Jottings from Various Meetings with J. N. D.

Part Two.

NB.

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Jan: 1880.

Omissions.

Page 20. line 20. I do not mean
" 119. " 2 I do not say
" 139 " last. puts us in Christ
" 144 " 25. till then they
" 147 " 3. for us.
" 150 " 6 to judge people
" 161 " 20 takes us up.
" 193 " last. specific character.

Jottings with J. N. D. Daily

continued.

Part No. Two.

14 St Georges Rd.

New Wimbledon.

Fragments from a Reading at 3 Lonsdale Square 20th Nov. 1877.

1 John 5.
V. 16.

2) Is not this connected with James 5.?

It is the same kind of thing. Popery has turned governmental forgiveness into absolute forgiveness. Absolute forgiveness is so little known; even among Evangelicals.

2) Could such a case as in James 5 occur now.?

Yes, it might happen; only you cannot call them elders of the church in any official sense now.

2) Would you use oil now?

If they asked for it, not else. Oil was a sign that's all.. It is the prayer of faith that saves, not the oil; the faith of the elders.

Elias teaches us another thing; that was a public act, in faith, & there is not a word about praying in the narrative.

John 15. is connection with Christ on earth Judas was a branch. It is not members of the body of Christ.

You cannot say that Ananias & Sapphira were not converted, for God came in.

2) What might he be "sick" for?

I don't know. Paul got his chastening to hinder him from sinning. It may be to correct carelessness, or a thousand things.

Once, flesh was the only I, & now I do not own it as I. Then what is I? Christ is I.

"Keepeth himself" is, you must be living in the power of the new life objectively. You must have Christ for object.

In the garden of Eden, there was nothing for Satan to act upon, but the fact of obedience.

Man got turned out of Paradise into a world of sin; but Christ came out of Paradise into a world of sin.

The relationships in which God Himself has set people, He maintains; tho' sin has come in & spoilt it all; & natural affections have suffered, tho' they are all right. Still, it is only nature, & if I am with God He owns this, & He has brought in a power which lifts you above them; so that you cannot act rightly in them only when you are out of them.

With Christ before me, if anything would come in between me & Christ, the more horror I have of it.

Law is the measure of the responsibility of the old Adam.

"We know", that is the common expression of christian knowledge; we christians know that as a part of christianity.

Water, blood, & Spirit, in v. 6. are historical, & the water was shewn in His life; but, "came by water" refers to His death.

25th Octr 1873.

Creeds attribute creation to the Father only, & He is the only one to whom the Scriptures never do; tho' all Three are in creation.

2) What would be the distinctive part of each One?

The Father is authority & source.

The Son is the One who accomplishes the whole thing as Mediator; &

The Spirit does it all as Operator.

The Book of Revn is a book of judgment from beginning to end, & not a book of relationships. You do not get the Father's name in it; i.e. not in the instruction of the book.

There are 4 distinct names of God, defining relationships of man with God, & two of them you do not get here at all.

Westland Row, Dublin June 23. 1877.

We were saying yesterday evening that the coming of the Lord connected itself with the whole life & ways of the christian, & we might now look a little into that.

I do not turn to it simply to bring proof of His coming, but to see the way in which it is connected with all the thoughts & with all the feelings of the

christian's life. Read close of 1 Thess: 1.

The more we search into the scriptural history of christianity, the more we shall see it was a totally new thing introduced into the earth. The coming of the Lord had been prophesied of as we know, but that is a very different thing. The Son of God, having come, every thing was put upon an entirely new footing.

Thus, God never abode with Adam; He placed him in the garden of Eden, but He did not dwell there. It was no question of righteousness or of holiness, Adam was neither righteous nor holy, but a very different thing, he was innocent. He gained the knowledge of good & evil by eating the forbidden fruit. Then he was turned out of Paradise & the world went on up to the cross, even during the time of Christ's life, under probation to see whether the first man could be recovered or not, & only proving that he could not, that no means at God's disposal, could recall man back to Him.

But the while, when God came & revealed Himself more directly in Israel, & set up something in the world, then these two great facts came out, that God did not come out to man, & that man could not go in to God.

The vail was there, & God was behind the vail, & it was death to man to go near Him.

That was a solemn thing. If man kept God's law, he got a blessing, but still God did not come out to him. Once a year the high priest went in; the Holy Ghost this signifying that

the way into the holiest was not yet made manifest. And so we get, that God did not come out, but declared Himself in thunderings and lightnings to alarm consciences at Sinai.

He sent the people a law, but never came out to them Himself, & carefully showed that man could not go to Him. Man had got away from God, & could not go in to God.

The very thing that we get in christianity is exactly the opposite. After it had been proved that man was irrecoverable as man, then God did His own work, & the vail of the temple was rent in twain, so that consequently we have now boldness to enter into the holiest by the blood of Jesus. God did come out in Christ & man has gone in in Christ into the glory of God

This is a total change in the footing & relationship of man with God.

Of course when this is all declared, man is doubly guilty if he rejects it. It is no promise of something that should be, but it is the fact God has come out to man in grace, & Man has gone into the glory of God in righteousness.

And that is altogether a totally new thing.

And that is where the christian stands.

There is no going back to the tree of life in the garden, no attempting to meet responsibility but it is the grace of God that bringeth salvation -- a totally different thing.

While God came in to the world as man, in Christ I mean, He was totally alone, "except a corn of wheat fall into the ground & die, it abideth alone".

It may be current teaching, that He was connecting Himself with man as man, in humanity as

he is, but it is utterly false. "Once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself". It was morally the end of the world. And then, when God's work was accomplished, a Man was sitting down in His glory, because redemption was accomplished.

That is a totally new thing.

Until Christ was here an obedient Man on earth, there had never been a man to whom heaven could be opened; but then it was; & the Holy Ghost as a dove came down & God the Father, owned Christ as Son; & then He stood entirely alone in this world; it was in grace, but still it was alone, until at the cross redemption was accomplished; & then He could say, "I ascend to my Father & your Father, to my God, & your God".

The "old man" was rejected; & God had now accomplished His own work by Christ alone, so that now He could have the vail rent, & heaven opened, & the Holy Ghost come down upon those who believed.

It had been the Holy Ghost working in the creation. I believe in the immediate agency of God in every thing in the world. Then Christ said, "if I by the Spirit of God cast out devils". All that is true, but it was consequent upon the accomplishment of redemption that the Holy Ghost came at Pentecost. And that is christianity. The Spirit was working in the world until then; but when Christ had perfectly accomplished redemption, & Man was sitting on the right hand of God in righteousness, then the Holy Ghost could come down, & dwell in those who believe. And so, the living associations of the be-

-liever are all in heaven; "our conversation is in heaven".

Instead of God not coming out, He has come out; & instead of man not being allowed to go in, he has gone in. And the Holy Ghost is given to us that we may realise these things.

Redemption is accomplished, & in spirit, we go in. We have the certainty that if we die before the Lord comes, we shall go to be with Him; that is all settled; but the purpose of God is, that we should be conformed to the image of His Son in glory. We shall get that, when He comes, & never till then. That is what is always set before us. Even as to our present walk in holiness we are identified with Christ, but there is no perfection for the christian at all but being in the same glory as the Son of God.

Our passage thro' this world is no part of God's purpose; it is part of God's way, but His purpose is simply this, to put us in Christ, per-fectly like Christ in the glory which He has as Man. Of course He cannot communi-cate Godhead, tho' we are made partakers of the Divine nature; but we are to be like Him in the glory into which He has entered.

That is the <u>purpose</u> of God.

So, in His <u>way</u>, He does lead us thro' the wil-derness, with senses exercised to discern between good & evil.

If you look for a moment at Ex: 3, & also chs: 6 & 15, you will see there is no hint of the wilderness at all there. It is from E-gypt into Canaan at once. God takes us out of the flesh, & puts us in Christ in heaven. These things

as to Israel, are written for our admonition.

The wilderness was no part of God's purposes for Israel. And so the Lord takes the poor thief straight to Paradise, - he never had any wilderness at all. Habitually we do go, more or less thro' the wilderness, but in Col: 1, what is true of the thief is true of all christians, - not that there is no discipline or exercises, there is, - but in Col: 1 it is, "giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light", - made us meet - fit - all the Colossians, i: e: all christians though no doubt they may be, & are, in different states of spirituality & the like. We ought to grow every day, but all are meet to be partakers of the inheritance of the saints in light, that is, fit for it; I dwell on it, because people say they are justified & are redeemed, but are not fit. "Partakers" is never connected with growth, I mean, never dependent on it. It is, who "hath translated us into the kingdom of His dear Son".

We are there, not our bodies of course, I have redemption, am reconciled, am in Christ.

And then He says, I have a great deal to do with you, you are my child, my heir, & I have made you fit to be with me, but there is a great deal to teach you, you are to be the epistles of Christ in this world as you go thro' it. And that is another thing. Then you come to the ways of God.

We are made partakers of the Holy Ghost after believing, & are called upon to walk in the Spirit as we live in the Spirit.

All these things are ordained before the world

unto our glory; not without Christ, but in Christ & Christ is now sitting at the right hand of God till His enemies are made His footstool.

"By one offering He hath perfected for ever them that are sanctified;" & that word "for ever" is not the common word that is used for eternity tho' that thought is there, but the word means, un--interruptedly, so that there is no one moment that I am not in Christ, perfected before God. It is speaking of our standing & condition before God by His one offering, it is continued for ever without interruption. And so there is no more conscience of sins.

There is no verse more testing than that as to whether we realise what redemption is; I mean, "no more conscience of sins!"

If I go into God's presence, thro' the ~~veil~~ vail, I cannot go without finding Christ, a living Christ there sitting on God's right hand, a perpet--ual living witness; He who bore our sins, is now living there, after He has put them all away.

I have the consciousness of sin within me, but not of sins. So often people see at the cross, the way of forgiveness; but if you put them in God's presence before the judgement seat of Christ, & they are not at ease & rest of heart. Then how are they made the righteousness of God?

It is the true personal knowledge & conscious--ness of faith that we are accepted in the beloved that is wanted. It belongs to all believers, tho' they may not have got hold of it clearly yet.

You never find a person after the day of Pente--cost owned as a christian, - tho' he may be deeply exercised, - but he is not owned as in the christian

state according to God, that is not certain of his salvation. There is no such thing in the New Testament. Yet people are content to go dragging on on the earth without the certainty of their salvation, & in a low condition.

At the time of the Reformation, they went a little too far; they said that justifying faith was the certainty of a person's own salvation, & that nobody was justified at all, that was not sure. It went too far because it was faith about a known state; & it was condemned in the Council of Trent, as the vain confidence of the heretics. It was something about self, & not about Christ. And it is not knowledge only that is wanted; a person might have anything in his head, but unless his heart & conscience are clear, he cannot be solidly looking for Christ.

The Apostle puts it all clearly enough together in Titus 2. For the grace of God that bringeth salvation, hath appeared to all men; it is the grace that has appeared, teaching us that denying ungodliness & worldly lusts, we should live soberly righteously & godly in this present world, looking for that blessed hope, & the glorious appearing of the great God & our Saviour Jesus Christ.

That gives you in 3 words the whole christian character; soberly, in self restraint in everything; righteously, as towards other people; godly, as towards God. Then follows, looking for that blessed hope. You must get the first, the salvation, before you can really get the second, the blessed hope.

Well, I wanted to give the groundwork in that way. Christ is sitting down because He

has finished His work; & the Holy Ghost is come down that we may know it.

Then there are two things which we may well distinguish; the settled consciousness of the affections of those we have to do with; & the brightness of hope which brings activity into the soul.

I get both, in christianity.

I know the Father loves me, as He loves the Lord Jesus (John 17). I dwell in that favour which is better than life. I stand in God's own righteousness accepted in the Beloved. That gives our place in the settled affections of those with whom we have to do. This gives rest of heart.

And then I get the hope that leads me out in activity, for I am waiting for Christ to come & take me.

The soul is settled in its relationship with the Father, & we know the love of Christ which passeth knowledge; & then comes that which gives the energy & activity for running the race that is set before us, — we are going to be perfectly like Christ when He comes & takes us to be with Himself.

These give the thread of the whole practical life of the christian.

Justified by faith, we have peace with God, perfect peace according to the value of Christ's blood & God's own nature in righteousness and holiness; & then we rejoice in hope of the glory of God.

When you come to the wilderness, there you have hope in the midst of wilderness exercises. Redemption has brought you into the wilderness, not into Canaan, yet you belong to Canaan

but are not in the prepared place of glory yet.
For that you must wait until Christ comes.

The Apostle might reproach us as he did the Hebrews "ye have need that one teach you again", while the Thessalonians had been taught but a month or so, & knew a great deal more about the battle than most of us, for they had cast away their idols.

The Son of God had come & been rejected, & we now are in the world that rejected Him, a world that seeth Him no more. Out of this the Thessalonians had been brought, but with Christ in their hearts, to wait for God's Son from heaven. That is what you do not generally find now, but they were converted to that; not to that only but to that. Now it is made a bit of particular knowledge for christians; but it is for conversion according to Scripture.

Then, go to the end of the next chapter, & you will see further. "What is our hope, or joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at His coming?

All Paul's ministerial delights were connected with this. His heart would be satisfied then, & never until then, as to this. because till then they would not get what Christ came to give them.

This might be special in a manner with Paul but it is real for us.

So the Lord Himself will then see of the travail of His soul & be satisfied. When? Not now.

When He has them all with Him & like Himself in glory.

In the next chapter, the Lord's coming is connected with holiness "The Lord make you to

increase & abound in love one toward another, & toward all men even as we do toward you; to the end He may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all His saints".

Now, where are we to see this? Down here? Not at all; but at the Lord's coming.

So that conversion, Paul's ministry, & holiness are each & all connected & identified with the Lord's return. This was to run like a thread thro' the whole framework of christian thoughts & feelings. It teaches how to walk looking for the glory. Responsibility is referred to Christ's appearing, not to the rapture.

Our calling is to the glory with Christ; we are predestinated to be conformed to His image, & that is the time when Christ will see of the fruit of the travail of His soul; so that that is the measure of everything; there will be progress till then but not attainment — attainment in the sense of progress, but not full. There must of course be the spirit of holiness here, because we are christians. You must be looking below scriptural holiness, if you are looking for any bound of attainment in this world; for we are to be conformed to the image of God's Son.

As to our conscience & our acceptance, as He is so are we in this world. But what lies before me is perfect conformity to Christ.

Turn to Eph. 5. & there you find Christ loved the church & gave Himself for it that He might sanctify & cleanse it with the washing of water by the word, - that is the present thing He is doing - that He might present it to Himself a glorious

church, not having spot or wrinkle or any-such thing. The washing now, refers to the "glorious" presently; the washing in time is according to the presenting in glory.

With open - unveiled - face, beholding the glory of the Lord - no veil over His glory now; - are changed into the same image from glory to glory, that is, into His likeness up there.

Take another passage, 1 John 3. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God ... now are we the sons of God - that is settled, & it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is; & every man that this hope in Him, - in Christ, - purifieth himself, even as He is pure. I know I am going to be like Christ, & if I have this hope, I purify myself now as He is pure.

That is my standard of purifying as I go thro' the wilderness.

Paul had not two goals, one half way, & the other coming on; it is with ~~He~~ him, "this one thing I do", I count not myself to have apprehended, but, forgetting the things that are behind, I press towards the mark for the prize of my calling above in Christ Jesus. I know nothing on this side of that for rest. That which Paul was running after was to be with Christ in glory. But that was not attained until he got there.

It comes out distinctly in the end of the chapter the two last verses; that we wait for; our body shall be changed, & fashioned like unto His.

So, with the Lord on the mount, the three see Moses

& Elias in the same glory as Christ.

Meanwhile He has gone to prepare a place for us & says He will come again & receive us unto Himself.

When it is a question of those who have fallen asleep in Christ, you see another thing. The Thessalonians had got hold of the idea so fully & were so looking for Christ's coming, that if a person fell asleep, they thought he would not be there to meet Christ at His coming; & that was a grand mistake. And Paul comforts them with this, he "would not have them to be ignorant about it, that God would bring such with Jesus.

If we believe that Jesus died & rose again, they also will die & rise again; & when the Lord comes in glory, He will bring them with Him.

And so whether it is death, or holiness, or ministry, or conversion, all is connected with the coming of the Lord Jesus Christ.

If you look at James, where he is comforting the oppressed people, he says, "be patient, therefore, brethren, unto the coming of the Lord".

It is not, you see, merely that the Lord would come, but the present expectation of His coming; they were not to grudge one against another, for, "behold the judge standeth at the door".

In one passage, the Lord classes the servant who puts off His coming, — not denies it, mind, — with the hypocrites.

It is this that keeps the soul in the consciousness that we do not belong to this world.

