

THE
WORK OF THE HOLY SPIRIT
AND
THE WORK OF CHRIST:

THEIR DISTINCTION AND THEIR CONNEXION.



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It may seem a strange assertion, but yet it is true, that Christians—real Christians—are too apt to separate, and yet too apt to confound, Christ and the Spirit. That is, they too much separate the internal operations of the Spirit from Christ himself as the source of living grace, the divine quickener of souls, and the Head of his body, the Church ; while they also confound the work of Christ, long since accomplished for us, with the present work of the Spirit in us. Uncertainty, and meagerness of spiritual intelligence, are the consequences which flow from mistake on either side.

The effect of the work of the Spirit of God in the believer is to produce conflict, exercise of soul, discoveries of indwelling sin, and of the need of mortifying the flesh. His office is, by revealing Christ, to glorify him ; and the more fully *what Christ is*, is revealed to my soul, in comparison with the discovery of *what I am*, the more cause do I find for humiliation. Christ is my pattern ; and as I discover the contrast between myself and what Christ was *in the flesh*—sinless and perfect—so do I discover God's condemnation of the evil root of "sin in the flesh" in me : much more, as I discern what my blessed Lord is, *as glorified*, do I discover,

through the Spirit, how far short I am of attaining that perfect likeness to him, to which, through grace, I shall ultimately be conformed. Hence, though the conscience may be at peace, and hope and joy may fill the soul, still there is exercise of heart, self-judgment, and sorrow of spirit, in finding how every affection towards God and towards divinely-revealed objects, is spiritually short of the just effects which they should produce ; and hence, too, in case of any allowance or indulgence of evil, deep self-abasement and self-abhorrence. Thus it is, that when the fullness and completeness of our acceptance in Christ are not known, anxiety and spiritual despondency arise. Doubts take possession of the heart, and there results sometimes a very mistaken and evil reference to the Law—a sort of consecrating of the principle of unbelief. The working of indwelling sin being made manifest by the Spirit, the soul puts itself under the Law and its condemnation, and is robbed of the happy consciousness of the “liberty wherewith Christ hath made us free.”*

We hear, for instance, of God hiding his face from us, and such like expressions, which faith never could use ; for faith knows our *acceptance in Christ*, and that God ever looks on His Anointed, and never hides His face. Now, if we have such thoughts, they are to be treated as pure unbelief, and dealt with accordingly. Every believer, if he understands the full

* Every Christian will more or less painfully have to learn his own heart ; such self-acquaintance being part of the separating, sanctifying process he has to undergo. The great object should be to distinguish this experience from our justification. It is a matter of *judging ourselves*, not of expecting *God's judgment* on us. When this discovery of sin in us is made *previously* to any clear knowledge of the work of Christ, it is usually accompanied with terror or despair—a very intelligible effect. When made after that knowledge, the sin is perhaps more deeply abhorred ; but the discovery of it is not attended with terror as to our condemnation, but it is characterized by a loathing condemnation of the sin itself.

and perfect acceptance of the saints in Christ, must acknowledge that it is not true that God ever hides his face from Christ; and that, therefore, to account it true that God hides his face from the believer, is the lie of his own heart. It is unbelief. The Spirit of God does indeed judge sin in me; but it also leads me to know that I am not judged for it, because Christ has borne that judgment for me.

This, let it be observed, is no cloak of licentiousness. The flesh would, no doubt, thus use it. The flesh would pervert everything. But the truth is, that same Spirit which reveals Jesus as having borne our sins, and by himself purged them away, and which, therefore, gives us perfect assurance of their being put away, and testifies also of our acceptableness in Christ—that same Spirit, I say, leads us to judge the sin of which we are conscious, by showing us its character in the light of that very glory in which Christ is now revealed to faith. When we fail in doing so, the Father, (into whose hands the Son has committed those whom the Father has given him,) as a holy Father, chastens and corrects. As a husbandman, He purges the branches. Here, moreover, the discipline of the Church of God, as having the Spirit, comes in. The disuse and neglect of this discipline has ministered much to the distrust which so generally exists in believers. The body of the Church, as such, ought, according to the word, to assume itself to be a sacred people—a manifested sacred people—and then, through the Spirit dwelling in it, it ought to exercise all godly and gracious discipline for the maintenance of its manifested holiness. The Church is the dwelling-place of the Spirit. “In that day (when the Comforter has come) ye shall know that I am in my Father, and ye in me, and I in you.” (John xiv. 20.)

