

“But one can trace a kindred purpose in all—the depreciation of the Son of God. And whence comes this? And whence comes the very opposite and contradictory energy? What is *the Father* occupied with, or jealous about, if it be not the glory of the Son, in resistance of all that would depreciate Him, be it gross or subtle? Read, beloved, the Lord’s discourse to the Jews in the 5th of John. There that secret is disclosed, that though the Son has humbled Himself, and can, as He says, ‘do nothing of Himself,’ the Father will see to it, that He be not thereby dishonoured, or in any wise depreciated—watching over the rights, the full Divine rights, of the Son, by this most careful and jealous decree—‘he that honoureth not the Son, honoureth not the Father which hath sent Him.’

“Patience in teaching, patience with the simply ignorant, is surely the Divine way, the way of the gracious Spirit. The Lord exercised that way Himself. ‘Have I been so long time with you, and yet hast thou not known Me, Philip?’ But no allowance of any depreciation of Christ is the Divine way also. John’s writings prove this to us—the most awful portion of the oracles of God, as well as being so peculiar and precious, because they so concern the personal glory of the Son. And they seem to me to shew but little if any mercy to those who would sully that glory, or carelessly watch over and around it.

“And let me add, other facts in the history of the blessed Lord, such as hunger and thirst and

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