But you find in Mat. 25, the kingdom of heaven likened unto ten virgins, which took their lamps & went forth to meet the Bridegroom; that shews

what they were particularly called to. Then "while the Bridegroom tarried they all slumbered & slept."
The expectation of the Bridegroom's coming, that is Christ, was lost. They were gone to sleep, those who had oil in their vessels as well as the rest. Nor had they trimmed their lamps, for people don't want lamps to sleep by. But at midnight, the cry was made, "Behold the Bridegroom ~~cometh~~, go ye out to meet Him", i.e: the original calling was brought out to light by the Spirit of God, & then they begin to trim their lamps, & see if they have really got oil in them, & so on.

It is no matter of spiritual judgment, whether or not, we look for the Lord; but it is linked up with all that characterises the christian, instead of being a bit of knowledge to be specially attained.

The Holy Ghost has put us into our relation--ships now, the purpose of God being that we should be conformed to the image of His Son. Meanwhile we are to be as men that wait for their Lord, that when He comes & knocks we may open to Him immediately. Are we watching for Christ?

The world has rejected Him; it is now, not only that we are sinners, there is more. Man was a sinner & God turned him out of paradise; & since then the world has been des--troyed by a flood; it had been tested & tried, & lastly God sent His Son into it, but it would not have Him. God Himself in the Person of His Son came into the world in grace, & the world turned Him out.

When you come to the world & its government, there are two things to be seen - Prophecies, some partly accomplished, & others not; And also there

is the Sovereign grace that has taken sinners, - God-haters in that sense, - & put them in the same glory as God's own Son. That is the One who has loved us & given Himself for us, & who has promised to come & take us to be with Himself.

2) Would it form part of the preaching of an evangelist, to speak of the coming of Christ.?

Yes. It may be in connection with the appearing to a poor world that is careless.

2) People think you mean the end of the world?

Perhaps so; but at the end of the world, Christ does not come at all. When the world ends at the judgment of the dead, Christ sits on the great white throne, & the world flies away from before His face. But it is quite right to preach the Lord's coming clearly. Even Moody has been doing so quite recently at Boston. The common doctrine of general resurrection & judgment seat upsets justification by faith; that is its effect, tho' of course, grace is stronger than theories.

If my fate is to be settled, & I can't tell what it will be till the day of judgment comes, & then we are all to go together to get it settled, how can I have peace with God.?

The resurrection of the saint is like Christ's resurrection, - out from the dead. So when the Lord told them not to speak of it until He was risen from among the dead, they began discussing what that meant. Martha too, says, "I know that he shall rise again in the resurrection at the last day". "From among" was a new thing to them.

Death could not hold Christ because He was the Son of God; but what was Christ's resurre-

-tion out of the dead, a testimony of? Just this, God's perfect acceptance of Christ & His work; & so it is of ours in Christ. He is the first fruits, & afterwards they that are Christs at His coming.

judge But they are raised in glory! how are you going to people who are in glory? It is true we shall all give account of ourselves, but we shall give it when we are already in glory, perfectly like the Judge, conformed to the image of God's Son.

I do not know anything that has done more mischief — I do not speak of heresies, — than the notion of a general resurrection & all going together to be judged, in the common sense of it, because it leaves everything unsettled till the day of judgment.

2) It is very contrary to what is generally taught & understood.?

That may be; but faith looks thro' to the end; & if this world is a dark world to me, & there is a candle at the other end, I see the candle. What I may have to go thro' to get to it is another thing. Still, its there.

2) What about, "the Bride hath made herself ready"?

The time was come, & she was in the glory, & that is when He comes out with her. It is connected with her responsibility - hath made herself ready. Responsibility is always connected with the desert passage, never with heaven.

I am in Christ, that is a fact. I could not say, if I were in Dublin I would do so & so, for I am here; but to say if I were in London, would be all right. And in Christ, I know by the Holy Ghost, I am in the Father, & ye in Me, & I in you. That is no "if" at all. But when I come to go

thro' the wilderness, then I get "ifs". Then it is God's way, not His purpose; it is His way, not His purpose to bring us thro' redemption, into all the circumstances of the wilderness & its exercises. So in Col: it is, "if ye continue". If he don't continue, he won't be there; that may prove to him that he has not real faith, but that is another question. "My sheep hear my voice, & they follow Me, & I give unto them eternal life, & they shall never perish". That is a promise. "And no man shall pluck them out of my hand". What would be the good of telling them that in heaven? There is no danger there, but there is danger here, but with the danger I get the promise that God will keep me, & when I am redeemed I get brought into this place of constant dependence. The fact of salvation has nothing in itself to do with dependence. Christ has finished the work of salvation, & God has accepted it.

Then I get a positive promise from God that I am kept by His power. Why kept? Because if He did not keep me I should tumble in the wilderness; so I get constant dependence, & the infallible faithfulness of God along the road, but still I am dependent upon it. And you will find that running all thro'. In Deut: 8. you find, "God led thee these forty years in the wilderness, to humble thee, & to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no".

Their clothes did not wax old, nothing failed them, the faithfulness of God was there for every thing. So the priesthood of Christ comes in, & there is grace to help in time of need. All that is in Hebrews, but communion with Christ, never, nor the Father's name. Neither do you get Him

a Priest for sins, except on the great day of atone-ment (Heb: 2.17) it is always for help.

It all brings out the incessant loving care of God.

There is an immense amount for us to learn, He counts the hairs of our heads, it is a great thing to learn that

Advocacy we get when we fail, but that is for restoring communion.

On the cross He was high priest as well as the Victim

2) Is He not high priest for our sins now?

No, & for the simplest possible reason that He has already put them all away.

Take the woman in the city that was a sinner, Christ was revealed to her, & she feels the horrible-ness of her sins, but she goes in to Christ & touches Him. The love of Christ has got into her. And if she would not shew her face to a decent person, she could shew herself to One who was the manifestation of the Divine.

The Syrophenician woman owns that she has a title to nothing; but she says there is love enough in God's heart to give to dogs. She was a dog in the presence of the One who has come to the dogs. All is out before God, & out in her conscience too.

God does not say, come to Me, because you are a sinner; but; I come to you because you are a sinner.

~ ~ ~

Reading Meeting at Rochdale Wed^y Morning July 12th 1877.

Col: 1. was read.

Col: was written more expressly to Gentiles; Eph: too, but Col: exclusively so.

The saint here is risen, but still on earth, & his hope is laid up for him in heaven; & that gives a character to the epistle. And inasmuch as he is on earth, he is still in the desert, & so there is an "if". You get no "ifs" in Eph: because you are there sitting in the heavenly places in Christ. But wherever you get the desert you get "if". It is well to keep the two clear & distinct.

2) In first of John there are many ifs?

It is another kind of way in many cases. I might say to you, if you are an Englishman I hope you will not dishonour your country; that is the way in 1 John as well as in Col: 3. It has no reference to progress, but, "if we say" "if we confess", is, putting the case; it is not, "you will be in glory if you are faithful to the end."

When God chastens, that is no part of His purpose,

but it is part of His way.

2) It is in God's ways then that we get priesthood?

Yes; priesthood, & "ifs", & all that. Only remember that along with the desert "if", you get God's certain faithfulness to bring us thro'. That is not simply salvation, but God's keeping. "No man can pluck them out of my hand". Then there is somebody who wants to pluck me I suppose.

2) But at the end of Ex: 4 you get Aaron brought to Moses.?

Yes; but that is more apostolic than priesthood.

2). What does, if, imply a doubt as to.?

No doubt as to anything but dependence, that I may not doubt. God has delivered me out of Egypt, & I am not in the flesh; but now, how do I know that I am going to get into glory? God will keep me, & that is dependence.

2) But there cannot be real dependence, if there is a doubt?

Precisely so. Then I have every day care, & God chastens me & proves me. He puts us thro' a process which both exercises us, & shews His own constant love & care. In this ch: — Col: 1, — you get the fullest statement, not only of our redemption, but fitness for glory; & also, you are reconciled, & then "if".

2) Is there any communion in Col.?

Yes, but that is not its subject. There is the one body. The epistle to the Col: is, life; ~~communion~~ union is by the Holy Ghost, & He is not spoken of in Col: save "love in the Spirit", & that is only the general character of the affection.

The presence of the Holy Ghost in us, makes our bodies His temples, & if that was the same thing in

itself as life, I should be an incarnation of the Holy Ghost.

If I am starting across the wilderness to get to Canaan for the blessing, I must be there before I get the blessing.

2) Our place & title are in heaven, & we are not living in the world.?

Yes, we are living in the world still.

2) Then why does he say, "why as tho' living in the world, are ye subject to ordinances"?

Because he is blaming them there for acting in the world as if of it; but that shews they are here.

In Romans, a man is looked at as an actual living man in the world;

In Ephesians, it is a man in Christ in heaven;

In Colossians, risen but not in heaven;

In Philippians, you get the full character of faithfulness in the race, & the like. Even justification is put before Christ there; - that I may be found in Him, not having mine own righteousness which is of the law" &c. Not that he doubted for himself a moment, for he says, "I am apprehended of Christ Jesus".

Philippians is not the certainty of the place I am in, but it is that God's way, when He has redeemed me, is, He brings me into a place of experiences thro' which I must go; only I have the certainty that He will keep me in it. Where people bring in this, & connect it with acceptance, all is uncertainty.

And that is what systems do.

2) Would a servant be accepted in His work, if he has not the purpose of God.?

Well, yes, he might be.

2) Would he not be deficient?

Yes, to that extent.

2) Why, "if by any means I might attain"?

If it cost him his life. He did not mean to say that he had attained.

2) What is that "walking worthy"?

Well, it is just that, having the same motives & principles as Christ. There are three such passages "Walk worthy of God who hath called us to His own kingdom & glory" 1 Thess: 2, 12.

"Walk worthy of the Lord unto all pleasing" Col: 1.

"Walk worthy of the vocation wherewith ye are called." Eph: 4, 1. They are all substantially the same thing, but different characters of it.

When you come to full christianity, you see the Lord Jesus always walked in this world, & spake, as the Son of Man who is in heaven; & though they made a great outcry about it, He was a heavenly man. He was a true real man down here, but a really heavenly man down here.

2) But, "who is in heaven", could not now be applied to a believer?

No, only as in Christ.

2) "In heaven", would it not involve His omnipresence?

So, of course, it would.

2) But it is the existing thing on earth in John?

Yes, it is the divine presence. It proves the unity of the two natures That verse is strongly quoted against those who deny the Deity of Christ.

You cannot separate the glory in which Christ is, & the actual holiness in which we ought to walk down here. The character of holiness is always the reflection of Christ in the glory. So, beholding

with unveiled face, the glories of the Lord, we are chang-
-ed into the same image from glory to glory".

The end of the 1 Thess: 3. is almost nonsense, as man looks at things; we should say, "stablish you unblameable in holiness down here", if we had been writing; but it is all made out & manifested there. In John, I know I am going to be perfect-
-ly like Him in the glory, & so I purify myself accor-
-ding to that standard.

2) Is there any distinction between being in heaven & in "heavenly places"?

No. "Heavenly places" is more general, that's all. In Ex: 15. you find a difference which shews the thing, typifying it, I mean. V: 13 "Thou in Thy mercy hast led forth the people which Thou hast redeemed, Thou hast guided them in Thy strength unto Thy holy habitation" i.e. to Himself. But in V: 17. it is, "Thou shalt bring them in, & plant them in the mountain of Thine inheritance", & there you get the heavenly places.

God is sovereign in love, & it is nowhere said in Scripture that we are love, I can't be that, or say that I am it; but as to light, it is said, "but now are ye light in the Lord". Light is a pure nature. It shews the sovereign character of love.

2) "Preserved blameless" how do you understand that? Is it perfection?

It is a different thing from perfection; I am to be a babe in Christ, & I shall walk as a babe, but without tripping as I lean on Him. Perfection is only Christ in glory. I have no standard but Christ in glory; & that is to be realised in my path down here, in thoughts & motives & feelings.

2) Then Christ's life down here is not the standard.

Yes, it is. Down here He was the expression of what is divine & heavenly in heaven.

Suppose you have a motive that you could not enjoy in heaven, are you walking worthy of Christ? No.

There are a great many things I do here, that I shall not do there as to bodily necessities.

And here, if I only eat because I am hungry I eat in the same way a pig eats. Christ would not eat when hungry because He had no word of God to do it. He walked down here as having motives & affections up in heaven. And we, we never go rightly except so far as our mind & con-versation are up in heaven.

Q) Is that word "conversation" correct?

It is not quite exact; it means the moral & the political life.

Q) This makes a vast difference between the walk of a saint in the old dispensation, & the walk of a saint now?

Of course it does. Old Testament saints were not dead & risen at all, as to their present faith, tho' they had life of course. And they soon found out that this world did not do for them.

Now, we have the man risen & with a hope which is most important as regards our practical life, Christ in your the hope of glory.

Q) Peter does not go so far as this?

No. Redemption, & born of the incorruptible seed of the word of God; that is the basis in Peter.

Q) It is the moral effects of Christ's death in Peter, not the death & resurrection?

No; Christ has died, & he that hath suffered in the flesh hath ceased from sin. It is the same thing

but the practical side of it.

2) He says, "being dead to sins". ?

He does, but it is rather, "having done with sins". Paul goes to the root of the whole thing.

We belong not only in the fact of the life, but in the associations of the life, to up there where Christ is.

Those who have not the hope of the Lord's return, cannot apprehend what the true path of a christian is; they may have life of course, but they cannot get the proper stamp of life in ~~its principle~~ practice.

I never would put forth the Lord's coming myself as a thing to be proved, but as a substantive part of christianity itself. You might have to prove it to an infidel.

2) Could a person walk "as He walked", who did not know it. ?

No. But it ought to give tone to every day life in a christian. The Lord's coming is a part of the gospel; it is put so here, "whereof ye heard in the word of the truth of the gospel".

2). Might not people have it in their hearts. ?

Yes, but for that it must be a fact before them; "love His appearing" is the affections of the heart.

2) Does not the general idea about the Lord's coming give character to people. ?

Well, that is more the end of the world in people's ideas; that is not waiting for somebody.

And what is the world to me, if I am waiting for some one to come & take me up out of it. ? what comes of its plans, & its running after money, & all that kind of thing? A man may not know all about the rapture of the church, & yet be waiting

for some one to come & take him out of this scene.

Before ever I knew about the Lord's coming, I think I loved His appearing. I knew nothing about the doc--trine, but the principle of loving His appearing was in my mind tho' I could not define it. I do not talk now of the rapture, tho' it is most blessed to get that too. What I delight in is Christ's coming & setting the whole thing I am in, on aside.

Q) Would it be John 14th more?

Yes. But that brings in the full element of our place in heaven. John 13, & 14, are, that the Lord cannot stay with His disciples here, but as He is not going to give them up, He must take them there.

Q) Is there any thought of the rapture in the para--ble of the ten virgins.?

No. Matthew was to Israel, so you get no ascen--sion there at all.

Q) What is, "They went in with him"?

They have a part with him down here; & the marriage is Jerusalem on earth, not the Jerusa--lem above.

Q) How does that apply to saints now?

Exactly; they went out to meet the bridegroom. It is not the heavenly side, & the rapture at all, tho' when the Bridegroom comes & they meet Him, that practically would be to us, the rapture.

Q) It is connected with responsibility more than with grace?

Well, it is more a history of what will happen. The difficulty is in the virgins. They were con--verted, as you may say, to wait for God's Son, & go out to meet Him. And while they tarried - bivou--acking is not pleasant, - they turned in some place to rest; & went to sleep. They are all heavenly

saints, but not the bride, not in that aspect. So they go in to the marriage.

2) But His coming in, is at the end of the chapter?

No; He sits on the throne of His glory, not quite His coming in glory.

The kingdom of heaven as we have it now, is with no king. When Christ comes it will not be so. The heavens rule in that general way after He comes, but it is the kingdom of the Father, & of the Son of Man.

2) The kingdom of heaven in three forms, first in principles; then in mystery; & then in actual power at the end.?

Quite so; but the mystery character is done when He comes in power.

2) What is the difference between the two terms "coming" & "appearing"?

"Coming" is a general word; you get the "appearing" of His coming in 2 Thess: 2. He comes & does not appear, first, & takes us up to be with Himself. But "when He shall appear" we shall appear with Him in glory.

2) What are the "saints of the high places" in the 7th of Daniel?

Those who were linked with God in heaven, during the time of earthly power in the hands of His enemies. They were killed for their testimony, or by the beast when he is in power, & being killed, they would have lost the earthly by being killed, so God takes them up to heaven, tho they are too late to be in the body of Christ.

2) What is the kingdom of the Father?

The heavenly part of the kingdom of heaven when we get up there. And that of the Son of Man is on

the earth.

In Eph: we are seen sitting in the heavenly places in Christ, & therefore the inheritance is the inheritance of all things that Christ created, creation is the inheritance. But in Peter or in Col: the thing is in heaven, & you are down here, & it is incorruptible & undefiled, but reserved in heaven for you; or a hope laid up for you in heaven

2) Then what is "the kingdom of the Son of His love"? It is an expression only used here; we were under the power of darkness - Satan -, & now, it is not merely that we are brought out of darkness into His light, but we are brought into the kingdom of the Son of His love. in the oneness of the love.