On the one hand the Spirit reveals the identification of the Church with Christ on high—"ye in me;" while on the other, it produces, maintains, and guards the character of Christ in the Church—"I in you." "Ye are the epistle of Christ, written by the Spirit of the living God." Such is the provision divinely made against the tendency of the flesh to turn the grace of God into lasciviousness.

If, then, my soul rests entirely on the work of Christ, and on his acceptance by God, as the One who appears in His presence *for me*, the work on which I rest is a finished work—and his acceptance, in which I stand, is perfect. "As he is, so are we in this world." We are viewed as *in him*; so that "herein is love made perfect with us, that we should have boldness in the day of judgment." What is commonly substituted for this is the estimated amount of the Spirit's work within. *The effects of regeneration* are made the ground of rest to the soul *in lieu of redemption*. The natural result of this error is, that at times I hope, when I see those effects, and at times I despond, when I see the flesh working; and having put the work of the Spirit in the place of the work of Christ, the confidence I am commanded to hold fast never exists, and, in the end, I doubt whether I am in the faith at all. All this proceeds from substituting the work of the Spirit of God in me, for the victorious work of Christ actually accomplished: the *sure* resting-place of faith, which never varies—never changes its value before God.

If it be said, "Yes, but I cannot see this as plain, because of unbelief and the working of the flesh:"—this does not alter the truth; and to whatever extent this dimness of spiritual perception proceeds, it should be treated as unbelief and sin—not as the proper or normal experience of a Christian, or as God hiding

his face. The discovery of sin in the Christian, hateful and detestable as it is, is no ground for his doubting, because it was by reason of sin—it was to atone for sin—it was because we were sinners, that Christ died; and now Christ being risen, there is an end of that question.

But it will be said, “I fully believe that Christ is truly the Son of God—one with the Father; I believe in all his work and grace; but I do not know that I have an interest in him. This is the question, and this is quite a different question.” Not so; it is the subtlety of Satan and bad teaching which would still throw you back off Christ. God, for our comfort, has identified the two things by stating, “that by him ALL that BELIEVE ARE JUSTIFIED from all things.” In a word, to say, “I believe in Christ, but I do not know whether I have an interest in him,” is a delusion of the devil; for God says, it is those who believe, who have the interest—that is God’s way of dealing. I have no more right, on Scriptural grounds, to believe that I am regarded by God as a sinner *in myself*, than that I am righteous *in Christ*. The same divine testimony which declares that “there is none righteous,” declares also that believers “are justified.”

I may have a natural conscience of sin, or a spirit-taught consciousness of sin, and of what sin is in God’s sight. If I rest in this discovery which the Spirit makes to me of my sinfulness, I cannot have peace. But if I rest in Christ’s work, which has put the sin away, I have perfect peace.

“But am not I desired to examine myself, whether I am in the faith?” No. “What then says 2 Cor. xiii. 5—‘Examine yourselves, whether ye be in the faith,’” &c. It means this—that if they sought a proof of Christ speaking in St. Paul, they were to examine

themselves: and by the certainty of their own Christianity, *which they did not doubt*, they were to be assured of his apostleship. The apostle's argument was of no value whatever, but on the ground of the sanctioned certainty that they were Christians.

I have dwelt longer on this part of the subject than I had intended; but if what I have said minister to the peace and comfort of souls, I shall not regret it. The whole of what we have been considering is connected with man's seeking to derive from the work of the Spirit of God in him, that peace which is to be looked for only from the work of Christ. If my assurance, or comfort, or hope, be drawn from the experience of what passes within me, (real as that work may be, and however it may be used of God, as in St. John's first epistle, to meet the cavils of the enemy,) it is not "the righteousness of God by faith" that is the ground of my confidence; for the experience of what passes in my soul is not faith. By looking, moreover, to the work of Christ, the standard of holiness is exalted; because, instead of looking into the muddled image of Christ in my own soul, in spirit I view him as he is, in the perfectness of that glory, into the fellowship of which I am called. Thus to walk worthy of God,* who hath called me to his kingdom and glory, becomes my object. I forget the things that are behind, and I press towards the mark, for the prize of the high calling of God in Christ Jesus. My self-examination, also, becomes, not an unhappy inquiry whether or not I am in the

* Whenever this is not the case, the standard of practical holiness is apt to be lowered. Our minds become engaged in self-examination as to whether the fruit of the Spirit is sufficiently developed to satisfy us that we are Christians; and being satisfied on this point, we become well pleased, and contented with ourselves, and are in danger, from dwelling on our own graces and our own attainments, of falling into self-righteousness and spiritual pride.

faith—never honouring God by my confidence after all that He has done—but whether my walk is worthy of one who is called unto His kingdom and glory.

