

“Mercy of the Lord  
in  
that Day.”

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# “MERCY OF THE LORD IN THAT DAY.”

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THOUGHTS FROM A READING WITH  
J. S. GILES, AT CLAPTON,  
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THE present period is one of great privilege, for God has been fully revealed, His whole purpose made known, and an infinite capacity in the Holy Ghost given to us, that we may stand *here* in the light of what has already been brought to pass in Christ; awaiting His appearing, when that

which is now hidden will be displayed. If enjoying this privilege we heartily identify ourselves with the testimony of the Lord, and gladly accept the reproach connected with it.

The whole work of God to-day is in resurrection, and the testimony is concerning what is *now* in Christ, but which will soon be manifested. God is working in view of that moment, and in 1 Corinthians xv. (when the work of God is comprehensively presented, commencing with Christ risen and ending with God all in all) we find it all lies in resurrection and is therefore unseen, and hence the present moment is one of testimony.

In this pathway we need mercy, and in mercy God uses all things for the furtherance of our knowledge of Himself, even (if desirous of walking with Him) our mistakes. He does not hold us, so to speak, to them, but produces exercise through them; and in that day every incident in our pathway and all that has taken place in His universe will be used to perfect our knowledge in His ways of government.

"That day" tests everything, and is morally present now, but in the future only that which is absolutely of Him will remain. Then the full benefit of His ways with us will be realised, our minds brought into

perfect accord with His regarding our individual pathway, His ways with the church, Israel and the universe.

The Apostle Paul made a serious mistake in going to Jerusalem, and even spoke of himself as a Pharisee. This apparently aroused him, so that he turned to the Lord in self-judgment. Then, “the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” (Acts xxiii. 11.)

Lord came in in mercy, with not one word of reproach, for the Lord only recognised

the desire to testify of Himself, and He would give him the same privilege in Rome. Paul habitually walked in the light of the judgment seat, and his mistake was used to deepen his knowledge of the Lord, so that he could write the Epistle to the Philippians.

It will be the same when we actually pass before the judgment seat; for we shall then discern everything according to God's judgment of it in the cross, and the benefit derived from it will be through mercy. The Lord in mercy will use every detail in our pathway to perfect our education in the knowledge of His principles and ways in govern-

ment, and thus fit us to reign with Him.

Christ, when here, loved righteousness and hated lawlessness, and therefore is appointed to hold the reins of government for God. Our fitness to rule will only be fully acquired by passing before the judgment seat, where we shall gain great light on the ways of God, through being brought fully into accord with His mind on all that is brought before us, and thus fitted to judge the most intricate matter which may arise during the age to come:

We do not need to pass before the judgment seat for the Son

to take us into His Father's presence, but before we can reign with Christ our education must be perfected in connection with His ways, by receiving the things done in the body. This actually is future, but the Christian can anticipate it, and the apostle could say: "We are made manifest unto God."

Revelation xix. gives the order: first, the judgment of Babylon is celebrated in heaven; then the heavenly saints that have been previously caught up pass before the judgment seat; then the marriage of the Lamb, and Christ appears with His own. When the false system has been judged, then we shall pass before the



judgment seat and be thus made ready to come into the view of the universe with Christ.

We shall not pass before the judgment seat on the way *in*, but immediately before we come with Him to reign. We shall all be sons with our faculties perfected, and responsive to the Father's love, though the degree of our intelligence will vary. There will be no little children, or young men, for all will be perfect beings for the satisfaction of the Father's heart, but we shall also take part in the government of the universe for God, and for this we shall need our knowledge of His ways perfected. We could only be before

the Father's face in the perfection of the Son, but our position for God in the kingdom will be according to our knowledge of God gained during the time of His rejection. Both these lines of truth must be maintained.

We shall be immense gainers through appearing before the judgment seat, for through it we shall fully understand the ways of God. Why it was necessary for God to permit sin to enter His universe! What was effected for us at the cross! Now our motives are not pure, but all will be disentangled there, and the Lord in mercy will use all to fit us to reign with Christ. Then we shall see His wisdom

displayed in His government, and fully and intelligently endorse all He judged in the cross. We could not judge the world until we have fully judged ourselves, and every incident in our paths, and in the history of the world, He will use to enlighten us regarding His ways.

We have to abide in our different callings with God, and it is well to remember that all knowledge acquired in connection with the things of this life will be forgotten, but that which we learn of God while engaged in them will remain, and it is our privilege to use the 'detail of this life to gain that which we shall secretly enjoy with Him

in eternity. Unless we handle temporal things in this way we are missing our grand opportunity, and it will be to our eternal loss. For according to our knowledge of God we shall be able to influence or rule over one, five, or ten cities.

In that day God will be perfectly displayed in the church, and Christ will "be admired in all them that believe." Christ in the church will be the sun of the moral universe, and Israel will be the moon as the centre on earth. "Truth shall spring out of the earth; and righteousness shall look down from heaven." (Psa. lxxxv. 11.) The church will be the habitation of

God in the Spirit, and the vessel in which the glory of God will shine forth. Some traits of Christ will be expressed in each family, but the church will display Him.

We know that it will all be through mercy and grace, for if faithful the glory is due to Him, and if unfaithful we alone are to blame. The gain is entirely through mercy, for none of us are perfect now. The fine linen—the effect of exercise and labour through the working of the Spirit within—is entirely a gift. He might say, “Well done, good and faithful servant;” but if we had accomplished His whole will we could only say, “We are unprofitable

servants: we have done that which was our duty to do," and therefore shall recognise all is of grace, through mercy and according to His purpose.

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