

by His death to those heavenly things of which He was able to speak. The life of the Spirit and the death of Christ, in their proper value, when known as death to this world, as seen in Christ, and glorifying God in His nature, are the entrance, as possessing life in Him risen, into the heavenly sanctuary. Compare Colossians iii. (where life aspiring after those heavenly things is the subject) and Ephesians (where the power of the Holy Ghost, uniting us to Christ, gives us the sitting of the saints in heavenly places in Him). In John iii. it is only opened out to us in vista. Thus, in the resurrection of Christ, as risen with Him, we pass up into the heavenly places, while Christ has died to the whole world, and sin, to everything which is in the world and connected with sin. It is passed and gone as non-existent. Christ is risen, and is the first fruits and beginning of a new state of things, of a new creation. Old things being passed away, God has quickened us together with Him, having forgiven us all trespasses. Christ died to sin and for sins. The new covenant does not go beyond forgiveness, remembering sins and iniquities no more. But it never deals with any entrance into the presence of God in the sanctuary. This, as we have seen, is our place by redemption. This leads me to the second point I would refer to—the difference of sins and sin. It is not new, but I do not think that Christians have sufficiently remarked the force of Paul's reasonings on the subject. Sins of course are fully recognized, wholly con-