Having thus considered that part of our subject which relates to the common error of confounding the work of the Spirit *in* us with the work of Christ *for* us, let us turn to the second part—the disconnection of Christ from the operations of the Spirit. This, also, is an evil, and it tends to the same point, though the application be not so immediate.

In the teaching of evangelical Christians it is commonly said that a man must be “born of the Spirit.” From what we are by nature, the need of regeneration is proved, and then the fruits of regeneration are described. The inquiry is pressed—“Have you thus been born of the Spirit? for if so, you will go to heaven.” Such statements and appeals have a measure of truth in them, but they are only partial statements of the truth. Are these things thus presented in this isolated manner in Scripture? No; there I find them continually and intimately connected with the person of Christ, and as involving our union with that blessed One. In Scripture, consequently, they are not treated in this abstract way, nor are the fruits of the Spirit spoken of merely as an evidence that I am born of God. On the contrary, regeneration is there connected with participation in the inheritance of Christ as the Heir of all things, as the risen Man, in the sure title of his own Sonship. It is spoken of as a “being quickened *together with him*,” the Holy Ghost being the power and witness of this union in life and inheritance with Christ.

This truth is thus expressed in the Epistle to the Ephesians—“And what is the exceeding greatness

of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.And you hath he quickened.....God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us *together with Christ*, (by grace ye are saved,) and hath raised us up *together*, and made us sit *together* in heavenly places in Christ Jesus." So in Col. ii. 13—"And you.....hath he quickened *together* with him, having forgiven you all trespasses." "If ye then be risen *with Christ*."

The operation of the Spirit of God, while acting in divine power, is to bring us into living association with Christ. His operation in us is to connect us with all that is verified in Christ, as the second Adam, the risen Man, in life, righteousness, office, and glory—to make it good in us, to reveal it to us, and to bring us into the power of it all. "He that is joined to the Lord is one Spirit." We are "members of his body, of his flesh, and of his bones." We are "heirs *together*"—"suffering *together*"—that we may be "glorified *together*"—"conformed* to the image of his (God's) Son, that he might be the first-born among many brethren." All this flows from God having "quickened us *together*," "raised us up *together*," and "made us sit *together* in heavenly places;" and the Spirit of God works in us thus in life, and in service, and in suffering; and, lastly, in glory, in the resurrection of our bodies also.

I would briefly trace the testimony of Scripture to these truths. That testimony may be seen there both as to the believer individually, and as in

* The word *together* is found here also in the structure of the Greek word.

the Church corporately. The Spirit is spoken of as quickening, and also as indwelling. As regards individuals so quickened, the Spirit, as indwelling, associates them with Christ in life—eternal life. It associates them with him, who has life in himself as Son of God. The Spirit also reveals to them his glory as Son of man, and makes them, according to His good pleasure, instruments for the showing forth of that glory. The latter operation is consequent upon the ascension of Christ, while the quickening power is declared and witnessed in resurrection.

The special subject of which the Spirit witnesses in the Church *corporately*, constituting the Church the present faithful witness, is, “*that Jesus Christ is Lord;*” and this is immediately connected with the glory, for it is added, “*to the glory of God the Father.*”

John iii. brings before us at large, the subject of the operations of the Spirit. A man, it is written, “*must be born again*”—“*born of water and of the Spirit.*” But while this is generally understood simply to mean, that he must be regenerate to be saved, the passage states much more; it states that, without this new birth, he cannot see nor enter into *the kingdom of God*. This kingdom is composed of “*earthly things*” and “*heavenly things;*” and to be a partaker of it, *even in its earthly things*, it is declared even a Jew must be born again. However much the Jew might fancy himself a child of the kingdom by virtue of his natural descent from Abraham, there could really be no entrance therein, even for him, except by being born again. Nicodemus, as a teacher of Israel, ought to have known this—see Ezek. xxxvi. 21–38. As to the heavenly things of the kingdom, the Lord could instruct no one then, save as showing the door to them, even the cross—the only door which opened into these better and

