

in the first Adam, so am I taken out of this world into the heavenly paradise in the last Adam because *righteousness* is complete. God raising up Christ and giving Him glory proves that the question of sin has been all settled in Christ on the cross, and in virtue of this He is sitting where He is, at the right hand of God. The passage through the wilderness is to humble and prove us. Our perseverance is tested by God leading us through the path in which Christ was found implicitly faithful. Israel went through that great and terrible wilderness where were the fiery serpents and scorpions and drought, where there was no water. God brought them water out of the rock of flint, fed them with the manna to humble them and prove them, to do them good at their latter end. They come to Jordan, they pass it, they get into the land, they eat the old corn, and the land is theirs.

In the wilderness and Canaan we get two characters of Christian experience—one, the life down here ; the other, the position in the heavenlies. We are not only a testimony to the world, but also to principalities and powers in the heavenlies—"To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God." He "hath raised us up together, and made us sit together in heavenly places ;" but though that is all true as to title, as to fact, the Canaanite and the Perizzite are still in the land to dispute the possession. We have our place in the power of the Spirit of God.