

upon one offence or disobedience of Adam, but righteousness comes in and sweeps away from the scene thousands of offences which followed the train of that one. And righteousness, accordingly, has now its kingdom here, as well as sin—life has its scene as well as death. But it is not visible as yet, like the other. The reign of sin is felt; the power of death is seen, all abroad; the reign of righteousness, which brings life with it, is only known to faith now.

And how has the *law* entered, and what has it done in this scene of these contending kingdoms? It has only magnified the offence of the disobedience of man, which let sin and death in. For it was holy, just and good, and served to expose the entire departure of man from God, the Author of the law. But still grace was triumphant. It had brought in a gift—a righteousness which could, through Jesus, assert itself, and be supreme over all this aggravated power of sin and death. But how was this? How could grace take it away? How could love enter to operate in a scene where sin was reigning unto death, and had *title* thus to reign?

By PROVIDING A VICTIM. Sin reigned unto death. Sin had title to exercise its power even to death—for death was the wages it paid—the result of any man of the mere tribe of Adam entering its territory. And Jesus, the Son of the *living* God, entered its territory and received its wages; but having life in Himself—life untouched by