In vs. 9 & 10 you find our walk is connected with our spiritual state; God does not intend that these should be separated. If we were to get simply the knowledge of God's will, in fact, without walking worthy it would be mischief to me because I should be able to do without being a spiritual saint. But it is "filled with the knowledge of His will in all wisdom & spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work"; I must get Divine wisdom & spiritual understanding, & this acquaintance with His will is here connected with the state of the soul. There might be something in the state of my soul that hinders the full following of Christ. It is, "that ye might walk worthy of the Lord." How can I do that if I do not know what Christ is? It should be, I think, "increasing by the knowledge of God"; that is the meaning.

2) You connect everything with knowing Christ

in glory?

Yes; but I get now the knowledge of what God is in His nature. Christ as a man had perfect knowledge of God; & so perfect obedience & love to His Father flowed out. He says; "If I say I know Him not, I should be a liar like unto you".

2) "Saints in light", what is that?

The absolute purity of God's presence, & that is what I am made meet for.

2) Whose "power" is it in v. 11.?

It is God there. It is walk worthy of the Lord; but you get, walk worthy of God, in Thess: If I walk about in my Father's name, I ought at least to walk worthy of Him.

The revelation of the name of the Father brought eternal life with it; "the Father sent the Son that we might live thro' Him". What brings eternal life is Christ Himself — who was with the Father & was manifested unto us; & if I get Christ, I get life.

But if the Son is my life, I cry Abba, Father, thro' the Spirit.

2) Do you mean to imply that the Millennial revelation (Most High) does not give eternal life?

Certainly I do. Christ can quicken whom He will; but life & incorruptibility were brought to light by the gospel; that is not Most High.

2) Does that life exist in the believer? can you speak of it so?

Certainly I can. It is not in me in an independent way, but He says "ye in me, & I in you"; & the life of Jesus should be manifested in our mortal bodies. If you talk of it existing in the believer it is not communicated to him, without his having the Son in him.

2) Had Old Testament saints eternal life?

It was not revealed to them, it is the same thing essentially. It says "brought to light", it does not say that they then only began to exist by it.

The intelligent Jew had a hope; but Peter says, "unto whom it was revealed that not unto themselves but unto us they did minister"!

People tell you that christianity is the accomplishment of the promises. It is no such thing. They have yet to be accomplished. We are living between the sufferings & the glory.

2) Would not a converted Jew see Christ in the types?

Partly so. They had prophets too.

2) Then we have eternal life in us?

We have not only eternal life in us, but Christ is in us, the source, to be it. Scripture is very accurate about it. This is coming to be of immense moment. If I say it is not me as me; it is my own state, & not Christ my life. Some are saying "how can you have a new me", but that is simply fighting Scripture. The new me is Christ. "Nevertheless I live, yet not I, but Christ liveth in in me". This is most important, because the setting human nature right, is what they are all at, now-a-days.

When the prodigal son was converted & was going to meet his Father, he says, make me as one of thy hired servants", which just shews he had not met his Father.

Don't you say "Father", if you don't know that you are a child.

Where a man is in the flesh in the state of his soul, he always mixes up his state with his acceptance.

2) What is the condition of these quickened souls which have not the Holy Ghost, as to the body.?

They are not in the body.

The moment redemption was accomplished, & because all was finished so that Christ went back to God, then the Holy Ghost came down on all them that believed. He had wrought in the prophets, & in creation too, but He was not then come.

2) "They that are in the flesh", does that contemplate a quickened soul?

It is an abstract statement, there.

Rochdale. Wed: Aft: 12th July 1877.

Reading in Col: 1. continued.

"Strengthened with all might according to His glorious power, unto all patience & longsuffering with joyfulness". It is a wonderful thing is patience; & a great thing to have patience that does not give way. You must wait until God has worked things out in people's souls. James insists upon it: "Let patience have her perfect work, that ye may be perfect & entire wanting nothing". Not that that touches the perfection of the work of grace. People fancy they reach holiness by enfeebling the work of grace. They talk about being justified, & then made meet; you never find that in Scripture. There are plenty of Scriptures

about progress, but not one of them connected with being meet for the inheritance of the saints in light.

2) Then do you distinguish between justification & being made meet.?

Justification is more the clearing us from the old thing. There are two things in my acceptance, like as in 5th & 8th of Romans. Christ was delivered for our offences, that is one thing.

2) In Rom: 4 you get the imputation of righteousness?

Yes; in Rom: 4 that is used as the same thing with forgiving sins. "There is no condemnation to them who are in Christ Jesus", is the 8th & there I have a new thing - positive acceptance - I am fit for God in the life of Christ.

2) Then sanctification?

That depends; for we are sanctified to the blood of sprinkling, in 1 Pet: 1. Whenever you get sanctifying & justifying together, the sanctifying comes first, - though that is very unorthodox.

But clearing from guilt, & putting in the positive place of acceptance, are two things. What measure of acceptance have I got? Is it only that my sins are put away?

2) What about "unto obedience" in 1 Pet: 1.?

The obedience of Christ is the character of our obedience. Suppose my child wanted to go into the town, & I said, no, sit down & do your lesson, & he does; it would be very nice & right, but Christ never obeyed in that way. The proper character of christian obedience is, that the motive for doing a thing is that it is God's will.

2) Does not justification include the imputation of righteousness in itself?

It is the same thing. Justification gives me title to stand in the presence of God; but it does not tell me what I am when I get there. I get the fact that my sins are cleared away, but I also get the acceptance of Christ Himself. I find Him sitting now at the right hand of God, & I am brought to God in all His value.

2) But in Rom: 5. the man is justified by faith, & has peace with God, & rejoices in hope of the glory of God, as well?

Yes, you get the favour of God towards us, but you do not get our new place before God. In the 8th you get that, & that is connected with seeing you are not in the flesh at all. Then where are you? You are in Christ. Heaps of dear people don't know that. They say they are poor sinners, & the cross of Christ just suits them; but let them put themselves before the judgment seat, & are they sure they are perfectly saved? No, that they're not.

But if I am the righteousness of God ?!!

It is one thing to say, I am clear from my sins as a child of Adam, & quite another thing to say I am accepted in Christ as a child of God.

None of us value the cross as we ought to, but the more we look at the cross, the more we see every question of good & evil brought to an issue there.

Man in absolute wickedness, hating God come in goodness as a man among them. The devil is there in all his power, & all the rest are rejoicing in getting rid of God come in Christ. Then in Christ there is perfect man in perfect goodness, & in perfect love & obedience towards God also. "That the world may know that I love the Father, & as the Father gave me commandment, even so I do." There

too, I get God in righteous judgment against sin, & nowhere else, but God in perfect goodness towards the sinner. You find what God is, is brought out, & what man is; & what the devil is; all brought out at the cross.

Then as to acceptance & judgment, when I come to give an account of myself at the judgment seat, I am perfectly like the Judge who is sitting upon it, - raised in glory!! But then you will find a great many dear souls who have no idea of that: Bad teaching, & carelessness too, & going on with the world, have their sure effect; & so, all is dim.

2) Is it not peculiar here, when it says the Father has made us meet?

Well, it is Christ, of course, who wrought the work.

3) Did the Israelites of old know the new place?

How could they? The brazen altar was justification from sin; & on the great day of atonement the blood was carried in to where God was. Now, we have a totally new place in every sense.

Adam innocent had nothing to do with a risen man at all. We are accepted in a Christ risen & glorified; we are in Him. And you must condemn Christ glorified, if you are to condemn the man who is in Him.

In Rom: 8. you have three characters of the same Spirit, the Spirit of God, which is in contrast with what is of man; the Spirit of Christ that is, formative of what Christ was, in whose power Christ acted & offered Himself to God; & then, the Spirit of Him that raised up Christ from the dead taking in the ultimate deliverance of the body itself.

2) It says, "we have the mind of Christ", is that, in 1 Cor: 2. the same thing?

No, that's another thing altogether.

As to fitness, was the thief as fit to go to paradise as Christ? He went; well, but he had no time to get ready!

2) Is it the inheritance, or the saints, in the light?

Both are in the light. And the man that is fit, is fit for that light. There is this also now, that we walk in the light as God is in the light.

2) Is it saints in glory?

Yes.

2) What is "darkness"?

The absence of the knowledge of God, & it is not possible for any christian to be in darkness as to that.

And as I get Christ, I get light. God is light, & if I know Him I am not in darkness.

I could not be before God except thro' Christ, but He has let the light out, & has also put away my sins so that I should be as white as snow. The vail was rent from top to bottom in answer to Christ's work, but the rending of the vail put me in the place of the light. I get love too, as well as light. All God's love is exercised in forgiving me, & I get also a position & standing before Him in Christ.

2) Is there not a difference between redemption & forgiveness of sins?

They are the same thing here, redemption elsewhere may include the body, but not here.

2) Does not redemption imply the deliverance from the state in which I was?

Yes, in its full sense it does, but not here.

2) "Meet to be partakers of the inheritance of the saints in light," is that Red Sea, or Jordan?

I should say it was Red Sea.

In reality tho' Red Sea & Jordan coalesce.

In the Red Sea, I get Christ's death & resurrection, & in one sense all closes; but in Jordan I get my death & resurrection with Christ, & then you find the experimental sense of things, & Gilgal.

Col: is not quite in the land. Col: is a kind of in between thing. Eph: sees a man dead in his sins, & then a new creation, quickened together with Christ.

2) In Col: 2, 11. is that circumcision after being in the land?

Yes, but you get across Jordan without sitting in the heavenly places. In Eph: we are; only of course we are not with Christ, but in Him.

In Eph: it is the gross sins, & the highest privileges. In Col: you get the life of the christian developed in every part of it. Those 3 v's 9, 10 & 11. give the foundation. Then we come to the unfolding of Christ, thro' whom we get all this.

He is before all things, & by Him all things consist.

2) In what sense is God spoken of as invisible?

He dwells in the light unapproachable.

2) Will that be God Himself, or only in Christ?

In Christ is not there. I do not believe a creature can see God in His essence. But it is said the pure in heart shall see God; & in heaven angels do always behold the face of my Father which is in heaven.

2) How do we see Him then, if not in His essence?

I can't tell you; but I am not going to be in my Father's house, & nothing to say to Him.

2) If God ceased to be invisible, would not Christ cease to be His image?

Yes of course, we should not want Him then.

You never could separate the Son

from the Father, nor the Father from the Son whatever we may see. You must distinguish between abstract names which speak of a Being & names which express relationships.

2) What of "the glory of God in the face of Jesus Christ" in 2 Cor. 4.?

It is seen there now, & will still be. The Lord was the One who expressed it on earth, & He has not ceased to be so in heaven. He is God, & if I see Him, I see God.

2) "I saw no temple therein, for the Lord God Almighty & the Lamb are the temple of it." ?

The Lamb is a distinct object; & so it was when Stephen saw Him at the right hand of God.

But the Father was revealed in Christ, in His life down here below. That is not the same thing as here in Col., that would confound the Father & God. There is all the difference between my speaking of some one as a man, & my speaking of him as my father. So you might see clouds & lightnings on Mount Sinai, but not the Father. John says, "if any man love the world, the love of the Father is not in him"; it is not the love of God there, but the love of the Father, because He has a new creation now.

2) I am Gabriel, which stand in the presence of God; what is that ?

Well just so, it does not speak of seeing or not.

2) What is the force of James saying "likeness" & not "image". ?

No particular force that I know of.

We know the Lord as the word, & as Christ, & as man.

2) How was Adam made in the likeness of God?

There was no sin in him, & death had no power over him; & other things too; he was a centre, & every thing around him was subject to him.

No angel was made a centre of anything. No evil in Adam, but he was liable to fall of course.

The reason the First born takes this place is that He created all; they were created by Him & for Him.

2) "Before all things" as to time?

Not merely, I think, but as having pre-eminence. As John says "He is preferred before me for He was before me".

Then every thing consists by Him. People talk about general laws, but I don't admit any general law without constant power exercised.

God has blown on general laws in connection with christian faith, for resurrection is certainly no general law. Christianity is based on resurrection, yet certainly resurrection is not the natural consequence of death. The general way in nature is all well, but christianity is not nature. So science can neither explain nor contradict christianity.

Then there is a second headship, that of the body. And another new thing; He created every thing, & then went down into death, which is below every thing. "A living dog is better than a dead lion". The first man went into death by disobedience, but the second man went into death in obedience. He could not be holden of it, & He rises up out of it. So the second Man has passed death, passed sin, passed judgement, passed the power of Satan; He is a Man beyond it all. And we know Him there, beyond knowing the

work of atonement. It is not like the first man, put to see if he can glorify God or not; but He is put into the place where He now is, after having glorified God: for His obedience was perfect. God is glorified, in His love & majesty & truth & every thing. This is done, & now all stands on what is finished. As a Man too now, Christ is head of everything. The fulness of the godhead was pleased to dwell in Him; Father is in italics there. He takes the first place because He has a title to it.

2) How is He the beginning?

Absolutely, He is the beginning of the whole thing.

2) It says, "head of every man" in Col: ?

Yes, that is just the statement of the fact, as a question of order, but it does not go on to say there, why or how.

2) In Heb: 1. it says, "when He bringeth the first begotten into the world", when is that?

Hereafter.

2) Is it "again"?

Well, not again, I think.

2) Is there no reference to Bethlehem there, when the angels worship Him?

No, I don't think so.

Then follows another thing, a very precious thing, "& you hath He reconciled". I get not only forgiveness, & made fit for God; & translated into the kingdom of the Son of His love; but I also get, reconciled to God Himself.

All of it, is sovereign love in Christ, & therefore the Apostle says, "We love Him because He first loved us"; but we do love Him.

If I realise what I get in that passage, there is

first; God sent His Son the propitiation for our sins; then, God dwells in me (which is by the Holy Ghost); & then, what about the day of judgment? we have boldness; because, as He is so are we in this world. I enter into His love; I enjoy it in my heart; &, when I think of judgment, I know I am already as He Himself is

2) Why, "in this world" in that passage?

Because I am in it now, & I do not wait for the day of judgment to know this. ~~

Reconciliation here means & involves relationship, as well as forgiveness. I am quickened together with Him; & body & all is to be raised up. My life is up there in heaven, & my body is down here; I am identified with heaven in a certain sense while in fact I am identified with the old creation too, at the same time.

2) What does reconciliation mean as applied to sins & the world?

That every thing is brought into order before God.

2) How are things out of order now?

Why did the angel stay 3 weeks on the road, when he had his answer given him to take? You don't call that in order, do you?

2) It says "the heavenly things themselves with better sacrifices than these", what is that?

In the tabernacle you have God's throne where nobody went; then the other place where the priest went to the altar of incense, & so on; these figured the heavens; but Christ has passed thro' the heavens, & is sitting at the right hand of God. ~~

The reconciliation will be made good, & every knee shall bow to Christ, to His power & authority.

2) But not until after the Millennium?

Not finally & fully., but as to the heavens it will be when Satan is cast out. Luke says, when Christ rides into Jerusalem, "Blessed be the King that cometh in the name of the Lord, peace in heaven, & glory in the highest." Until you get peace in heaven, Christ can't ride in; but when peace is in heaven, you can't hinder it.

2) What is the difference between, "made peace", & "you hath He reconciled". ?

He made the peace by Him to reconcile. There are two things, the abstract, & absolute. When God sees the blood of Christ; He sees the victory over sin & over Satan which that death is; but the effect is not produced, it has to be wrought out.

2) Why, "in the body of his flesh". ?

It was in the death of His body on the cross. His body connected Him with the creation & made Him a responsible man. ~ People think so much of reconciliation as only something done in their own minds.. Here it is reconciling things in heaven, & things on earth.

2) They talk of universal reconciliation. ?

That denies atonement; all this annihilationism & universalism deny atonement entirely.

It is the state of things in heaven & earth that is referred to. Afterwards, angels will not be bothered & hundered by devils any more.

2) Then, is reconciliation the state produced corresponding to the work that made the peace. ?

Well; yes.

2) But surely it is persons. ?

Yes, of course, it includes them. "You ... hath He reconciled."

Then comes "If ye continue in the faith" &c.

Clearly, they are not sitting in heavenly places in Christ. If now you give up Christ you won't get to heaven. We are kept by the power of God. but then we are kept because we are in danger.

2) But a good Wesleyan would say, you may fall?

As a professor I am liable to it, but I have the positive certainty that I never shall.

2) Then what is the use & force of the liability?

To make me feel my dependence every minute on Him who keeps me. I do not want to weaken these "ifs" for one minute or one atom.

2) What does "castaway" mean?

Castaway means castaway. The thing Paul is there insisting on is, that I may preach to other people, & be a castaway myself.

I believe "anon with joy receiving it" is a very bad sign, if people have not been exercised before. In Hebrews you never get people falling into sin, except it is finally; fatally; there is no restoring. Esau found no place of repentance, tho' he sought it carefully with tears. i.e. sought the blessing.

