

demned, and atonement made for them. Nay, it is by them that the conscience is first acted on and brought to repentance. The blood of Jesus, the cross, is the blessed answer to them. Not only so, but even where all are brought under the sin of Adam, the actual sins which affect the conscience, are introduced as that which is the added occasion of death (Rom. v. 12). Of course, where the law is alluded to, positive transgression is recognised. But we shall find, besides all this, and where this has been recognized, the great question treated, of a state of sin, and being in the flesh. Up to the end of Rom. iii. sins are dealt with, but the conclusion drawn that we are all under sin, in that state or condition, before God, as in Psalm xxxii.: "Blessed is the man whose transgressions are forgiven, whose sin is covered; blessed is the man to whom the Lord doth not impute sin." This question Rom. v. treats. But it goes farther; it shews sin entering into the world—a principle of evil in which man was alienated from God. It has reigned. It is not merely that I have committed sins; but sin has reigned, death being the proof of it. Chapter vi. carries out this thought distinctly, and introduces death as that which closes the evil; that, our state being one of sin, as alive as children of Adam, death closes that state. We are crucified with Christ, do not any longer exist as before God, as alive in the flesh. But what was this death in Christ? Here we have no dying *for sins* but *to sin*.