

longer live through Adam, but through the Son of God. He that hath the Son hath life. Our existence towards God is divine life in Christ. God has thought of our ruin in love, and given us eternal life in His Son.

But we were guilty also, as responsible beings before Him. Here His love has met us. He has given His Son to be the propitiation for our sins. It is not law, nor duty, though it was there, but because it was there, ruin, failure, and condemnation. But love is not in that we love God; (which is what we have to look for in our hearts if we seek the proof of life there, but then really under law), that law required, and rightly—but in that God loved us, and sent His Son to be the propitiation for our sins. It is not requiring what we ought to be from us, just as this is, but putting away, making a holy propitiation for our sins. We were dead in sins, and He gives us life. We were guilty, and He has given Him to make propitiation for our sins. He has met our whole case, in both its aspects as sinners. Now the love of God is known, the heart free, the conscience purged, He can exhort us to love one another.

Now we have to do with a saint, and he has more privileges than being forgiven and having life. No man has seen God. How know Him, even if we have a life and nature which capacitates us thereto? know Him as an object fully before our souls, and so known. Before the world this was in Christ personally present revealing Him (see John i. 18),