2) In Heb. 6, crucify to themselves the son of God?

The nation had done it, & now they, if they reject Him, they crucify Him for themselves.

2) The sin against the Holy Ghost, will be a sin in the latter day, will it not?

I don't doubt it will, but it was a sin then.

(It is the "blasphemy" which was the sin in question, that hath never forgiveness. E.C.P.)

2) Could you not take the gospel to a man who has given up christianity?

You might; It might be a case of a man met by a cleverer man, & overcome. A man that has

rejected Christ as a man in humiliation, may be reached by knowing Him as a glorified Christ but if he rejected that, there is nothing left.

One that is His own God will keep to the end, but a man may make all sorts of profession, & may get his affections moved, without being converted.

Christ will be the crown of glory to the Jews, but to us He is the hope of glory now.

2) Does "perfect" here (v: 28) go on to the glory?

Here, he is looking at holiness; it is Christ revealed in my soul as the power of sanctification.

Memo: of Lecture at Rochdale. 12. 7. 77.

Read Deut: 16.

These 3 feasts were the 3 great occasions when all Israel had to go up to Jerusalem.

There were other feasts, the sabbath constantly, & the new moons, & the great day of atonement; but these 3 were solemn in this way that they were the gathering times of the people who all had to go up to keep them; the passover, pentecost or feast of weeks, &, the tabernacles.

We will see the different character of each of them, while there is a common thought in the bringing all the people up together before God.

To two of these feasts you know that we have a distinct antitype; "Christ our passover is sacrificed for us", & "when the day of Pentecost was fully come"; but we have no antitype of the feast of tabernacles; there has been no fulfilment of it. The true Passover has been sacrificed, but the great gathering of "tabernacles" is yet to come; people will yet own Christ to be their passover, who have not hitherto. That is still future.

But there are important features for us in these 3 feasts. Notice that pentecost is in immediate connection, not with the passover, but with the unleavened bread. Then it was that they offered the first of the first fruits, as Christ risen from the dead, & from that time of putting the sickle to the corn, they counted 7 weeks, i.e: to the church at pentecost. On the day of the first firstfruits they offered ears of corn without leaven, but when, 7 weeks after, you get the first-fruits offered, in the two cakes ~~with~~ leaven is put in them, because it is there the church offered to God. But they could not be burnt at all. Our bodies are offered to God, but are not like Christ a sinless unleavened victim.

Lev: 2. gives that more fully, where they were to take fine flour, mingled with oil, & anointed with oil, & so on. That is Christ, with no leaven nor any honey; no sinful nature, nor any of the sweetness of nature could be allowed in sacrifice. In Christ, there was this perfectness, no leaven, no honey, but oil & frankincense. "Mingled with oil" — "That holy thing which shall be born of thee", then "anointed with oil", — "Jesus

of Nazareth anointed with the Holy Ghost & with power". Then in the end of the chapter there is the oblation of the firstfruits offered to the Lord. Salt was to be offered with all their offerings. - that separate power of holiness as consecrated to God. The Lord refers to it in Mark 9 - the separa-tive power of holiness by the Spirit of God.

Then there is a meat offering of green ears dried by the fire - Christ offered up in His perfectness, & only sweet savour coming out.

But in the case of the two cakes of the firstfruits a sin offering was offered with them, & that meets the presence of the leaven. The two cakes are first offered with 7 lambs for a burnt offering, i.e. Christ in pure perfectness, then came the sin offering meeting the leaven; "if we say we have no sin, we deceive ourselves.

But turn to the character of this feast. The passover was when Israel came out of Egypt & for 7 ~~to~~ days they were to eat unleavened bread

This is one feast in Lev: 23, then in v: 10 you have the time of the first offering of the wave sheaf; "when ye be come into the land" &c & it was to be waved on the morrow after the sab-bath. Then it was that Christ was raised from the dead. Seven weeks on, & the wave loaves were offered. The coming of the Holy Ghost connects itself entirely with this new place of man, - the church seen in the wave loaves at Pentecost. The new place of man is resur-rection. In Christ, it was God raising Him from the dead after He had been "made sin" for us; after death, after the judgment of God had been passed upon Him. Christ had perfectly

glorified God as to the wickedness of man, & then is raised from the dead; & now man is in a new place consequently upon what Christ had done. It is a new state & place altogether. Lazarus had come back into this world; but this is, in Christ, a totally new state. The responsible man had failed; God met the failure in the death of Christ; then raises Christ from the dead, & so puts man into a totally new condition altogether; Death hath no more dominion over Him, for He is in a place which is the result of having perfectly glorified God.

That is where Christianity begins.

The offering of the firstfruits introduced this, & the feast of Pentecost is connected with the firstfruits - seven weeks from that day; & so the coming of the Holy Ghost connects us with Christ in that new condition.

This is what I would press upon you; you may turn to what was in the passover, but man as man is a judged & condemned race.

But the pride of man is such that he refuses this, & seeks to restore himself as he is. They make Christ come into the condition of the children of Adam, to raise men up as men.

It is all false. On the contrary, it is a totally new place altogether into which He has entered. It is all over with the world, & God has proved His righteousness in setting Christ at His own right hand.

The righteousness of the Father comes out. As the Lord says, "O righteous Father, the world hath not known Thee, but I have known Thee" And the righteousness of God was proved, not

only in resurrection, but in setting Christ at His right hand. The world had cast Him out & slew Him. The only place where we find the fruit of righteousness, is, that we find a Man is sitting at the right hand of God.

God does not wait until His Son shall come in the glory of the kingdom, - that will be, - but now already there is a man at the right hand of God in virtue of His having glorified God in the place of sin. All man's malice was there at the cross, all Satan's power was there, & God's judgment, & God's love too.

And so God has been perfectly glorified as to everything. He was glorified in infinite love. Resurrection now, is the first grand thing. Christ was raised again for our justification. But God's answer to His work was not complete until He had set Him at His right hand in glory.

There is a new state of man now, consequent upon death & judgment.

All was settled at the cross.

I was one of the poor sinners who brought Christ there; - & now, - I am not in the flesh at all, but in Christ where He now is.

My place & state is not that of a child of Adam at all. There was no remedy for the old thing. It was tried without law, & under law, & by prophets. Stephen sums it up, you have broken the law, killed the prophets, crucified Christ, & resisted the Holy Ghost. And there you are. That drew out their enmity: they stoned him; he went to heaven. That is the historical beginning

of the new thing.

What I still press is, that it is man in a totally new state as to his place with God. We have not got it as to our bodies yet.

Now turn & look at the state of soul connected with this. In the passover you will see the state of soul. There is to be no leavened bread with it, nor for 7 days are they to eat any. Bread of affliction is connected with it. If you look at holiness, & what you must have, is it not the bread of affliction for you? Without holiness no man shall see the Lord, but I am not holy. The unleavened bread of sincerity & truth is connected with affliction.

Mark another thing connected with this passover in v: 7. Deut: 16 "And thou shalt roast & eat it in the place which Jehovah thy God shall choose; & thou shalt turn in the morning & go unto thy tents"! No communion, no joy, no fellowship, not a bit. Unleavened bread is the bread of affliction. They were saved, but that is all, taking it as a present thing. They were a people in bondage & slavery, & at the passover I mean the blood on the doorposts, God was going by as Judge, the passover blood shut God out from them. How can I escape judgment, for God must have holiness, & I have none. Well, there is the blood, & God will not come near me, & so it is bread of affliction.

Conscience is always individual.

You will find many a true soul, whose happiness is this, it is in the contrast between what he has got out of, & where he has got to. And what

has he got into? Into the wilderness.

You find that constantly the case; the blood saved them from God's judgment & that is all. Are there not many in that state? He sees he is ruined in Egypt, & here is God as a Judge, that is the way he thinks of God, & the blood-shedding has met him, & he is safe. I am glad he is. You look at the hymns that are sung, & where do you find any thing more than the simple fact, I have got out from the ruin.?

But conscience & justification must be individual, they must go to their tents & be there.

The condition of the soul is, merely looking to get safe out of Egypt when God is acting as a Judge in respect of sin. Many alas, are not clear that God as a Judge, does not reach them in their sins. They certainly have no Pentecost, & still less have they any Tabernacles. They go to their tents so to speak, & God is to them only a Judge. They see love in Christ in doing that which was needed to meet the judgment of God; & it is met, & therefore they are safe. Of course that is all perfectly true, & it is the foundation of every thing. But we get not that only, but the Holy Ghost, & that in the new place in the risen Man. That which characterises the christian position is the presence of the Holy Ghost, & along with that, waiting for Christ to come again.

Christ, having drunk that dreadful cup, & glorified God as to sin on my behalf, has entered heaven as my Forerunner; & this presence of the Holy Ghost on earth, dwelling in us, associates us with Christ where He now is at the right hand of God

& unites us to Him also. So that death itself if it come is gain to me.

What then about your sins? They are put away.

What about righteousness? Christ is it.

And the Holy Ghost has come down with this blessed testimony, bringing me into the full sense of the effect of what Christ has done, & the place He has now taken as a Man. Christ is our life, & the Holy Ghost identifies us with Him; "he that is joined to the Lord is one Spirit".

The sufferings of Christ are over, & He has entered into the glory as Man in consequence; & now what?! The Holy Ghost is given us, & we know our relationship; as the Lord Himself declared it saying, "I ascend to my Father, & your Father, to my God & your God". The babes in Christ know the Father; they cry Abba, Father; but not until they get the Holy Ghost. "Ye are all the sons of God by faith in Christ Jesus", &, "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father". "We have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father".

Again in John 14, the Lord says, when the Holy Ghost is come, "in that day ye shall know that I am in my Father, & ye in me & I in you". I shall know it, that is what He says.

All springs out of the love of God. What is the proof? He gave His Son. How do you know it? By the Holy Ghost. "Hereby know we, that we dwell in Him, & He in us, because He hath given us of His Spirit."

So the day of Pentecost is brought to us.

And then, what about the inheritance? The Holy Ghost in us is the earnest of it.

He throws back all the light of Divine knowledge upon what Christ has done; makes known to us perfect present Divine favour - we are loved as Jesus is loved, - & so we understand our place, & live it day by day.

If I believe that the blessed eternal Son of God became a man & died, was made sin for me, & suffered in my stead, then I can say nothing is too great for me, He will freely give me all things. I am become part of Christ's glory. Supposing Christ were in His glory without His redeemed! Where would be the glory of the Redeemer?

"Seven weeks shalt thou number unto thee; begin to number the 7 weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto Jehovah thy God with a tribute of a freewill offering of thine hand, which thou shalt give according as Jehovah thy God hath blessed thee."

Then now, it is a freewill offering that I come with.

There was no freewill offering at the passover.

But now, the Holy Ghost having given us the knowledge of what is ours in Christ, He enables us to carry up a freewill offering from the heart, just as Israel when put into possession of Canaan.

It is not now, what we are saved from, but what we are saved to; that which fills up the affections & the heart. I know I am in the favour of God, that is the present grace wherein we stand. Christ dwells in me, & I in Him, & I come with these firstfruits to God. The heart comes to God &

the Father with the things it has got from God & the Father.

Tabernacles is not fulfilled at all; because that is the actual result in full. But Pentecost produces grace in power in the heart. Still I am to bring, "according as the Lord thy God hath blessed thee". I may be in a cold state, — the crop is bad & I have not much to bring. But even that you have not got in the passover. "Thou shalt re-joice before the Lord thy God;" you have not got even that at the passover. Not that I have forgotten that I was brought out of Egypt. Far from it. The spirit of grace in the power of the Holy Ghost makes the soul rejoice in it, "thou shalt remember that thou wast a bondman in Egypt". I remember I was a captive, & have been let go free in the power of the Holy Ghost. ~~if you~~ Then as to Tabernacles, if you look at John 7 you will see how the Lord acts there. His brethren say to Him, "go in-to Judea, that Thy disciples also may see the works that Thou dest" — "shew Thyself to the world". He answers, "My time is not yet come — I go not up yet unto this feast". But in the last day, that great day of the feast," — i.e. the 8th day, which the other feasts did not have, — "Jesus stood & cried, If any man thirst let him come unto Me & drink, He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water; But this spake He of the Spirit which they that believe on Him should receive; for the Holy-Ghost was not yet, because that Jesus was not yet glorified." There you get, that instead of the feast of tabernacles, in coming to Christ they should

receive the Holy Ghost meanwhile. Now the feast of Tabernacles was after the harvest, & after the vintage; i.e. after ~~demonstrating~~ judgment discriminating between wheat & chaff at harvest, & vintage is just simple vengeance — the indignation & wrath of the Lord God Almighty - pure vengeance. But when the feast of Tabernacles came, the time of that was all over; & they dwelt in booths & so on. It is just the rest of God for the Jews in an earthly sense. The time was come for it in the 7th of John. But we get a much better rest; & therefore there was an 8th day; & that is for us. It belonged to the new thing & the heavenly thing; but the judgment was past, & the vengeance was over. We were strangers & pilgrims and wanderers, but now are so no more. The judgment is past, & here we are to enjoy the land. Of course to us, it is all the heavenly thing.

The risen saints, & the glorified saints, are the centre of heavenly blessing, just as the Jews will be the centre of the earth in the Millennium. In v: 14. it is; "Thou shalt rejoice in thy feast, thou, & thy son, & thy daughter, & thy manservant, & thy maidservant, & the Levite, & the stranger, & the fatherless, & the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto Jehovah thy God in the place which Jehovah shall choose; because Jehovah thy God shall bless thee in all thine increase" — not according to thine increase now, but, in, — "& in all the works of thine hands, therefore thou shalt surely rejoice".

God's rest, & everlasting joy; that is Tabernacles.

We have the Holy Ghost, which brings us into the

present enjoyment of our relationship to God; & yet more, He shews us things to come. ∴

The things are shown to us, & we can keep feast, because the Lord has blessed us in every thing.

How can I understand what He says, "set your affections on things above, & not on things on the earth", if I don't know what the things are?

Christ gives them the Holy Ghost instead of the feast of Tabernacles; & when Tabernacles is come, Christ will shew Himself to the world; & that is what He told His brethren He could not do then; but every thing will be fulfilled.

And now comes this question as regards it all, how far do our souls realise, not only present grace & favour, but our portion in that which belongs to us, so that our conversation is in heaven? It is only this that will take our hearts out of earth.

It is part of the very condition in which a christian stands, that he should know the things that are freely given him of God. They are revealed unto us by the Holy Ghost. People think them so great & wonderful & blessed, that you can't know them but the Apostle here shews that is not true. They are not revealed in the Old Testament, but to christians they are. No doubt one christian may see more than another; they may differ as to spirituality; but we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." We have received the Spirit on purpose for this. There are many things revealed to us in this way. Christ, & Moses & Elias were seen talking together on the mount; & in that there is something revealed of what is going

to take place. Moses & Elias go in to where the Father's voice came from.

A multitude of things you get in that way.

The Lord says, "The world seeth Me no more, but ye see Me" - not with natural eyes of course,

Again, I shall see every one of you as perfect as Christ's heart woul have you be; is not that a joy revealed & known now, - that we shall be like Him absolutely? Fully glorified; & my heart gets hold of that only by the Holy Ghost.

Down here, I have to watch every step of the way, lest my feet get into the mud; but there is no mud in heaven; I shall be walking there, the streets of gold, where all is holiness, & I can't pick up anything else. Is that nothing newly revealed?

I see that Christ is going to give me a white stone & a name written on it, that nobody knows but he who gets it; there's a special interest between me & Christ, just as I call my child by a pet name.

And we shall sit upon His throne, tho' that is a lower thing. All this the Holy Ghost brings with living reality to our souls. Only, now it is that we walk by faith & not by sight.

Never to lose the Lord, never; for ever to be with Himself, the One who has drawn my heart to Himself, has loved me, & gave Himself for me.

But there, I shall not want to think of myself, because sovereign grace has made me like Christ.

For ever with the Lord, not to wish for Him, or hope for Him, but to be there, & in the highest sense to sit down under His shadow with great delight & His fruit to be sweet to my taste.

The Lord could not keep the feast of Tabernacles,

but the Holy Ghost was sent down, that there should be acquaintance with Divine & heavenly things, & that we should know the things that are freely given to us of God. Abounding in hope, thro' the power of the Holy Ghost; having our affections set on things above, & not on things on the earth;

Mark the character that that will give, even to our worship. So often it is, "I was a poor sinner that was lost, & here I am washed & saved."

But is that all? Suppose there was a storm destroying everybody, & I got sheltered in a house, am I only to say, I am saved from the storm? Have you not found anything in the house you have got into? Yet, how many are in that state?

What is the level of our intercourse with God? There is Divine favour & present grace, but if our souls are really walking with God, He brings us into acquaintance with these things which as yet are matters of hope, & shews them to us.

