

He has undergone death, passed through it as Satan's power and as God's judgment. Death, with its causes, has been met in its every character by Christ.

The judgment of God has been fully borne by Him before the day of judgment comes. Death, as the wages of sin, has been passed through. It has, as a cause of terror to the soul, in every sense, wholly lost its power for the believer. The physical fact *may* take place ; for so wholly has Christ put away its power that that is not necessarily the case. " We shall not all sleep," though " we shall all be changed " (1 Cor. xv. 51). Desiring, says the apostle, not to " be unclothed, but clothed upon, that mortality might be swallowed up of life " (2 Cor. v. 4). Such is the power of life in Christ.

But death has much more than passed away. Death is ours, says the apostle, as all things are (1 Cor. iii. 21, 22). By the blessed Lord's entering into it for me, death (and judgment too) is become my salvation. The sin, of which it was the wages, has been put away by death itself. The judgment has been borne for me there. Death is not terror to my soul ; it is not the sign of anger, but the fullest and most blessed proof of love, because Christ came into it. The very power of the law against me, I am freed from, for it has power over a man only as long as he lives ; but, in Christ, I am dead to the law already. In a word, Christ, the sinless One, having come in the likeness of sinful flesh, and for sin (Rom. viii. 3), my whole con-