

so that our abode and rest is in Him, and in the fulness of His love. All this may be realised in different degrees, but it belongs to every one that confesseth JESUS, the lowly man, to be the Son of God. Of course, he does not speak of hypocrites.

But again the Apostle carefully brings us back to look at the love as in God, as displayed towards us. We have known and believed the love that God hath to us. Whatever the enjoyment of the love and realization of it, it is always the love in Him, sovereign love, which He hath had to us. We know God. God is love, and he that dwells in love dwells in God, and God in him. Here, though the love is ever the same, what God is and what He displays to us, yet the order of thought is somewhat different. I am dwelling in love, the enjoyment and consciousness of this love, and its power in exercise towards others. I dwell then in God, for God is love; dwelling in this he dwells in God, for this is what God is. His soul rests, reposes, and confides in Him, surrounded by His goodness, and so as that love is active in his soul, shed abroad and exercised there, God is in him, God being love, and deigning to dwell in us. First it was the fact, God dwells in the saint, and as infinite, the saint in Him. Now as to his enjoyment and privilege he dwells in God; and then as to the activity of love, God dwells in him. The first fact is this state, and the double blessedness of God Himself, and the activity of His love. All this is simple. Rich and eternal and pure life now enjoyed in joying in God