higher things. In the kingdom of which our Lord speaks, the Spirit's work being in sovereign power, all mere natural distinctions, such as those between Jew and Gentile, are superseded: "so is *every one* (not Jews exclusively) that is born of the Spirit." This being the only way of admission, Gentiles, if born again, might enter. And who could dispute the title of the Spirit to operate thus on any, seeing that it makes men what it would have them be, instead of finding them such by nature or by birth? The Lord declares, therefore, that God loved, not the Jew only, but "the world." In this passage itself, then, we have not merely the individual renewed, and fit for heaven, but also the just estimate of the Jew, and a kingdom revealed, embracing earthly and heavenly things, which the regenerate alone could see, and into which they alone could enter. The cross, then as unintelligible as the heavenly things themselves, formed the only door into the heavenly things of this kingdom—the cross, whereon was exhibited the Son of man lifted up according to the need of man, and the Son of God given in God's love to the world. "In the regeneration" or "restitution of all things," (of which the Spirit's quickening operation in the heart was the first fruits,) this "Son of man shall sit on the throne of his glory."

The principle, then, on which persons commonly dwell, in explaining the effects of the new birth, and in insisting on its necessity, is true; but the revelation of this chapter is much wider and more definite than they commonly suppose. It is not merely that the man is changed or saved, but that he "sees" and "enters" a "kingdom," of which the world knows nothing till it shall come in power; and that such a one, moreover, receives a life as true and real, and

much more important and blessed, than any natural life in the flesh. Regeneration is not merely changing a man by acting on his faculties, but it is the giving of a new life. This life may, indeed, act now *through these faculties* on objects far beyond them, as the old and depraved life acts by these faculties on objects within their reach; but in the new life the man is made partaker of the divine nature. (2 Pet. i. 4.) Not only have the faculties of his soul new objects, but, as in his natural life he was partaker with the first Adam, the living soul; so in the new life, he is a participant with the second Adam, the quickening Spirit. And we must add, that the Church, in order to its assimilation with him in this new life, is made partaker of it *in consequence of his resurrection*; and, therefore, is made partaker of it according to the power thus exhibited in resurrection. Further, the Church has its existence consequent upon the absolute accomplishment of all the judgment of its sins. The Church is the witness of that accomplished fact; for it has its life from the resurrection of Christ out of that grave into which he descended, as having borne its sins, and, so to speak, buried them there for ever.

This, then, is the real character of our regeneration into the kingdom, where the charge of sin cannot be upon us, because we are introduced into it by the resurrection-power of Christ, who has put all our sins away. The life of the Church is identified with the resurrection of Christ, and *hence* the unqualified forgiveness of all its sins committed in the flesh, for they were borne and borne away, divine righteousness being established for us in the presence of God, in him who has made it good, and gone up on high. The justification of the Church is identified with living grace, for it is justified because it is quickened

together with Christ, as out of the grave where he buried all its sins. Regeneration and justification are thus necessarily connected with each other.

The operation of the Spirit, then, in regeneration, is not a mere acting on the faculties, nor is regeneration a work unconnected with Christ, and to be known by its fruits, while the death of Christ is treated of as something to be reasoned about; but it is a being quickened together with Christ out of those trespasses and sins in which I was indeed *morally* dead, but on account of which Christ suffered death *judicially* for me. I am, therefore, necessarily forgiven and justified, *as so quickened with him*. The resurrection of Christ proves that there will be a judgment of the world, says the Apostle. (Acts xvii. 31.) His resurrection proves that there will be none for me, says the Spirit, by the same apostle, for he “was raised again *for (my) justification*.” (Rom. iv. 25). He died *under my sins*; God has raised him, and where are they? The Church is quickened out of Jesus’ grave, where its sins and their consequences were left behind.

When the Lord unfolds the nature of his own testimony, he speaks both of *communion* and of *displayed glory*. “We speak that *we do know*, and testify that *we have seen* :” he testified that which he knew in oneness with the Father, and that which he had seen in the glory which he had with the Father before the world was.

Now, the operations of the Spirit, in giving us life in communion with the Son, and in revealing the glory into which He has brought his manhood, and which He has consequently revealed therein, correspond exactly to this statement of the Lord concerning himself. These operations are realized in our communion—living communion with Christ;

and in our apprehension and expression of the glory which is his. Of these two subjects the fourth and seventh chapters of John treat.

