

A GRAPHIC DESCRIPTION OF US ALL.



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R EADING Luke 10. 25-35 we have an illustration of the differences between LAW and GRACE, and a picture of man's course and condition from Eden to the great White Throne. The question asked by the lawyer: "What shall I do to inherit eternal life?" is, alas! too common to-day, when people forget that man's probation ended at the Cross of Christ, when he was proved to be a ruined, guilty sinner, without strength to attain to righteousness by law-keeping. The LAW demands; GRACE provides. The LAW says, "Love God"; GRACE says, "God so loved the world." The LAW condemns; GRACE saves and keeps. The LAW says, "What shall I do"; GRACE declares, You are "without strength," therefore Christ asks, "What shall I do unto thee?"

To illustrate these great truths our Lord told the lawyer

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of "a certain man who went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half-dead." Here is a picture of man's moral history—going the downward road, with his back upon God and his face toward death and destruction. Adam fell into Satan's power when he sinned against God. He was thus *stripped* of his primal glory and left **NAKED**, in which description he is described in Genesis 3, "hiding away from God," and trying to cover his condition by fig-leaf aprons which he had made. This folly has been perpetuated throughout the ages, and Paul describes his own part in it (Phil. 3), and warns others against the mistake of going about to establish their own righteousness. Then he was **WOUNDED**, reminding us how "deep are the wounds that sin has made." Yea, that "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isaiah 1. 6), and that no human medicine or ointment can heal the disease. Thus is man seen in the ditch of his own corruption and helplessness on the Jericho road, when the grace of God brings salvation to him where he is and as he is. First, the priest and Levite saw this typical sinner, and "passed by on the other side," teaching us that whilst the moral and ceremonial law may raise hopes in the hearts of sinners, neither can give salvation from the wretchedness and penalty of sin, for this comes not from Sinai, but from Calvary, where the Son of God was "wounded for our transgressions, and bruised for our iniquities"; yea, "He bore our sins in His own Body on the tree." His glorious Person and finished work are set forth in the conclusion of the narrative, where we read that "A certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." This Samaritan tells of the **ONE** who was "despised and rejected of men," yet in grace "brought the salvation of God to sinners in the depth of their corruption." The **WINE** was an emblem of the precious, atoning Blood of Christ, "shed for many for the remission of sins"; the **OIL** being the emblem of the anointing of the Holy Spirit, which God gives to them that believe. Thus the sinner is saved and satisfied; is justified and sanctified; receives pardon for all his sins, and then power to walk in newness of life.