

nature, bone of their bone, flesh of their flesh, sharing all the innocent infirmities that belong to humanity, and tempted in all points like unto His brethren. Great, indeed, is the mystery of Godliness. "God was manifested in the flesh." This revelation of God in the perfect humanity of His incarnate Son, was a stupendous advance on all former modes of Divine revelation; but it was of the same nature, it proceeded along the same line with that which preceded it. God, who had been virtually incarnated in human thought and in human speech, was now actually incarnated in the person of a living man. "The Word was made flesh and dwelt among us (and we beheld His glory, the glory of the only begotten Son of the Father) full of grace and truth."

In this stupendous act of condescension on the part of the Deity, this form of external revelation reached its highest possible development. It was impossible that a revelation to man from without could be carried to any higher point. If any further advancement was to be made in the disclosure of the Divine to man, it is evident that it must be made from within. It must be made, not by the Truth embodied, speaking to man through his senses and his intellectual nature, but by the Truth in its pure spiritual essence, touching him on the higher, the Godward side of his being. Even the intellect of man, marvellous and even Godlike as it is, is not the highest part of his nature. It is his moral and spiritual being that is the divine thing in him. It is this that allies him to the Deity. It is this which constitutes the point of direct contact between him and his Maker.

Here, then, is the difference between the ministry of Christ and the ministry of the Holy Spirit, by which it was to be superseded. The ministry of Christ was from without, that of the Holy Spirit is from within. The former was necessarily sensuous, addressing itself primarily to the eye and the ear, and through these making its way to the understanding and the heart. The latter appeals directly to the highest thing in man, accomplishing its work by the direct contact and communication of a purely spiritual agent. And this more perfect, because more spiritual, ministry, to which all former divine communications to man were preparatory, and the foundation for which was laid in the incarnation and redemptive work of the Son of God, is to continue forever.

Of course, there can be no antagonism or inconsistency between the ministry of the Lord Jesus Christ and the ministry of the Holy Spirit. The essential unity of the Godhead makes this impossible. Nor was the latter of these ministries to be independent of the former. There was to be the most perfect harmony and co-operation between them. As the ministry of the Holy Spirit would have been impossible without the ministry of Christ, which had preceded it, so the ministry of Christ could never have reached its highest consummation without the ministry of the Spirit. The latter was, according to our Lord's conception of it, to stand in the relation of a fulfilment to the former. As in the person and personal work of the Messiah there had been the filling up, the rounding out and completion, of all those disclosures of the character and will of God which had been made to man in former dispensations, the work of the Holy Spirit was to fill out this more perfect revelation which God had made in the person of His Son. Thus while the Holy Ghost was to perform the part of a Teacher, He was at the same time to act as a Remembrancer, teaching His