In these chapters, and elsewhere, we have to remark, that we are taught, not respecting the Spirit's operating *on* us, but respecting his dwelling *in* us. The Spirit of God does operate on men, as, for instance, in mere testimony, for the reception of which men are responsible, as in the case of the rulers of the Jews and Stephen—"Ye do always resist the Holy Ghost; as your fathers did, so do ye." Of this I do not now speak at large. He also operates efficiently upon us in convincing, renewing, and quickening us. This is done by the instrumentality of the word, through faith; for it is in, or through, the belief of the truth we are quickened; which is, in fact, the revelation of Christ to us and in us. Thus it is said, "Ye are all the children of God *by faith* in Christ Jesus;" while, as to the instrumentality of "the word," or the truth, we read, "Of his own will begat he us, *by the word of truth*, that we might be a kind of first-fruits of his creatures." These passages are sufficient to show the manner of the operation. It is through the instrumentality of a testimony, which the natural man rejects, though guilty for so doing, for it is the testimony of God; and this testimony is made effective in the quickening power of the Spirit: the word, moreover, being the instrument, it is by faith. The power of the operation I have already spoken of; whence we may see that while they that believe not, make God a liar, they that believe have the witness in themselves, being, as one with Christ, made partakers of the results of that glorious work of his, on which their faith rests. The work of Christ, in the results of which they thus participate, being a perfect work,

the Spirit, who takes up His abode in the believer, is a spirit of peace and joy ; a spirit that witnesseth of all that Christ is, and of all that he has done ; and, I must add, of the Father's perfect acceptance of both.

In the fifth chapter of John, though the Spirit be not mentioned, we have the manner of His operation made known to us in the words, " The dead shall hear the voice of the Son of God, and they that hear shall live." For though now, since his ascension, it is *by the Spirit* that he speaks, it is still the Son speaking *from heaven* (see Heb. xii. 25) as before *on earth*. The speaking on earth with which his speaking from heaven is contrasted by the apostle, was not as incarnate, but at Mount Sinai ; and *there*, so far as he spake mediately, it was by angels, not, as now, by the Spirit.

Let us turn to the instruction which is supplied by John iv., where the Spirit is compared to living water. There we at once perceive the stupidity of the flesh, and its incapability to receive the things of the Spirit, as evidenced by the repeated replies made by the woman to the statements of the Lord. These statements, one would have supposed, must have awakened her to something beyond her ordinary thoughts ; but, as is well known, they did not. It is not, however, the incapacity of the flesh to receive the Spirit, but the revelation which the Lord here makes concerning it, that I now refer to. He does not here speak of the Spirit as a quickening agent, but as a gift—as that which was given by him. Here we must remark, Christ is the giver, not the gift. " Whosoever shall drink of the water *that I shall give him*.....it shall be *in him* a well of water." It is as *indwelling* the Spirit is spoken of. Given as the energy of indwelling life—divinely given—the gift of God, it springs up into everlasting life. It is

divine life from the Son, enjoyed by the power of the Holy Ghost dwelling in us; not as the Spirit of God revealing his glory, but *as the power of life*, having its communion and result in the eternal source from which it flows. Whether Jesus were in humiliation, or whether Jesus were glorified, this power was in him. Though the expression of the power might be different, still it was the same power. He had life in himself, as the Son of God. He might raise to natural life, or he might raise in resurrection-life, and hence the difference. The power which conforms to himself and his own image, “that he might be the first-born among many brethren,” is the power of resurrection-life; and in John iv. this life is spoken of in its full intrinsic power and highest purpose. It was “life more abundantly,” even for those who were alive before.

With this new life withal, the Spirit specially dwells and bears witness.* It is through this operation of the Spirit, so in-dwelling with the new man, that God is specially known and enjoyed; but being the Spirit of the Son—we being quickened of the Son, God is specially enjoyed and worshipped *as the Father*. This is the great result of the revelation of the Son, and of our union with Christ, that blessed One, “the only begotten of the Father,” who, being ever in the bosom of the Father, came forth to reveal Him. God was known in a measure to a godly Jew; but it was as *Jehovah*. To us, the special character

* The Spirit might and did communicate life, while our Lord was on earth; but it could not be communicated in the revelation of the character which belonged to Christ as risen—as the Head of the body. It was this great truth that was breaking through the clouds all through the discourses of our Lord to his disciples, while at the same time he was affording to the nation to which he came, the most ample evidence of every prophecy being fulfilled, and of every predicted power being exercised. The nation was thus left without excuse as to his actual reception, whether we regard his character or his person.

of relationship is the same as to Christ—"My Father and your Father, my God and your God."

