

JORDAN AND GILGAL.

Jordan represents death, but death looked at rather as the end of human life, and the token of the enemy's power, than as the fruit and testimony of the just judgment of God. The passage of the Red Sea was also death; but the people were as having (in type) part in the death and resurrection of Jesus, for their redemption, and setting them free for ever from Egypt, their house of bondage—that is, from their place in flesh, and thus from all the power of Satan, as the blood on the door-posts, had from the past judgment of God.

It is important *first* to see Jesus alone in life and *in* death, there we have the thing itself in its perfection. It is equally important then to know that God sees us as having been there, that it expresses our place; that God sees us *in Him*, and that it is our place before God. But then there is also our taking that place, by the Spirit, in faith and in fact. The former was the Red Sea: as to death, it was Christ's death; Jordan (is) our entering into death *with Him*. The Red Sea was deliverance from Egypt; Jordan, entrance into Canaan subjectively; that is a state suited to it in spirit, as Christ when risen, *for us by faith only of course* as yet, as risen with Him.

The Red Sea was the condemning sin in the flesh, in Christ in death for sin; and so deliverance, when known by faith. Jordan goes further, for it brings