

evil. The law requires from a man that is a sinner that he should not be a sinner. It is just that. If I then, as a responsible being, am under the law, what can it do? Why, condemn me—righteously condemn me. It could not do any thing else but condemn me. It comes and requires from me, when I am a sinner, to be what, as a sinner, I cannot be; and therefore a man in the flesh, if the law of God comes, is condemned. It must condemn him, because the heart is so thoroughly corrupt and bad, that the very fact of a command being given, only brings out the evil that is there. We know it by experience in our own hearts. If there was anything upon this table, and I were to say, Nobody is to know what is there, at once everybody would be longing to know what it was. This is just human nature; it is not the fault of the law at all. Supposing you have children: they may have no particular desire to go out of the house, but if you tell them not to go and put a barrier to hinder them, then comes a child that wants to go out, and, if it finds the barrier there, it will push all the harder against it to get out. The law says, I must have obedience; but I have a disobedient will. The law says, I cannot have lust; but the lust is there, and therefore the law says, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them,"—and the law of God is righteous of course in saying that. But in all this I do not get a word about Christ. I get the claims of God over man, looked