It is *as sons* that we now know Him, but it is God Himself who is known and enjoyed. This we find hinted at in this 4th chapter of John. "*God* is a Spirit, and they that worship him, must worship him in spirit and in truth." But it is said just before, "shall worship the *Father* in spirit and in truth; for the *Father* seeketh such to worship him." This communion with God, and knowledge of God, is matter of exceeding joy; I mean knowing Him and enjoying Him *as God*. This joy in God is ours, in the peace and communion which result from all question as to sin being set at rest. There is a depth in it which is perhaps beyond all other of our thoughts, though it is hard to make comparisons in treating such subjects as these. This joy rises above the actual covenant-blessings which it is our portion to enjoy as children. The conscious enjoyment of these latter blessings, chastenings, which we need, may remove—"if need be" we may be "in heaviness through manifold temptations"—but though the joy may be weakened, the spring of righteous confidence in God is left; and indeed we are thus thrown more abstractedly and essentially upon God. We should joy in God at all times; but we are apt to turn to the blessings conferred, and in a measure to forget the Blessor. Hence chastening, in order that we may remember Him. But, properly speaking, this "well of water springing up into everlasting life," is that partaking of "the divine nature," in which "we joy in God," repose in Him, and are "filled into* all His fulness." Partaking thus of "the divine nature," we know God. It is in the blessedness indeed of actual revelation; but

* ἵνα πληρωθῆτε εἰς (into) παν τὸ πλήρωμα τοῦ θεοῦ

still it is in the name of God, as such, that the power of this communion is conveyed; it is as being rooted and grounded in love, knowing God, and being known of Him; it supposes the truth in its fulness to be received, and that fulness is found in Christ. "He hath given us an understanding that we should know him that is true; and we are in him that is true, that is, in His Son Jesus Christ. He is the true God and eternal life." Of this communion the ungrieved Spirit is the power; and blessed it is when it is so with us. This communion is based on the truth—that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Of this communion we have the perfect exhibition in Jesus, in spite of all the trial he underwent; for how should the Spirit, which dwelt in all fulness in him even as a man, be grieved with divine perfectness?

"Our fellowship is with the Father, and with His Son Jesus Christ." The converse of this statement we have in our Lord's words, where he prays that we may have the power of this holy fellowship: "that the love wherewith thou hast loved me may be in them, and I in them." The special form which this communion bears, is stated in the words, "At that day ye shall know that I am in my Father, and ye in me, and I in you." But now we speak of the power of communion in the Spirit, as specially knowing God. If the Psalms be studied, that which the Spirit of Christ passed through and teaches to us, in regard to this, will, I think, be deeply learnt. *There*, of course, being in his Jewish relationship, it is *Jehovah* whom he addresses or names, when he speaks of covenant-blessings. *We* have more specially to address Him as "Father." But not resting here on this distinction—if the Psalms and parts of the Psalms in which the name "*Jehovah*" is used, be studied, and compared with those in which

the name "*God*" is employed, the deepest practical instruction as to this power of communion, will be derived from the Spirit of Christ itself: only we must remember, that to us the suffering of Christ for sin is accomplished blessing; and that, while he passed through it *atoningly*, suffering is to us ever and on that account, so far as we suffer for our faults, but *loving chastisement*. Thus, if we look to the 42nd and 43rd Psalms as an example, we shall find that his cry, when the enjoyment of covenant-blessings is lost, is to God *as God*. And again; in our Lord's personal history, the difference between that word "*Father*, let this cup pass from me; nevertheless not my will but thine be done"—and "*My God, my God*, why hast thou forsaken me?" gives us to see his deepening entrance into another character of experience, in which, standing, as sin-bearer, before God, the holy majesty and character of God were displayed in what he endured. All judgment was thus borne by him, our most glorious and blessed Head, in order that God, in the perfect revelation of Himself in Christ, might become to us infinite and eternal joy! Yea, and thus He is now known by us, *as sons*; in which relationship to God we are associated with Christ in resurrection; for such is now the power of eternal life consequent on Christ's death!

Oh! that the Church entered more into these things—walked more in the power of unseen communion with God! I say not this, as though I had attained. I speak rather from a sense of the lack of it. Still, knowing the blessedness of this communion with God, I cannot but desire and pray that it may be more and more the experience of the Church.