

cross, by which the world is crucified to me and I unto the world. (Gal. vi. 14.)

If the love of Christ constrains us towards men in the thought of the terror of the Lord, how is it so? Because I thus judge, if One died for all then were all dead, and they that live should live not to themselves, but to Him who died for them and rose again. Hence the apostle knew no man after the flesh—no, not even Christ. All was a new creation. If I would live in divine power, it is always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may be manifested in my mortal body. If He would institute a special remembrance to call Him to mind, it was a broken body and a shed blood. It is not less, a Lamb as it were slain, that is found on the throne. (2 Cor. iv. 10.)

All was love, no doubt; but do I want to learn it! Hereby we know it, that He laid down His life for us, and that even of God, in that He loved us, and gave His Son as a propitiation for our sins. It is to the sprinkling of that precious blood of Christ that we are sanctified, and to obedience; and through the offering of the body of Jesus Christ once (contrasted with the many Jewish sacrifices) sanctified and perfected for ever, so that there is no more offering for sin; for having offered one sacrifice for sins, He is set down for ever at the right hand of God. For He should not offer Himself often, as the high priest entered into the holy place once every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in

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