

we can be full ones. The great difficulty is to be an empty vessel. We think we have something, instead of being empty to be filled with Himself and His love. I do not think it is a question of what we can do for Him ; it is the heart so taken up with Him, so kept by Him, that testimony to Himself flows out, because it cannot be kept in. It flows out because the heart is full.

Now read verse 3. That is what we are : "We are the circumcision." And then He speaks of the flesh. It is not sin now, but the religious nature that the flesh could have to boast of ; the religious man was taken up, and disposed of, because displaced by another. It is not now a religion of of God's establishing, but a Person ; it is having to do with a Person ; being here in this world, simply and heartily and uprightly gazing upon that Person. The consequence is you reflect that Person. (See 2 Cor. iii. 18.)

You remember when the Lord comes to the disciples in the boat, He comes to them walking on the water. They all think they have seen a spirit, and are alarmed by the supernatural manifestation before them. He was doing an impossibility for man—walking on the waves ! Peter says, "Lord, if it be thou, bid me come to thee on the water." Jesus says, "Come." Peter gets out of the boat and does the same thing, the very same thing that Jesus Himself was doing. The one, who has his eye fixed on Him, does the same thing that He does. The reflection of the Object comes simply from occupation with the Object. He looks neither to the right hand nor to the left, and he walks on the water. There is the reflection of Christ Himself. There is the testimony. There is no testimony when Peter looks at the circumstances around him, and begins to sink. Then he