

which indeed He had expressly become a man); and though now in glory, yet the human element is there also. The Son of man is at the right hand of God, and when we are in that blessed place, He will gird Himself and make us to sit down to meat, and come forth and serve us. And this last, though surely a figure, yet is a figure of that blessed love in which He took upon Him the form of a servant and became a man, and continues to exercise now, as man who can be touched with the feeling of our infirmities; and which He will then exercise as man to minister in perfect and devoted tenderness—fit to win and fix man's heart—divine love, where we can fully know its value in the service of that love; for love delights to serve, and He has become a man so to exercise it. It is His glory surely; what shows the infiniteness of divine love where angels desire to look into it; but it is, blessed be God, and therein infinite and blessed in a human element. God shows in the ages to come the exceeding riches of His grace, in His *kindness* towards us by Christ Jesus. The very character given to this grace is "love . . . toward man," *philanthropia* (Tit. iii. 4). So, when He was born, the unenvious angels celebrate glory to God in the highest, in "good will towards (or 'good pleasure in') men" (Luke ii. 14). It is for us a blessed, as it is a glorious, theme. Now, though this was different from all else (for it is the Incarnate Word), yet it characterizes all God's ways with men. Inspiration (that is, the Spirit of Christ acting in the limited manifestation of God's mind in whatever degree in a man) has this character, and it is its peculiar value. It was given in various ways, as well as at divers times, dealing with man and unfolding the things of man historically in relation to God, and in moral testimony,