

enmity, in those surrounding Him we have, but the subject absorbs everything ; and, unless at the utmost one or two expressions in John, I am not aware of a trace of the human element in the recital. The subject was everything, no epithet, no "blessed Jesus"—"beloved Jesus." The subject was too high, too holy, for the Holy Ghost in recording it by man's pen, to bring in man's feelings. He was the model and perfection of what was divine in man in the circumstances where we are ; and there needed no other human expressions to know how God met man in them. He was it. There is to me great perfection and loveliness in this. It sets a halo round the person of Jesus which no expression could have reached. Such would have spoiled it—been an intrusion on the heart. We want only that which moves it, not the moving of others about it. Besides, as I have said, it could not be ; because the whole perfection of God meeting man was in His person.

Now in the Acts we find the human element again, and it is in its place, but calls for no particular notice ; but in the Epistles it overflows. It is the expression of that particular character of privilege and grace in which the love and Spirit of God works in us towards others ; the unfolding and description of God's work in us, brought out by the gifts operating in the body. Christ had received gifts in man (*ba-adam*) and for him. It was introducing man into heavenly places where Christ had gone, and conformity to this wrought in him by the Holy Ghost, and unfolded by them in whom it had been first wrought that they might communicate ; as the Lord Himself expresses it, "He that is athirst, let him come unto me and drink." This is the man's own soul. But then "out of his belly"—his inmost affections—"shall