gone like an arrow to his heart; and the fierce and fiery prosecutor is slain. The arrow of conviction from the mouth of the great Lawgiver,—the charge of hating and persecuting the Redeemer he should have loved,—has penetrated to the utmost spirit of Saul. He sees now that the law condemns him. And “through the law he dies to the law.” For listen to his cry, in which there is a faint note of despair, “Lord what wilt thou have me to do?” Thus,—through the law, which taught him that he was guilty and condemned, he is led to cast himself at the feet of the Almighty Saviour, through whom alone he could be justified; and he thus dies to the law “through the body of Christ” crucified for him. Finding a refuge in Jesus he is liberated at once from the curse and claim of the law. Glorious liberation! To this question, the tender-hearted Saviour replies, “Arise and go into Damascus, and there it shall be told thee of all things that are appointed for thee to do.” The calm, sweet voice of the Lamb of God speaks, by its very tenderness, of pardon and acceptance. And, by it, the upbearings of the heart of Saul are made to subside into a calm, as were the waves of the Galilean sea when Jesus said, “Peace, be still.” Saul has died in order to live. He has died to the law so that he may live to God. And there is joy in the midst of the angels of God over the prodigal returned,—the glorious heir of glory born.

Dear Reader, as in the case of Saul, so in your case, before you can live a life well-pleasing to God, you must die to the law—be set free from its condemnation. Who can reckon up the number of your transgressions, every one of which is a violation of the pure and beautiful moral law, by which God sought to bind the creature to the Creator, and the Creator to the creature, with the golden band of love! “Vengeance is mine, I will repay, saith the Lord.” Only by faith in Christ, the crucified, can you escape that vengeance. Hence “without faith it is impossible for you to please God.” Then why delay? Your Saviour entreats you, as truly as he entreated Saul of Tarsus, “to flee from the wrath to come.”

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