

being Heir of all these things, and of the Church as being joint-heir with Him. This is, as it were, the formal character which is attributed to Him with regard to all things ; that we may understand what is our place with Him. Thus it is written, that God has appointed Christ "Heir of all things" (Heb. i. 2); that, in Him, "we have obtained an inheritance" (Eph. i. 11); that we are "heirs of God, and joint-heirs with Christ" (Rom. viii. 17).

This glorious title of Christ—*the Heir*—has a still more glorious origin. He is "the Firstborn of every creature, for by Him were all things created that are in heaven, and that are on earth . . . and for Him" (Col. i. 15, 16).

The Church, the children of God, are therefore joint-heirs with Christ. How are they such? It is this which we are about to develope.

Christ receives the inheritance in His character as man, of risen man, once the "Man of sorrows and acquainted with grief;" now the Head, the Root and Spring of all blessing.

We must first remark that the first Adam is "the figure of Him that was to come," of the second Adam of whom we are speaking. He is thus referred to in Eph. v. 30, 31. As Eve out of Adam, we are all taken out of Christ, in a sense; we are quickened together with Christ when He has gone down into death, and we are set aside in the place He has taken (cf. Eph. i. 19—ii. 1, 5, 6). Just so the deep sleep fell upon Adam, and the rib