

ments of the world." All this infidelity and ritualism have just the same root, though not the same shape ; both belong to this world, and are what man's mind and imagination, as a child of Adam, can take up. The contrast is Christ risen—Christ out of this world.

This chapter brings out both. They are the workings of man's mind and imagination—what man can do ; whereas the moment you get what God has revealed in Christ, and the place Christ is in, man has nothing to do with it. They are the rudiments of this world : the one is reasoning or mental flesh ; and the other is imaginative flesh. This ritualism—Christ offered every Sunday, &c. is as if there was not one offering for sin. But I find " By one offering He hath perfected for ever them that are sanctified " (Heb. x. 14 ; see also ver. 10). Then it is not perfected ! This makes all the difference. My imagination and fancy can take hold of these things, or the mind rejects them ; but they are the denial that Christ has finished the work of redemption.

We are very little aware (though they are quite different parts of human nature) how it all has to do with man, i. e., with man not delivered from himself, and having Christ instead. The apostle first warns them, and then shews what the real thing is, that is, Christ in heavenly places. God had taken up human nature among the Jews to see if it could be brought into connection with Him ; and it could not. It was tried, in a certain