In this feast, the Holy Ghost is given to us when the Lord could not keep it, that our hearts might live in the power of what He reveals, & when the Lord comes, it will be to put us in full possession of that which our hearts have been in all the while; for now our conversation is in heaven.

So even the holiness of our walk here is identified with our hope there.

How far do our hearts, & can our hearts, look up above & outside this world?

We have to plod thro' the world, of course, I know it; Christ had to go thro' it, & did it for us, & now we follow thro' it, that at least the character of our passage thro' it should be the manifest effect of our citizenship being in heaven. There is such

a thing as not having the spirit of the world, but the Spirit which is of God, so that we should be living where Christ sitteth, & has gone to prepare a place for us. We have to go thro' this world, but where are our hearts, beloved friends; can we say that our associations of life are all up there.? Is that where our hearts are living? Does our worship shew the stamp of our conversation being in heaven? the stamp of the happiness & blessedness which is the expression of our association with Him there.? "The things which are seen are temporal, but the things which are not seen are eternal"!

Only let us remember that the blessed Lord has spent Himself for us, that we might have the unseen, & that He has Himself entered there as our Forerunner too.

Reading Meeting at 1a Aubrey Road. Notting Hill.

Morning: Tuesday. 11th Novr. 1873.

1 Cor: 1. was read.

I think the first thing noticeable here, is the distinction between the church, & the profession of christianity, shewn in the address of the epistle; it is, "unto the church of God which is at Corinth, called saints" (not called to be saints)

"with all that in every place call upon the name of Jesus Christ our Lord, both theirs & ours".

In that latter part, you have the calling on the name of the Lord Jesus, which is the character of a man who professes to be a christian; that is profession; whereas you get others before, distinctly the assembly, set apart, "saints by calling".

2) Would that embrace the whole of profession?

Yes. He looks at all as sincere, & treats them as christians unless proved otherwise, no doubt, & still you get the two characters, the church, & the professing body; & I see that running all through.

2) Does that bring out the responsibility of profession then?

That will follow. I think he makes the thing most distinct, as you go thro' the epistle; remembering that he assumes them to be christians unless proved to be otherwise.

2) But he says, "their Lord, & ours". ?

Precisely, that is the very thing.

2). Profession then, & the church of God, were coincident. ?

Very nearly they were. In the beginning absolutely so, because the Lord added to the church such as should be saved, & He took care that it should be real.

2) Would the expression, "sanctified in Christ Jesus, called saints," not apply to all. ?

No; or why should he make the difference.

2) Is this the only epistle where the expression occurs?

So far as I know.

2) Is it not very remarkable then, considering the state of things at that time?

Yes; & no where is it so clearly brought out as in

Corinthians. If you look at v: 8. he says "who also shall confirm you unto the end, that ye may be blameless" – not safe, but blameless, – "in the day of our Lord Jesus Christ"; & then he sets about to blame them for everything.

Q) But in the second verse, what is the objection to considering the former part as referring to the church at Corinth, & the latter part as extending to every true believer. ?

He does suppose all of them true, but he puts in another character besides that of the church, "called saints." He does not address them as the church, but as individuals. You get much the same distinction in Eph: 4. one body & one spirit; & then, one faith, one baptism. You get the one body clearly enough in our 10th ch:

Q) Would the salutation of v: 3. apply to those who called upon the name of the Lord. ?

Yes; still he makes a difference, & that with another title.

Q) There is one great point of instruction, that those who called upon the name of the Lord were, of course, in the assembly as a general rule, yet the Spirit of God is providing for a day when the difference should be yet more developed, & He uses that different title in Scripture in order to provide for the coming time, that the two things might be separate. ?

Q) In Eph: 1. it is to the "saints", & to the "faithful", would you see a difference there too. ?

No; except as he gives a specific character to them, & so he does in Col: here, it is, "saints, with all that" &c. In Eph: & Col: they are the same class of people, but he gives them a specific

character

it is only emphatic there after all.

At Corinth as a general rule, they are supposed to be real christians; only, as was said just now, by separating the characters, he left a statement, which would apply wherever such characters went.

In Jude you distinctly get false brethren creeping in;. I do not think we have an idea how provisional everything is until the Lord comes.

Man was provisional; it was the Second Man that all was to be settled in; & so I believe it is with the church.

There is another thing to notice, & that is, "grace be unto you, & peace from God our Father" (one Father) "& from the Lord Jesus Christ". Practically, the Lordship of Christ is overlooked; it is the common address of the epistles, only it is lost sight of.

There is a vagueness that has not seized the difference between the relationship of God as our Father, & the Lordship of Jesus Christ over His people.

2) The two forces of the term "Lord" have often led to dangerous confusion, for instance, in "Smith's Bible Dictionary", Acts 2.36, "God hath made that same Jesus, whom ye have crucified, both Lord & Christ" is applied to making Jesus, Jehovah in resurrection. !! ?

Wherever we have administration in a general way, we have the Lord.

2) Is that why in Tim: it says, "them that call on the Lord out of a pure heart"! ?

Yes. And so, calling on the name of the Lord as sent to Israel, whosoever did so, should be saved.

2) And it was so in Genesis too ?

Yes it was. I look on it now quite practically

for us, not that there is anything special in the doctrine, but the Lordship of Christ is very little thought of; – that there is a Person ordering & directing everything. Paul besought the Lord thrice; & he asked, Lord, what wilt Thou have me to do? All administration is referred to the Lord.

2) So chastening too, in the end of ch: 11; "chastened of the Lord." ?

Just so; whereas, I am a child with God, our Father; personally, I am a child.

2) Does not the Lordship of Jesus run all through this epistle. ?

Yes; you get it in the gifts; the power was by the Holy Ghost, but the administration was by the Lord. And, still, it is one God that works all in all.

2) But is not, "our Lord Jesus Christ," distinctly a church character. ?

If you put in "our" it is; but He is Lord of all, Lord both of the dead, & of the living; again, "every tongue shall confess that Jesus is Lord, to the glory of God the Father."

2). How is He the Lord of the dead. ?

Because He has gone down among the dead, & got a title over them, & He will bring them up, to judgment or to glory.

He is Lord of all; His Lordship extends over everything; all things shall bow to Him, things in heaven, & things on earth, & things under the earth. "Under the earth", there in Philippians, should be, "infernal", it is not the simple, "under the earth", of Rev: 5, 13.

2) What is the difference between Master, & Lord. ?

Master, would be more intimate I should say.

2) Is there a difference between Lord & δεσπότης. ?

Yes, there is. δεσπότης is more the master of a slave. Where δεσπότης is used, is in Jude, where the One who bought them is denied. Christ has bought everybody, & they won't own His authority. The word is only used in reference to the Lord, five times, Luke 2, 29. Acts. 4, 24. 2 Pet. 2, 1. Jude 4. & Rev: 6, 10.

(Should 2 Tim: 2, 21. be, "meet for the Lord's use" it is the same word? E.C.P.)

Q) How do you distinguish Lord, & Head?

They are two thoughts. Christ is Head over all things to the church; & He is Lord of all, too. He is our Lord, & we own Him, Lord for ourselves; while He is also Lord over everybody that won't own Him.

Q) One of the great errors of the Corinthians was their reasoning from the possession of of gifts thro' the Holy Ghost, to claiming a freedom in the use of them without responsibility?

Yes; & I see moderns now taking the same ground, tho' the Holy Ghost set it aside long ago.

Q) Is not the denial of Jesus as Lord the great root of the apostacy while acknowledging Him as here?

Only it goes much further; that is the way of its coming in, but not the way of its going out.

You get the coming in, in Jude, & the going out in John, & then they deny everything. John says, "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest, that they were not all of us." That is the full character of apostacy, openly leaving us; but that goes a long way beyond Jude.

Q) What would answer to John now?

Denying Christ altogether.

Q) Socinians, & such people?

Well, it is open infidels more. There are quantities now-a-days, who deny christianity altogether.

Q) But in John, they had made a profession they had owned Christ as Lord, & after, denied Him?

Just so; but in Jude they were still within, & denied the authority practically, turning the grace of God into lasciviousness. In John, you have the additional element of going out, that is open apostacy.

Q) Then what would you say of those who "separate themselves, having not the Spirit"?

They did not separate themselves absolutely in an outward way, because they were "spots in your feasts of charity"; only they set up to be something like the Pharisees. Now in John, they not only have gone out, but they denied the Father & the Son, & also, that Jesus is the Christ.

That is public infidelity after profession. A Pharisee set up to be a superior kind of christian & then he shewed his superiority by license; among the Jews, of course, it was to be a better kind of Jew.

Q) At the ἀγάπη or love feast, feast of charity, was the Lord's supper taken too?

Not necessarily; tho' very often they might have it at the end. In Corinthians, they brought their suppers too, that poor & rich might be together, what we call a tea meeting;- a very nice thing in its proper place. Only, in Corinth we find they began to abuse it, & then the two were disconnected by authority. 1 Cor: 11, 33 34.

Q) In John, it is final, it is the "last time"?

Yes, he says so, whereas Jude takes in the whole

time; when he thought to write to them of the common salvation, he had to turn & exhort them to contend earnestly for the faith once delivered to the saints. And then he refers to these men that had slipped in, crept in unawares; & they are those of whom Enoch testified, that they were to be judged at the coming of the Lord.

So you get Cain, natural evil that is; Balaam ecclesiastical evil more; & Core, rebellion; the three characters of evil; natural, ecclesiastical, & apostate; & in Korah's rebellion, they perish.

2) Then would, "having not the Spirit", refer to their denying the one body & one Spirit, or to their acting in their own will. ?

To their acting in their own will. They had come in to the thing that was there, & in the judgment they are treated as still in. The final judgment is on them, but they had slipped in. But in Jude these are treated as there, among them; & the character for all that in Jude, is, "kept not their first estate".

In Peter, it is merely wickedness, he says, "angels which sinned"; Jude says, "angels which kept not their first estate".

2) Then is the separation in Jude, a pretentiousness?

Yes, that is just what it is.

2) And in John, that is public ?

Well in John they have actually gone out.

2) What is the difference as to the angels, then ?

The one, Jude, is, leaving where they were; & the other, Peter, is the fact of sinning.

2) Would you make a distinction between angels in chains now, & the wicked spirits, devils, against whom we have to wrestle. ?

Yes, they are not in chains.

Then, (in 1 Cor.) we get all the principles of the church so established here, just when the church is going wrong. "Ye come behind in no gift;" & "the day of our Lord Jesus Christ," you get the Holy Ghost, &, they are waiting for Christ's coming. He first puts them all in their distinct positive place, acknowledging the good things that are in them; he always owns all the good he can before he begins to reprove anything. We ought to do so too, it opens the heart to receive rebuke. It is interesting to see it in all his epistles, except the one to the Galatians.

The epistle is looking at developed evil, & it is very profitable to see how he settles things, while distinct principles remain unshaken. You have here the Holy Ghost; the waiting for the Lord & the certainty of being blameless; the whole christian security & blessing; I do not say the enjoyment of communion; but the actual conferred blessing.

2) But all that he commends is on God's side?

Yes, it is.

2) And there is nothing like as 1 Thess: "work of faith, & labour of love" &c.?

No, nothing at all of that kind.

2) But "coming behind in no gift," is seen in all its activity in ch: 14.?

Yes; & a pretty mess they made of it, talking two at a time.! The testimony of Christ was confirmed in them by these gifts being there. The testimony of Christ ~~was conf~~ is abstract, but gifts were given as confirmation that they had received it. Only the bestowal of gift incurred responsibility.

2) Did it embrace their testimony in the world?

No.

Dokumentationszentrum

Q) What is "all utterance"?

The power of speaking.

Q) Would a person in a bad state of soul speak so?

Yes he might. It is not what I should expect, but the Holy Ghost might take such an one up, in any given case; like Balaam, tho' that is an extreme case.

Q) But could such praise, at the Lord's table?

I could not say they could not, tho' I should not expect it. I could understand such in a lecture or in a preaching, but at the Lord's table there is a difficulty. If such represented the Assembly, you would not tell what God might put in their hearts, but the natural effect would be that they would express what was in their own hearts. At Corinth they were speaking with tongues thro' vanity.

Q) Is not our 9th v: emphatic; "the fellowship of His Son Jesus Christ our Lord"; & bearing on that?

Yes; what else are they called into? It is the very essence of a christian's place - fellowship with the Lord Jesus Christ.

Q) What is that really?

That we are brought into the same place with Christ; only, adoring Him when we get there.

The nearer we are brought to God, the more we shall own that Christ is God. Still, that is what He has done; He has made man's place in His own person, & we are brought into it, predestinated to be ultimately conformed to the image of His Son: "He that sanctifieth & they that are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee". He is one of the company, only

He is the Head of it, pre-eminent in every thing.

Remember that; Moses & Elias were in the same glory, but when Peter would put them on a level, Moses & Elias disappear at once, & God says, "This is my beloved Son, hear Him"; that is what has been so lost.

2) Has that word "called" in v: 9, a qualifying sense?

Just this, that God had given them communion with Christ, that is what God has called us to, to be in Christ's place, with Him; John 17, except the first few, & the last 3 vs., lays the ground of it; it is putting christians into the same place with Christ, with the Father, & then with the world.

2) Has not this "fellowship of His Son" an especial reference to the assembly.?

It is the individuals who composed the assembly.

2) I thought it had special reference to their communion as gathered to Him.?

Yes, but you must take up the individuals as called.

2) But is not the point here, to shew their responsibility to Christ as their Lord.?

Well, I don't think Christ is ever presented as Lord of an assembly.

2) Is it not the standard by which Paul is going to test their state at Corinth.?

Yes, he is putting their place before them, & then judging them by it.

2) Will you enlarge a little on that, – Christ not the Lord of an assembly.?

Well, He is the head of the body – the church.

2) And Son over His house?

No. Heb: 3, 6. is "but Christ as a Son over His (God's) house", tho' I know you have "own" in the English Version.

2) But we have "in the Lord", often. ?

That is another thing altogether.

2) May you not address Him as Lord when you are praying in the Assembly. ?

Yes, because each individual may correspond with that. But it is not the specific relation.

2) What is the title of authority for Christ in the Assembly. ?

He is Lord of all the people who compose it.

It is a fact or not, & that is the first thing to ascertain. I was led to notice the difference gradually, & I found there was no such thing in the Word, as Lord of the Assembly.

2) There is the Lord's table. ?

I know there is, but there it is used just in the very way to shut out communion. When in that chapter (10th) he speaks of communion, it is the communion of Christ; but when he speaks of jealousy, "do we provoke the Lord to anger", then it is changed to Lord. We have fellowship with God's Son, Jesus Christ our Lord, & every christian owns Him Lord, or he is not a christian. The word "Lord" never has the character of communion: communion with the Lord is a wrong idea; it is a confusion of mind. The moment I say, Lord, I am looking up to somebody above me.

Headship is of Christ, & is a much more intimate thing.

2) There is a text; "even as the Lord, the church"?

Yes; but that is merely the fact that He who is Lord, is the one who nourishes.

2) Some read "Christ" there. ?

You could not alter anything there, I think.

("Christ" is now preferred in the new Version & the French)

E. C. P.

2) I should be glad if you would define a little more the difference between, "all that call on the name of the Lord Jesus Christ," & others. You said that was profession & might be real christians?

It is profession, & there might be hypocrites. I have no objection to putting them all on their responsibility. Take anybody who says he is a christian, & ask him, are you dead to sin? I affirm the responsibility distinctly, & the professing body will be judged according to its profession as the house of God.

2) Might we say that this epistle gives us the ordering of the assembly everywhere.?

Remember, profession is not the church, but calling on the Lord might be where there is no assembly at all.

2) Profession at that time was a most excellent thing, but now it is a very base thing.?

2) Is this written with a view to the latter day condition of things.?

It provides for it, "a priori," tho' left in that way.

2) Then it would not be separate instruction?

No. Principles are always applicable, but if you confound the state of the church then, with its condition now, you make a difficulty. To separate, then, from the professing body, was wrong, but now I am to separate from very much that is there. In Isa: 51. Abram was alone, & God called him & blessed him & increased him, but in Eze: 33, 24, &c God judges Israel, because they take that ground & say, "Abraham was one & he inherited the land." &c.

2) It says, "with all that in every place".?

Yes, it takes in everybody that calls himself a christian

2) But the Holy Ghost wrote it for these days, as well as for those, did He not?

It was written as a principle that embraces these as well as those, only you must look elsewhere for guidance as to the use of it rightly.

2) But are you called upon now to go out of the house?

No; you can't go out of the house if you try.

2) What introduced this state of profession now?

It gradually grew up. It began quite early & the instant the apostles went, the whole thing went totally. It is just so with every thing that God originally set up right. The first thing man has done in every instance, has been to ruin it altogether. Adam — fell. Noah — got drunk. A law is given, — they make a golden calf. Priests are appointed, — they offer strange fire. Solomon's royalty is established in peace, — he loves many strange women, & the kingdom is broken up. Nebuchadnezzar is made supreme, — he throws 3 faithful children into the fire. God's patience has gone on with His saints, but I believe it is just the same thing in the church of God. As soon as the apostles were gone, the whole thing became corrupted. People are writing books to shew how others have departed from the truth; but the ground I have taken is, it is not that the church has departed, but that the church is the departure, I mean, of course, what is commonly called the church, — the professing church.

