

us, as risen with Him, into the state that makes us meet to be partakers of the inheritance of the saints in light. Redemption, complete salvation, purchased by the precious blood of Him, introduces the Christian into pilgrimage. With God, he only passes through the world as a dry and thirsty land, where no water is: still, this pilgrimage is but the life down here, although it is the life of the redeemed. But there is the heavenly life, the warfare in the heavenly places, which goes on at the same time with the wilderness journey. When it is said, at the same time, it is not meant at the same instant, but during the same period of our natural life on the earth, and by heavenly life I mean *living in spirit in heavenly places*. Actually Christ was divinely there (when down here): we, as united to Him by the Holy Ghost.

The Jordan, thus, is death and resurrection with Christ, looked at in their spiritual power, not as to their efficacy for the justification of a sinner, but as to change of position and state in those who have part in them, in order to the realization of life in connection with heavenly places into which Christ has entered. The passing as a moral being out of one condition into another, out of Egypt into Canaan, the wilderness being dropt as another thing. The Red Sea and the Jordan, in this aspect, unite in one. Now every true Christian is dead and risen in Christ, the knowing and realizing it is another thing. But the word of God sets Christian privilege before us according to its real power in Christ.

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