

which was plunged in the misery to which sin had led, and which He had visited in goodness.

Man's history was morally closed. "Now," says the Lord, when Greeks came up, "is the judgment of this world." Hence it is we have "He appeared once in the *end* of the world." But now comes God's work for the sinner. He who knew no sin, was made sin for us. He drinks graciously and willingly the cup given Him to drink. He lays down the life in which He bore the sin—gives it up; and all is gone with it. The very life our sin was borne in on the cross was given up, His blood was shed. He has put away sin for every believer by the sacrifice of Himself—has perfected them for ever. He that is dead is freed from sin. But Christ died. He then is freed from sin. But whose? Ours who believe in Him. It is all gone, gone with the life to which it was attached, in which He bore it. The death of Christ has closed, for faith, the existence of the old man, the flesh, the first Adam life in which we stood as responsible before God, and whose place Christ took for us in grace. What the law could not do, in that it was weak through the flesh, God sending His only Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. In that He died, He died unto sin once; in that He liveth, He liveth unto God.

*(To be continued, D. V.)*