2) I suppose Paul hindered it a while?

Yes; but you must remember that the Pope is the

successor of Peter, not of Paul.

I mean the church, so called, always was the departure. If you want to get a history of villainy violence & corruption, you must go to the church for it, not to heathenism. And it became intolerable so that natural conscience rose against it. It went on, & on, & on, what is called the church historically; & that itself was the departure from christianity. And that is true of all that you get recorded from the apostle's time.

As Paul said, "after my decease", this & that shall happen. The mystery of iniquity was already at work, but there was then spiritual energy to make head against it; when Paul was gone, there was not.

2) Did you mean that the church corrupted everything?

No; but the church was the corruption. It was in the church itself that the clergy were substituted for the Spirit as the power of ministry; & the sacraments for absolute acceptance by God. I mean the historical church after Paul was gone.

2) That is what those who called upon the name of the Lord became?

Quite so. The apostle had sacraments & elders too, & they are very serviceable in their place; but while they may constitute an outward thing, they are not my place, & my place is not in virtue of them, tho' they are right in themselves. They are institutions from Christ, but I am in Christ & that down here. What is essential to my existence as a christian is, that I am in Christ, & Christ is in me.

Now in the historical church, they got the forgiveness of sins by baptism (& baptism is all right in itself) but they had nothing after, & they had no idea of a man being perfected in Christ.

And, now-a-days, take, say, the Evangelical Alliance, it makes the clergy & sacraments, the essence of Christianity, & therefore it will not receive Quakers, & so called Plymouth Brethren, because they reject clergy & sacraments.

2) Is there not a positive work of Satan going on too in imitation, as well as departure & the corruption of what is really good, sown by the "tares", the "foolish virgins", & by the "great whore" at last. ?

I fully admit all that, heresies had, & have, their part, ending one way in Antichrist, & otherwise in Babylon.

2) You mean Rev: 13. & Rev: 17. ?

Yes.

2) Is there, in any of the fathers, any trace to be found of "perfected for ever"! ?

No; not a bit; for I have gone all thro' them.

They got forgiveness thro' baptism, & then were at their wits end to know what to do with sins committed afterwards.

2) But if the very essence of christianity dropped with the apostles, what an absurdity it must be to talk about the bulwarks of the Reformation?

Well, the Reformers brought out justification by faith, but as to the church, they knew nothing at all about it.

There are three distinct positions of Christ, on the cross, working redemption; at the Father's right hand, sending the Holy Ghost; & then,

He is coming again. At the Reformation, the first was owned, & justification by faith was declared, giving the value of what Christ had done on the cross, & that much clearer than is done by most of the evangelical people now; but the other two places of Christ were unknown. His coming again they rejected as heresy. In reality this last makes the first all the clearer. Of course everybody owns that Christ will come again in some way or other, even if it is only to judge the quick & dead; but Protestants at large as well as Rome, ridicule the idea that the Lord will come as we are now expecting Him.

The thing the church of Rome is faulty in, is not so much foundation truth, as the application of it, & that is as faulty for us, as if it were in itself wrong. They own the Trinity, & Christ's humanity, & propitiation, but not substitution; but when they come to the way God applies it, they stop His channel, & open their own, which is, sacraments & work.

They talk about the unity of the body, but in a way that is all false, for it is how they use it that really denies it.

2) And the Church of Rome is not only a corruption of truth, but an imitation of truth also.?

It is both. If you take the trouble to inquire about what they say of catholicity, the greatest number of christians is outside them. In their reckoning, they deny the Greek churches altogether, tho' they include some sixty or seventy millions.

In itself Rome is the greatest scene of barba-

rism in the world. Look at its history, & you will find that as soon as one pope put another pope out, everything was called into question, notwithstanding infallibility, & he broke all the ordinances of his predecessor.

2) And christendom at large owes its condition very much to not seeing what the church is.?

Just so. And we know how bad its condition is. If Paul came, & had not been ordained, he could not preach; but if the devil came, & had been ordained, he could preach.

2) It is important to see that Paul does not treat the Corinthians as corrupters, but rather as being corrupted. ?

He takes care first to own them as the church, before he begins to blame them.

2) How soon after the apostles departure, would you say the evil came boldly in.?

Not "after" at all, but before they were gone, only they resisted it. "The mystery of iniquity doth already work", Paul says; only, while it was working there was, so far, apostolic power to stop it.

2) In v: 10. you have the Lordship of Jesus again. ?

Yes, you have it all through, it is the common title here; of course He is Lord everywhere.

2) Is it special in connection with divisions?

Well, he uses the name "Lord", as the ground of exhortation, whatever it is about.

Then he puts down man's wisdom altogether "it pleased God by the foolishness of preaching, to save them that believe", & that is what takes the place of human wisdom.

2) Does he not put it down by the cross.?

Yes; by the foolishness of preaching a crucified Christ, only that is a little lower on.

Lecture at Victoria Hall

Archer St. Notting Hill

22nd March 1878.

Read Luke 12, 35–53.

The Lord had been warning the world in what precedes in this chapter. There was the folly of those who sought their pleasure & comfort in it; & He says, "seek ye the kingdom of God, & all these things shall be added unto you" fear not, little flock, for it is your Father's good pleasure to give you the kingdom".

Now what distinguishes the christian is this, that by the revelation of what is not seen, he is borne up out of this world altogether. He has to pass thro' it, but as a christian, he does not belong to it at all. "They are not of the world, even as I am not of the world." Redemption is accomplished, & it gives us a title, like the poor thief into Paradise; but so we are strangers here, as in Heb: & seek a country. There is nothing settled or established in this world, but its spirit from the very beginning, is that of seeking rest, where God in judgment of it, has made us strangers.

It was all over with Cain, & God said to him; & he said to himself, "a fugitive & a vagabond shall I be in the earth". He declared he was made a vagabond, & went & built a city in the land of Nod, i: e: vagabond.

Man was driven out of Paradise; Cain was jealous of Abel, & God's judgment was come upon him; but he went out from the presence of the Lord & built a city & settled himself there, calling it by his son's name. The next element is, "cattle", i: e: wealth; then, artificers in brass & iron; & then, comes the father of all such as handle the harp & organ.

Sin made man stranger to the Paradise of God & so man sought to make for himself a rest.

And that is not quite all; for, when the blessed Lord came into this world, not only man saw no beauty in Him, but man cast Him out & crucified Him.

And so, as to the world now, it is not only a world, the fruit of man driven out of Paradise, but its present state is the consequence of having driven God out of it, when He came in grace into it. That gave an occasion to God, for the unfolding of His ways, but when once the Son of God is rejected, then the moral history of this world is closed.

Yet the Lord could say, "now is the prince of this world cast out", & He broke the power of Satan, tho' Satan is still the god of this world. "But now once in the end of the world, hath He appeared to put away sin by the sacrifice of Himself". The world has not come to an end yet, but in the rejection of Christ, the blessed Son of

God, man's moral history came to an end & he is now treated as lost; not lost so that he can't be saved, but lost as to his moral condition, & he now stands so before God.

God has come down to this world & says, not merely you have done this & that, but He has to say, - not, Adam where art thou? - but, what have you done with my Son? That is what He has to say to the world now; - & what can the world say?

Christ came in goodness; even Pilate asked, "why, what evil hath He done?" but man cast Him out. And I cannot take up christianity now, without saying, the world has rejected Christ That is the position in which it is; it has rejected Christ, & man is lost.

But God has said to Christ, "Sit at my right hand until I make Thy foes Thy footstool!" And the Lord Jesus Christ, rejected by man, is sitting at God's right hand as Man, expecting until His enemies are made His footstool. Patient grace is working meanwhile to call sinners to a knowledge of salvation which He has wrought.

First, He came to put away sin by the sacrifice of Himself; & then, to them that look for Him shall He appear a second time, without sin unto salvation". But then, that will be judgment surely for those who have rejected Him.

We stand between the first coming & the second coming; the first being that when He accomplished redemption; & the second being the full fruits of it, including the judgment of the dead too.

Christianity is characterised by this position between the two comings.

Now the prophets had prophesied beforehand of the sufferings of Christ. Look for a moment at 1 Pet. 1, 10. I only refer to it as to the order of things. The prophets before the sufferings, (& so before the glory of course) searched their own prophecies to understand them, & it was revealed to them that they ministered them to us; & they are now reported to us; they are not come, so that christianity is not the accomplishment of the things themselves. The things are reported, by the Holy Ghost come down, in the gospel, & therefore we are to gird up the loins of our mind waiting for the grace to be brought unto us at the revelation of Jesus Christ.

This is simple & clear; they searched their own prophecies, & found that the grace they spoke of was not for them.

But now, Christ is personally glorified at the right hand of God, & the Holy Ghost has come & we are here walking by faith, not by sight.

When the Lord was going away He put the ~~believers~~ disciples into this place, knowing that the effect would be opposition from the world.

Peter testified, "Him whom ye have crucified & slain, has God exalted to His own right hand."

And so, the Lord says, "O righteous Father, the world hath not known Thee, but I have known Thee". I have revealed Thee perfectly but the world would not have the revelation; they rejected it. He had been faithful, & then He goes back thro' the accomplished redemption, to "the glory which He had with the Father before the world was."

We get then this great fact, that the Lord

Jesus has gone back as man, having accom-
-plished the work of redemption, to sit at the right hand of God. The Man upon Whom all had depended, has finished the work, & has gone to sit at the right hand of God accordingly. He had finished it as regards His friends, & has sat down because it is finished.

The old priests were ever standing, & offering oftentimes the same sacrifices which could never take away sins, but this Man, when He had of-
-fered one sacrifice for sins, for ever sat down, -
- i: e: sat down in perpetuity, - at the right hand of God. But He is sitting upon the Father's throne expecting until His enemies be made His foot-
-stool. And it adds, as regards His friends, i: e: all believers, "for by one offering He hath perfected for ever them that are sanc-
-tified."

But then, in consequence, the Holy Ghost has come down. He never came until the day of Pentecost; just as the Son of God never came until the incarnation. There was a coming & a going, & so He says, "if I go not away the Comforter will not come unto you".

But before the Holy Ghost could come, man must be in the glory of God; & the great fact is that Man, the blessed Man, the Son of God, had been glorified in the glory of God, before the Holy Ghost came.

But He did come, on the day of Pente-
-cost to all them that believe. There we get the position. God had prophesied before of it, but God's word is a different thing from the accomplish-
-ment of the fact. Looked at as promises.

"Jesus Christ was the minister of the circumcision for the truth of God to confirm the promises made unto the fathers". But there is more than that, He was the Object of the promises.

There was no promise to us that Christ should die for us; it was not promise to us that He should ascend up into heaven. (Ps. 68.) But He is sitting at God's right hand. What was testified is, "Thou hast ascended on high". Christ has come down here, & dying & rising, is set down at the right hand of the majesty on high.

All was testified, & now, all has been accomplished. The world rejected Him when He came but God has set Him there in glory. Man saw no beauty in Him, - He was wounded for our transgressions, but glorified God in His death, & is now glorified of God at His right hand.

So now, if my sins brought Christ to the cross, the consequence is, they are all put away. "He bare our sins in His own body on the tree". I go & acknowledge that my sins brought Him there, under this judgment of God, but if so, then they can never bring me there. The whole thing is completely finished finished not merely for lawless people, not merely for law breaking people as the Jews, (& practically many people are now under the law) but God has stepped in, upon the whole question of sin, Christ has come. God manifest in flesh, into this world & died, so that I might be able to trust God in love; that I might say, I can trust Him, I cannot trust man in the world, he is so vile, but I can trust God who sent His Son & He has wrought such a work, that He Himself who did

it is at the right hand of God in righteousness.
That is the fact; that is not a promise.

There are precious promises to help us along the road easily; but this is a fact. When I come honestly as a sinner to say, my sins brought Him to that cross, & then God carried Him to His right hand, then I know He is not sitting in my sins at the right hand of God. That is no place to sit in sins in!

He glorified God on the earth, He "became obedient unto death, the death of the cross, therefore God also hath highly exalted Him, & given Him a name which is above every name". The more we look at the cross of Christ, the more we shall see that every thing that is in question as to good & evil, is all settled.

I get in the cross, man in absolute wickedness; i.e: hating God come in love; He had not come to judge the world, but to save the world.

The prince of this world came, & brought both Jews & Gentiles to get rid of Christ. Man is all against Him; Satan is all against Him, but Christ is perfect in it all, "that the world may know that I love the Father, & as the Father gave me commandment, even so I do".

You have got man here in absolute (it is hard to say perfect) wickedness, with the complete power of Satan over the world, getting rid of the Son of God; & tho' they hated Him without a cause, yet He goes thro' all in perfect obedience, shewing absolute perfection in Man.

If we turn to God in this scene, we find perfect love to the sinner. There is all that man can be in perfection in the person of Christ, & all that God is in His holy righteous

nature against sin, & in perfect love to sinners.

So, in the cross, every way, God is perfectly glorified, & every question was settled there.

It is, in God, the perfect judgment of sin, & perfect love together.

If God had cut off Adam & Eve, it would have been all very right, but there would have been no love in that; & if He had passed sin over, there would have been no righteousness.

But in the cross, & in no where else, you get all moral questions perfectly settled. It is the absolute bringing out of man, & Satan too, & of God.

And all is settled.

Now God has owned that, & has raised Christ from the dead, & set Him at His own right hand as Man, in the heavenly places, after He had by Himself purged our sins.

This great truth remains, when every thing is morally settled, man is found at the right hand of God; & God too, has displayed His righteousness in it.

Then, the Holy Ghost is given upon the earth, who, when He is come, shall convince the world of sin, of righteousness, & of judgment. The Saviour came in grace, but the coming of the Holy Ghost testified these two things;

that, Christ was gone for ever, having finished His work;

& also, He was gone that God should set Him at His own right hand.

In John 13. He says, "now is the Son of Man glorified!" speaking of the cross, "& God is glorified in Him; if God be glorified in Him, God

shall also glorify Him in Himself, & shall straightway glorify Him", Son of Man, as well as Son of God. As God has been perfectly glorified in Christ on the cross, so God will perfectly glorify Christ.

Then comes the work of the Holy Ghost given down here: The Spirit of God brings a man's own individual sins to his conscience, but He convinces "the world of sin, because they believe not on" Christ, "of righteousness because I go to the Father, of judgment, because the prince of this world is judged." There is the testimony & proof of righteousness, because there is One who is a Man, who in the very place of sin, sinless but "made sin" perfectly glorified God; & God has perfectly glorified Him.

That is the whole thing.

At His first coming He died, was raised again, & was glorified in virtue of what He had done. All that was finished first, & then the Holy Ghost came down.

Christ, the One who bore my sins, is as Man, at the right hand of God in glory, & the Holy Ghost down here, is the witness that He is there.

Now that is our place, the Holy Ghost is received, & thro' the Holy Ghost, the knowledge of perfect love in God, that He did not spare His own Son.

What this accomplishes then, is this, it puts me in the place where Christ is, & therefore you get even by John Baptist's father, it is "to give the knowledge of salvation to His people", & that is where the knowledge comes; it is by the Holy Ghost that I know Christ is at the right hand of God. But that Christ is the Christ who

bore my sins; & if the work had not been complete finished, accepted. He could not have been there, but God, it was, raised Him from the dead.

And that is where the Holy Ghost given, puts those who believe. It is given only to believers but it is the portion of those who do believe.

The presence of the Holy Ghost gives me the consciousness of the place I am brought into.

Here I get infinite love, perfect love, for God gave His Son to be a man, & He died for me, that I might be in glory; & He told me, when risen, "I ascend to my Father, & your Father, to my God & your God."

We are all the sons of God by faith in Christ Jesus, & that is the force of those words in John "to them gave He power to become sons of God". Then, "because ye are sons, God hath sent forth the spirit of His Son into our hearts, crying, Abba, Father". It is my place thro' Christ's work, & the Holy Ghost has given me the con-sciousness of it, for God has sent forth the Spirit into my heart. I cannot call a man a father if I do not know whether I am his child or not.

And then I know another thing by the Holy Ghost dwelling in me, & that is, I know that I am in Christ; & that, of course, is perfect ac-ceptance John 14. "in that day ye shall know that I am in the Father", — when the Comforter is come, they could not know it un-til, — "& ye in Me, & I in you".

People say, you can't know. The Lord says, "ye shall know"! Who am I to believe? "Ye in Me, & I in you". Well then I know I am in Christ, & that is perfect acceptance.

You must condemn Christ in glory, if you con-demn the believer; for he is in Christ. The Spirit is given that we may know Christ is in the Father "& ye in Me, & I in you".

