

Resurrection. I have passed, as dead with Christ, out of the flesh ("Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" chap. viii. 9) into a new scene by resurrection, not as to our bodies (for the redemption of which we wait—chap. viii. 23), but as to our state before God and our souls. It is the Spirit, because this is the power of life; but it is Christ risen, our life, and we alive in Him, and by the Holy Ghost united to Him, as sitting in the heavenly places, and so sitting there in Him. If I speak of being at the foot of the cross, I simply say that I have not died with Christ; I have not passed through the rent veil into the holiest of all. I am then before the cross in my old nature, with my sins upon me; for if I am dead with Christ and risen with Him, I have passed on through the cross, as the door of faith, without any sins into God's presence in light.

So, in Galatians, though not with the same development.

I would draw some practical conclusions from this. I get a double character of divine righteousness, typified by the gold and the brass. One, His own divine nature and delight; the other, judicial requirement from the creature, according to its place. The gold is divine righteousness as in the nature of God. According to this, Christ, having glorified God in all that He is, is received within as man, and sits at God's right hand; we, partakers of the divine nature, being of God in Christ Jesus, created after God in righteousness and true holiness, and renewed in knowledge after the image of Him who created us, united to Him whom God has set on high, have our place (not personally of course) at God's right hand—that could not be but in Him—in that heavenly place.