"But if Christ be in me, the body is dead because of sin, & the Spirit is life because of righteousness"

I get perfect acceptance, & so with it the character of responsibility; we are the epistle of Christ. It does not say, ye are to be, but ye <u>are</u>; & the world ought to read Christ in you, as they might read the ten commandments on the two tables of stone.

Mark, it is not responsibility as to our accep-tance; we <u>are</u> in Christ; but if that is true, the other side is true also. "Walk worthy", therefore, "of God, who has called us to His kingdom & glory".

And again in Col: where he speaks in the most definite way as to our acceptance, "giving thanks unto the Father, which <u>hath</u> made us meet to be partakers of the inheritance of the saints in light"; he prays they "might walk worthy of the Lord unto all pleasing"! He takes the Lord there as the One in whom it all is.

There is another character of that in Eph: "walk worthy of the vocation wherewith ye are called."

Now God, & the Lord, & the Spirit, are the mea-sure of what suits us in this world.

Another thing; "he that dwelleth in love dwelleth in God;" there is no need of taking us on the side of conscience, "whosoever shall confess that Jesus is the Son of God, God dwelleth in him & he in God." There I get what constitutes the christian; the foundation is in Christ; his "body is the temple of the Holy Ghost, which we have of

God;" & "after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" Having been washed from my sins by the blood of Christ, the Holy Ghost makes my body His temple. That is the christian position consequent upon redemption; it is the christian place, & then I have to walk as Christ walked.

Forty days after His resurrection, the Lord ascended, & He sent the Holy Ghost down here to dwell in those who believe, "whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you, & shall be in you". And we know that He does dwell in us, because we cry, Abba, Father.

We look to Christ, & know we are in Him, but the presence of the Holy Ghost characterises the christian, not in his inconsistencies of course, but a christian as such.

How can you go & sin, if your body is the temple of the Holy Ghost, & you are bought with a price. &

And so the believer is left here as the epistle of Christ in this world, & the life of Jesus is to be manifested in him. That is his responsibility.

He knows his place, cries Abba, Father, the love of God is shed abroad in his heart, he knows his relationship with God, & in Christ, is sitting at the right hand of God, while the Holy Ghost dwells in him as His temple.

But if we are children, then heirs, heirs of God, & joint-heirs with Christ.

Thro' Christ being in me my business is to shew out Christ down here, & then it is a privilege to

suffer with Him. I can't go with the Spirit of Christ in me, thro' a world of degradation, & sin, & misery & pace thro' it, without in a poor measure but really feeling what I go thro', & its opposition as well as its character. But there, is where the christian is, he has received the Holy Ghost, & he passes thro' the world as being out of it, having his conversation, (i.e. living association) in heaven.

Christ "gave Himself for our sins, that He might deliver us out of this present evil world"; but now, I have to go thro' this world, &, supposing Christ had been crucified last night, — am I going on with the world that crucified Him, or am I going on with Him.?

Again; I must have the Holy Ghost to know that I am accepted with joy. I can't person-ally look up & say, "come quickly", without I know that my redemption is settled; & then more, Christ is all, & in all; He is every thing as an object to us, & He is in all as the power of life & joy.

He is everything to my soul, after He has washed me from my sins in His own blood.

I can't find a thing in Christ the value of which has not been spent upon me.

One thing let me remark here, we know whom we love if we do not know Him enough. If a person says, "I love my Mother, & I think I love her enough", I say, "you little wretch, you don't love her at all." But the child that says, "Oh, I don't half love my Mother, all her care, & painstaking & labour for me", I say, that child does love its mother.

So with the Lord & us, & therefore we long to see Him. And that characterises the christian

position; the Holy Ghost has come down from heaven, & we know that we are sons. He dwells with us consequent upon accomplished redemption, but Christ has thus become precious to us, & therefore the second thing that characterises the christian, is, waiting for Christ; & I say this advisedly.

Look at a christian in a christian place; it is not the knowledge merely that he has got hold of, that characterises him, but it is that he is waiting for Christ to come back. The Thessalonians were converted to serve the living & true God, & to wait for His Son from heaven. Nothing can be simpler or plainer. All the various thoughts & feelings of christians, are connected with His coming again.

Take the end of each chapter in 1 Thess:
The first connects His return with conversion;
The second, with Paul's ministry;
The third, with holiness which will be manifested at His coming;
The fourth, with the death of the christian;
The Lord shall come, & the dead shall be raised first, & we who are alive shall be caught up with them & the apostle says, "comfort one another with these words"; but if you go & say that to many a christian now, he will think you out of your mind.

I cannot go into all these points; but take one, "to wait for His Son from heaven". It is not merely true that I shall be happy in heaven, but the Lord says, "I will come again, & receive you unto Myself, that where I am, there ye may be also".

It is a striking thing, how it changes all a person's feelings, whether, as they talk, you are going

to heaven, or Christ is coming for you. But going to heaven, as people use it, is never talked of in Scrip-ture. The nearest approach to it, is to the thief "with Me in Paradise"! But going to Christ is what you do get. "Absent from the body, present with the Lord" it is true; but that is not the same thought. Not that it is not true – the going to heaven, – but that it knocks Christ's coming out.

If I die, then I go to be with Him; but if I do not die, then He comes & takes me to be with Him.

And therefore, the calling of the church, the hope, the object, the thing before us, – & that is what a man lives by, – is the Lord's return, for what characterises a man, is, what he is going after.

What was the calling of the ten virgins? To go out to meet the bridegroom. But what about the dear good men who died a 100 years ago? They all fell asleep like the virgins. And what awoke the virgins? At midnight the cry came & they all arose & trimmed their lamps; the cry woke them all up.

And this will be a test of a man's state, and ready to meet the Lord supposing He should come to-night? I do not know when He will come, it says, "in such an hour as ye think not."

But are your hearts, & thoughts, & affections, in good order? Are your lights burning? Are you confessing Him before men? Are you like men that wait for their Lord? For such He comes & knocks, & opens to them immediately. But that is the character they are to have.

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Talking about prophecy is all very easy & inte-
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-resting in its place, but when a soul has got salvation, then there are two subjects in scripture; the government of this world, & the sovereignty of grace which takes poor sinners & sets them in Christ. Prophecy refers to the government of this world, & the Jews are the centre of that; but with the christian I get this, he is predestinated to be conformed to the image of Christ, that He might be the firstborn among many brethren.

Now when will that be.? If I die first, I shall go to be with Christ, & blessed that is; but it is not all, it is not what scripture calls, "conformity to His image. When will that be.?

"We know," - a word that scripture is fond of, for the Holy Ghost is come, — "we know that when He shall appear we shall be like Him, for we shall see Him as He is."

That is when I shall be conformed to His image; & I am going to be really like Him.

Meanwhile we are to be like Him in spirit, & for that we get, "our conversation is in heaven."

We have this blessed truth then, I am coming again to take you up to be with Myself, - the Lord Himself - is coming to fetch me up that where He is I may be also.

Then again I find that when the disciples are looking up into heaven, as the Lord was caught up, they were told, "this same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven".

Time will not allow me to multiply passages, but I get the calling of the christian as such, which is to be waiting for Christ to come, "ye as men that wait for their Lord". And I

only ask you, if you were waiting for Christ, would you heap up money to meet Christ with?

A word or two on the details about it here; he speaks of it in a double way to shew how fully he would develope it.

Those are blessed who wait for Christ to come. We belong to heaven now, & to what is eternal but I do not know when Christ will come & take me there. Are our hearts so taken out of this world as a place from which He has redeemed us, as that we are watching for Him to come? It is called the word of His patience because He is expecting; & if He is, of course we are. The Lord is not slack concerning His pro--mise, as some men count slackness; tho' the world is willingly ignorant.

And then, second, I find, Blessed are those who are found watching. What characte--rises the Blessed One, does also those who wait for Him, watching to open for Him instantly as He comes.

Then follow the accounts of the blessedness of those who are so watching.

When the Lord cometh, "verily I say unto you, that He shall gird Himself, & make them to sit down to meat, & will come forth, & serve them". He spreads the table in heaven for them & then sets them down at it there. He spreads it with the best things of heaven, & not only so, but He will come Himself & minister to them too. But now, he says, until I come, you must have your loins girded, & your lights burning; presently, when I shall have it all my own way, I will have you sit down to meat,

& I will serve you myself! What a thought it is of the love of Christ! Of course it is a figure, but He will never give up ministering to His own the fullest blessedness.

The Father has given all things into His hands, & He takes a towel, girds Himself, & comes, & washes His disciples feet; saying as it were, I want to have you with Me, & even while you are here on your way, you must be clean enough for where I am going. Again, you find "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" That is for now

When they are no more watching for Christ with their hearts on Him, but are with Him, He will make them all sit down in blessedness, & will Himself minister to them.

Here is indeed the reward of labour; & a wonderful place it is, we shall have in the kingdom "heirs of God, & joint-heirs with Christ!" When He takes the power & reigns, we shall reign with Him. But as to our intrinsic blessedness, the Lord gards Himself & makes us sit down to meat, & comes Himself, & serves us!

When the Lord is speaking of watching & waiting for Him, He appeals to the affections of the heart, that we may wait; & then, when He comes, He will make us enjoy the blessedness of heaven.

He is not going to rule over the works of His hands alone, we are joint-heirs with Him. He is the first-born among many brethren.

Then comes one word of warning which I must not enlarge upon. "But & if that servant say in his heart, my Lord delayeth His coming;" Much the position of the professing church; not

that men say, "He won't come", they do not say that, but they do not look for Him as a present thing. "And shall begin to beat the menservants & maidens, & to eat & drink, & to be drunken"; i.e: to go on ruling & governing the world, & enjoying it too. "The Lord of that servant will come in a day when he looketh not for Him, & at an hour when he is not aware, & will cut him in sunder, & will appoint him his portion with the unbelievers

He is in the place of a servant, but he says, "my Lord delays", & his Lord comes when he does not expect Him.

It is the judgment of the professing church.

You get the broad fact, that when the Lord's coming is deliberately put off in the heart, such an one has his portion appointed with the unbelievers.

But in watching for Christ the hearts affections are drawn out to Him; that is the one great thing; & the other is, He sets us down, & comes forth to serve us.

Meanwhile, there is service for us here; but still His heart's delight is to serve us. & Christ will never be satisfied until He has us in the same glory with Himself.

He is now sitting on His Father's throne, waiting, but He will come & receive us unto Himself. i.e: all true believers, that where He is, we may be also.

They were converted to wait for God's Son from heaven, & when they went to sleep, & lost the expectation, the thing that woke them up, was the cry of the Bridegroom.

And then comes the question: —

Are we waiting & watching for Christ?

I don't believe this has any relation to time at all. The government of this world is interesting in its place, but it has nothing to do with this question. There is no event between me & heaven. Plenty of events, but they all belong to this world, & we don't. How far are our hearts up to this, is the practical question?

The world has rejected Christ; but He will return, & we shall come with Him when He comes again; while the proper portion of the christian is, that Christ takes him to Himself.

We do not half believe the interest Christ takes in each of us personally. It is true of every one of us who thro' grace believe, that we do not trust half in His personal interest in us.

The Lord only gives us to be as men that wait for their Lord; "Blessed are those servants whom the Lord when He cometh shall find watching".

We have to go thro' this world, but can we say that we are watching for Christ?

Do our hearts answer to the love that Christ has to us now?

Are we answering to that love by waiting & watching for Him, because He is going to have us in the glory with Himself?

The foregoing was the closing meeting after four days readings at the Victoria Hall, report of which was issued in lithograph, & which can still be obtained. E. C. P.

(The following are broken memoranda of a reading on the Revelation; portions being at times omitted, which touched points generally known, so far as such omission does not appear to weaken the clearness of what is given. E.C.P.)

Taunton Meeting

at The Octagon.

23rd Sept. 1868.

If we look at the Revelation generally, we must see its division into three parts;

First; Not so much the divinity or the humanity of Christ, but His personal glory.

Second; The judging the 7 churches.

Third; what comes after the church.

It is interesting to see that what comes out in the 7 churches, is so taken up by the Spirit of God, as that there should be nothing to check the expectation of the Lord's return, even at the time the letters were written, & still less so now.

It is so elsewhere. When the Spirit speaks of the Bridegroom tarrying not; He always takes the present things, & uses them as existing on to the end; so it is the same ten virgins in Mat. 25. who go to sleep, that wake: & the talents at the Lord's return, are required at the hands of the same servants as they were first entrusted to.

So in the 7 churches. And all the evils are seen to the end that were there at the first.

2) Does that shew a cumulative responsibility?

I do not doubt it does. All the blood from Abel to Zacharias was to be required of that generation Luke 11. 31. And in Babylon is found the blood of all that had been slain upon the earth; Rev: 18, 24.

We have before looked at the 7 churches, (on Tuesday morning) so, omitting them now, you will find the throne characterizes the Rev. generally. "A throne was set in heaven" Rev: 4, 2. & in 1, 4. it is grace, "from before His throne".

2) Would you say in that verse, 1, 4. what is meant by "to come"?

It is not there referring to the futurity of time, but it is the coming one. "Which is", i.e. exists; "which was", i.e. has been revealed in time; & "is to come", i.e. the coming One.

2) Why, the "garment down to the foot"?

That is, not in service.

You have there a transitional aspect of Christ. There is no crown upon His head.

The throne in chapter 4 is the throne of Dan: 7. but with a larger developement. It is not simply for judgment or government, but beside that, you get seraphim as well as cherubim.

2) What is the special difference between the two?

A cherub is the instrument of God's judicial power upon earth; like cherubim stopped the way to the tree of life. Gen: 3. But in Isa: 6. you get the seraphim, & there it is not merely a throne governing in respect of responsibility but it is God revealed in His own character, while

the seraphim cry; "Holy, holy, holy, so as to bring man as man into God's presence, whether clean or unclean; & that goes right beyond Israelitish go--vernment. It was government, but government having respect to God's own nature in its holiness & not merely to the particular revealed ways in which God dealt with Israel.

You do not find to Israel, "I will punish you with the Assyrian", but, according to the terms in which God had made a covenant with them.

And so with us now, as "life & incorruptibility are brought to light by the gospel", so God's wrath is "revealed from heaven against all ungodliness & unrighteousness of men".

To return, the seraph then is not the executioner of governmental power, but the nature of God comes out. In the living creatures all this comes out: they are cherubim, but with the attributes of God, & the heads of creation seen in them, (which is cherubic) man lion, bullock, eagle, & they are used as symbols of the throne of judgment.

Observe, in this connection you have nothing to do with "the Father"; the names used, are those of the Old Testament; neither in Isa. have you anything to do with grace.

So; cherubim are indicative of the government of God upon earth; seraphim, are His nature.

In Rev: 4, it is both: living creatures of cherubic character, crying, "holy, holy, holy".

Seraphim, means, "burners".

2) What is the character of the 7 spirits of God?

They indicate all that is necessary for this go--vernment; -- wisdom, power, &c

Then you have the heavenly saints sitting

on thrones ("seats", should be, thrones,) round the throne, kings here, & in the next chapter, priests.

2) Why are the cherubim in the throne?

They are the pillars of the throne; in the Ps.: "He sitteth between the cherubim". In Ezek-iel, you get these creatures, & God sitting on the top of them.

It is very noticeable that the sculptures which have been brought to this country from Assyria largely represent these attributes of God, which have been worshipped there, but there is no God upon them.

2) Are the cherubim, the church?

They may, or may not, be. In ch: 5, the beasts are the church or saints, & there you have the angels a distinct company outside.

The Lamb's taking the book is the beginning of the coming age, tho' not actual yet. Unto the angels hath He not put in subjection the habitable earth to come, up to this time it is in subjection to the angels, but not now any more; so you pass from the angelic into saint authority. There are no angels in ch: 4.

In ch: 5, beasts & elders & angels worship together.

2) Are the beasts symbols then?

Yes, true symbols; if they were persons, then there would be but four.

People try to make pictures of such things, but suppose you have 7 heads, & 10 horns, as in Dan: how can you put them together? how can they fit?

Another thing strikes me, you never get the angels giving a reason for their worship,

but the saints do say why they worship.

I regard the church as instrument of that power which is symbolised by the beasts.

2) Does, "Know ye not that the saints shall judge the world", come in here?

It will be part of it.

In ch. 5, 6 v: I do not take the Lamb to be the Redeemer in character. He was the Redeemer, but it is not the feature of His humiliation that is before us now. He is here the Lion of the tribe of Judah, the Root of David, & as such, not as Redeemer, He opens the book.

2) What are the 7 horns, & the 7 eyes?

The perfection of power, & the perfection of intelligence.

2) What is the difference between these eyes, & the eyes of the beasts within in ch. 4?

It is quite distinct action; here they are sent out into all the earth; but in the other, it is divine perception of every thing, - the direct government of the earth, in contrast with the indirect government of God now. In ch. 4, 6. the thought of the eyes, is, all-seeing; in ch. 5 it is governmental intelligence. "Without" - sees events; "within" - sees by divine intelligence.

The eyes within are real now; the spiritual man judgeth all things; we now have the mind of Christ; & as to range, shall not have more in the Millennium. The church now depends in point of fact upon her spirituality. "Ye have an unction from the Holy One, & know all things".

There is a perpetual contradiction between my place before God as in the new creation, & the circumstances of my body, which is

still part of the groaning creation ~

It is the praises of creation in ch: 4; & the praises of redemption in ch: 5.

2) Is ch: 4. a resumption of God's action on the earth.?

Not exactly; it is the thrones set for all that is going to follow. ~ When you get God in heaven, you must have that which is according to God in heaven, & therefore the seraphim are brought out here. When too, man fails in his place, God comes out according to what He Himself is. Just as you have in the 3 first gospels, the presenting of Christ to men in their responsibility & when they then reject Him, the last one is the bringing in of God.

2) But is not the gospel of John limited to the Jews.?

No: "I came forth from the Father, & am come into the world".

2) But has not that interpretation been put on John's gospel?

Whenever you put an interpretation, you go wrong; there is a remark of one of the old fathers, (so called) to this effect, that, "he reads scripture well, who brings back a sense from it, & not one to it."

Ch. 6. These dealings of God when the horses come out, are all in view of the Lamb. ~

It is not God, but the kings, who said, "the great day of His wrath is come", & that was not the end tho' it has been so taken.

Ch. 7. The church is not here, it is all after the church is gone. The closing verses do not refer to us. It is a striking thing as to the state of souls, that they should take this description to be that of the highest kind of blessing, whereas after all

it is blessing on the earth for those saints who are here after the church is removed. There is a frequent use of the passage which makes God a mere Comforter of man now, where man is, just relieving him. Of course it is blessed, because it is really consolation from God.

The presence of the temple shows it is not the church. Yet these saints have advantage over those who have their origin in the millennium, because they have had to go thro' the great tribulation & have there learned most blessed experiences of God. At the present time, the church has so got down to the condition of earth, that christians have assumed all this applied to them. It is not so, because those of whom it is written have come out of the great tribulation.

2) Where do you get this multitude from, if the church is gone from the earth?

Clearly from the people still living on earth.

2) What is the nature of the "everlasting gospel"?

It is an immediate warning of judgment, something like John the Baptist's gospel.

2) Does the great multitude include the 144 thousand?

No. ~ This is not the time of Jacob's trouble in Jeremiah & Mat 24, tho' contemporary with it. The great tribulation comes on all the earth, & is confined to 3½ years.

It is my own conviction that there is only one half of the 70th week of Daniel referred to in the Revn

2) What are "white robes"? Rev: 6,11.

The sign, I suppose of acceptance in righteousness. The sixth seal has the character of

an answer to their prayer. ~

You have the character of the everlasting gospel in the Psalms, from 93 to 100. Ps. 93 exhibits Jehovah reigning & the throne established in holiness after all the raging of men. 94 is a cry in distress for Jehovah's coming in vengeance, & the power of wickedness set aside.

95. is the last appeal to Israel to come to Jehovah as their God.

96. Testimony goes out to the Gentiles because Jehovah is coming.

97. Jehovah is actually coming in the full power of His reign.

98. He is come; remembers His truth to Israel & sets aside their enemies.

99. He is seen sitting between the cherubim in Jerusalem on earth.

100. The Gentiles are called to come up & praise.

~

Rev: 8th 2) What is the silence in v: 1.?

There is no action in heaven's mind after the terrible shaking at the end of the sixth seal.

The angel, – that is, Christ, – then comes and stands at the altar, & gives (I believe that is the force of it) efficacy to the prayers of the saints

It struck me the other day that when you get the saints as priests, they do not pray at all.

Here, when Christ is priest, He adds incense & gives efficacy to the saint's prayers. These saints are sufferers on earth, i.e: in ch: 8, v: 4.

Then in the first four trumpets we have judgments on the state & circumstances of people.

~ It is God who is here clearing the ground it is not Christ in action thro' these scenes, His

proper judicial action is not manifested until ch: 19. The Lamb is not doing anything more than opening the seals. This goes on to ch: 11, 17. & then v: 18 goes right over, on to the end of all.

Then you have the opening out of details in chs: 12, 13, 14, 15, & 16. with 17 & 18 as an appendix to 15 & 16.

After all that, Christ comes out, & the final scene is displayed.

I believe it is the judgments of the western nations in the early trumpets, & of the eastern nations in the 5th & 6th trumpets. The 7th trumpet closes up every thing. In the first four the state of things is touched. Grass represents general prosperity. People are attacked in chs: 9 & 10. The little book of ch: 10, is ch: 11.

Possession is about to be taken of everything & the angel therefore declares there shall be no longer delay ch: 10, 6.

Then follows the last persecution of Jerusalem. The holy city is to be trodden under foot 42 months; the beast is to continue 42 months. (13, 5.) I take the 42 months, & the 1260 days to represent the same space of time; if it were not so the 2nd verse should follow the 3rd.

The only place where you have the whole week distinctly mentioned is in Dan: 9. He does not say how long after the 62 weeks, the cutting off of Messiah is. Now Christ's ministry was the first half of the 70th week to us, & to faith, but that is just what unbelieving Jews do not own. ~ Notice in Dan: 7, 25. the times & laws are given into the beast's hands, not given into the hands of the saints as some have said.

2) Do you refer the first book of the Psalms to the first half week. ?

Yes, I do. Observe this, that when Christ came, the nation would not receive Him, but a remnant did; it will be the reverse of this when the false Christ comes, for then the nation will receive ~~Him~~ him, but the remnant will not.

There will be worship & testimony both, during the 42 months.

2) If the 42 months, & 1260 days be the same period, why is it not 42 months in v: 3 also. ?

It is given in days to shew the constancy of the testimony, which is daily.

You will remember all computation of time is Jewish, & not at all for the church; we belong to heaven, & we don't count time in heaven.

2) What of the children of saints, when we are caught up, if they have refused the truth ?

They will be lost in that case, & it would be the same thing if they died now.

~ The best thing for you is to have a heavenly portion & hope to draw your heart out of the world; but so often now, it is not the daystar that leads us out, but the candle of the Lord that drives us out.

In ch: 11, 19. God is giving a heavenly security to His covenant with Israel.

Ch: 12. The sun is the emblem of supreme authority. A circle is a divine thing; a cube is finite, you never get to the ends of a circle, but you do to a cube every way.

Then to the woman a child is born. The devil in the shape of the Roman empire wants to devour the child, & it is caught up to the throne of

God, while the woman is left to persecution. This introduces the 3½ years. The devil is cast out of heaven at the beginning of the half week.

2) Is the woman Judah only? Israel as well; for she has a crown of 12 stars.

Ch: 13. gives the persecution, & the instruments of it all. There you find a second beast, whom I believe to be the antichrist, because he has two horns & speaks like a lamb. In ch: 12. the devil was an antipriest, accuser of the brethren but he has now been cast out of heaven, & can't be antipriest any more, so here he takes the place of king & prophet; false, of course. The two horns indicate power, rule.

Ch: 14. gives the process of God's dealing at this time - the proclamation of the everlasting gospel, - & at last the Son of Man comes & reaps the harvest.

Ch: 7 shews all who may be gathered from east, west, north, & south, a mystic number; here, in ch: 14 it is those who have been specially faithful in time of trial. They learn the heavenly song, tho' they are not in heaven. It is too late to go up to heaven unless they are killed, & therefore they follow the Lamb upon earth. They are the first fruits on earth, & we are the firstfruits in heaven.

In chs. 15. & 16. we have the vials of God's wrath poured out. Chs. 12. 13. & 14 go together. The 15th begins before the end of the 14th. Each angel implies a distinct testimony borne. There are 7 testimonies in ch: 14. the 144,000. the Son of Man & angels, (? in vs. 6, 8, 9, 13 & 19. E.C.T.)

Babylon is the evil of corruption, & the beast is the evil of power. Each is a centre, only the corrupt system will ride the beast. All

this is providentially destroyed by God; not by the Lamb.

(Here began a long parenthesis in the meeting, the opening of which was not reported.)

An inward quickening is never treated as salvation in scripture. Salvation is not in a strict sense, the Holy Ghost's work, but Christ's work. Nor does scripture confound salvation with eternal life. In the case of Israel you distinguish at once their escape from judgment by the blood upon the doorpost, from their salvation by a Saviour God at the Red Sea.

2) But how would you distinguish between individuals now, say two who both declared their faith in Christ?

2) Are you to say one is saved, & the other not?

I don't know that it would be my place to say anything about them; tho' with all love to both, I might yet see that which would indicate their respective positions. For instance, one of them might kneel in prayer, & so speak to God as Father, that I should know he had the Spirit of adoption; but I might find the other in similar circumstances crying out; — "Lord have mercy on me".

Regeneration is a word used with little apprehension of its meaning. It occurs but twice; in Mat. 19, 28. it indicates the new condition of things on the earth; & in Titus 3, 5. "the washing of regeneration" refers, I believe to a change of state or condition, not to life at all.

You may often see a quickened soul delighting in holiness, but dreading to be damned, because

he fears he has not holiness enough.

But if a soul be saved in the New Test: use of the word, really saved, more than quickened, then, unless God give such a one up for chastisement here, I believe he never gets into real uncertainty again.

2) What is meant by "forgetting that he was purged from his old sins" 2 Pet: 1, 9. ?

It is there a question of practice; if my child is dressed to go with me to pay a visit, but runs out into the mud, "oh", I say, "you have forgotten that you were dressed to go with me!"

But let me say, I would far rather see a person in deep distress, than one saying confidently, "I am saved", & at the same time taking it cool.

2) What is meant by salvation when it was brought to Zaccheus. ?

Why Christ was in the house. People have mistaken this scene altogether, & fancy Zaccheus was showing the Lord the fruit of the word upon himself. I believe he was telling the Lord what his life had been up to now, saying as it were, "this is what I am, will not that do?" Christ says in reply, "this day salvation is come to this house".

In Rev: 17th we have the connection of the beast with Babylon; & then, in ch: 18, the judgment of Babylon. You observe tho' the beast was the killer of people, all the blood was found in Babylon, just as in Jerusalem all the blood was found from Abel.

Corrupt religionism is the most hateful thing of all to God.

In ch: 19. the marriage of the Lamb is come, & then, Christ goes out & destroys the beast; i: e Christ's coming & taking power.

Ch: 20. Satan is bound; the millennium & the resurrection of the dead.

The 8th v: of ch: 21. finishes the book.

From v: 9. is the description of the heavenly Jerusalem; & then you have warnings.

As you had the relationship of the church with Christ at the beginning of the book, so again after the book is ended.

2) Is there any connection between this Jerusalem, & ch: 12. of Heb: ?

You have there Mount Zion, which is royal grace on earth in contrast with Sinai; — the city of the living God, heavenly Jerusalem, — an innumerable company of angels, the general assembly; — the church of the firstborn written in heaven; — God the Judge of all; not in sovereign grace here but power in judging, so, next — just men are brought in; — the Mediator of the new covenant; which introduces earthly blessing; — &, the blood of sprinkling.

2). But did not Abraham look for that city. ?

Yes; not that I believe he has it, but he looked for the blessing that accompanied that state of things.

Eph: 5. settles who the church, the bride, the Lamb's wife, & heavenly Jerusalem, are; tho' I know a few who have thought Abraham there. —

The following Memo: are selected from notes of a Reading on the Revelation, held at,

Pelham Villa, Ryde,

on July 30th 1873.

(The selection is made because of occasional repetitions of remarks, similar in substance to some at the Taunton Meeting, given above)

2) Would you say that the prophecy ends in v: 17. ch: 22. ?

V: 16 says so; — "have sent mine angel to testify these things"

In that v: 17. you get the whole circle of the church's affections & broad activities. "The Spirit & the bride say come", — the Lord to come; you have the Spirit in the church, sanctioning it to say, "come", to the Bridegroom.

Then, addressing itself to the saints, "let him that heareth say come"; & then, the testimony to those who are half awakened, "let him that is athirst come"; & then, the gospel to every body, "whosoever will, let him take the water of life freely." The bride has got the water of life herself, but has not yet got the Bridegroom.

2) Who is, "him that heareth"?

Christians that hear; first, I look for Christ; then, I say, "come"; & then go to the whole world; "Let him that heareth say come", i:e: come to Christ.

You see there what the Bride is. Jerusalem is but an earthly thing.

2) Are the Old Testament saints here?

You can't say that, because the Spirit is in the Bride. It is the anticipation of conjugal affec-tions; it is the state we are in now.

Then, in ch: 1, 8, comes another very important characteristic, as well as in ch: 4, 8, the name of "Lord God Almighty". These names give to us leading thoughts, which are very valuable guides in understanding scriptures. You have not the "Father" at all here, that is not the relationship; it is prophecy, & prophecy is not relationship, but a testimony to a people unfaithful in relationship, or who have not got it. It is not church relationship, nor Son relationship.

But what you do get, is, the Old Testament names of God, giving the character of the book; - i:e: gov-ernment, judgment. In ch: 4, it is a throne, not the Father's house. The names are,

Almighty (Shaddai), with the patriarchs;
Jehovah, with Israel;
Father, to us;
Most High, in the millennium.

2) Was not, "Most High" to Abraham?

It was told to Abraham, but that was when he had overcome all his enemies, & God gives him the blessing of the Millennial day. Gen: 14, 18—20.

If you look at Ps: 91. you get a most beautiful dialogue founded on these 3 names.

The 4th book of Psalms is the bringing in the "only begotten" into the world. That is a kind of title to the book; in Ps: 91. you get, "He that dwelleth in the secret place of the Most High", – there is a question raised who is the Most High, – "he shall abide under the shadow of" – Abraham's God, – "the Almighty". whoever has found out the secret.

Messiah says, "I will say of Jehovah, He is my refuge & my fortress, my God, in Him will I trust".

Then comes the reply, "Surely He shall deliver Thee" to the end of v: 8. And in v: 9. the Jews speak to the end of v: 13. Then in v: 14 to the end Jehovah speaks. You do not get "Father" until Christ came & revealed the name of Father to us.

2) What is "Most High in Deut: 32. ?

It is the bringing in of the Millennium. And so Nebuchadnezzar owned the Most High after seven years of madness.

2) Is his being a beast symbolical, or not ?

Both. It happened to him as written, & Mitocris took care of every thing for him. He says, "I, Nebuchadnezzar was walking in the midst of my palace" &c; but it is a symbol too. He who was set up a golden head became really a beast until seven times passed over him.

2) In Ps: 91. who is speaking in v: 9 with the changed pronoun. ?

The Jews, or Jerusalem. In v. 3. it is the testimony of the Spirit in the same. This Ps. 91. is a riddle, so to speak, put out by the Holy Ghost, – he who has the secret of the Most High, shall have all the promises & blessings of Abrahams God. It is this

Ps: which is quoted by the devil to Christ, to say that God would take care of Him.

2) Is it Christ who speaks in v: 2. ?

Yes.

2) What a key it gives to the devil's quotations. ?!

It is well to notice the difference between cherubim & seraphim, because here it is a judicial throne, - governmental, - it will carry out God's purposes, but the seraphic thing is the judgment with the holiness of God's nature; & at the end, there will be both. It will be the governmental judgment of God putting an end to heathen power, but it is the positive judgement of evil too; "these shall go away into everlasting punishment", it is judgment according to God's holiness.

2) Does the seraphic character include government?

Well, yes, it will. But you do not get seraphic judgments when they went to Babylon, because they were going to be restored. It is government in Isa. 6. cities wasted, & the land desolate, & so on. The whole relationship of Israel was broken, & it is condemnation therefore, as well as judicial government, tho' they were to be brought back. When they rejected Christ it was all over with them.

2) How would you define "Providence". ?

God seeing & ordering everything, so that not a sparrow falls to the ground without Him.

Isa: 6. is testimony to the judgment, of course, it was not executed.

2.) But then was it final. ?

No; it was only final under the Old Covenant, & it is sovereign grace to bring them in under a new Covenant. Christ refers to this passage,

"These words spake Esaias when he saw His glory & spake of Him"; & therefore it was all over, & "ye shall see Me no more"; but they were all entirely lost & cut off.

2) And that old covenant was law mingled with mercy & long suffering. ?

Yes; tho' it was still law; altho' mercy spared them, governmentally they were put back under law.

2) Do you get any part of the seraphic work in Israel?

Not that I know of, it is cherubim there.

2) How do you get the cherubim connected with the live coal? What for?

"Seraph" means a burner. It is the word for burn & the only thing else that is called a seraph, is the fiery serpent. The point is, they cry, "holy, holy, holy", & in Rev: they have eyes within, & eyes without. He takes a coal, because when a person is upright in grace, it purifies. Isaiah says, "I am a man of unclean lips" &c, & the seraph laid the coal upon his mouth, & his iniquity was taken away. You get the final thing there, (Is-a: 6) as well as judicial government; the actual closing of the relationship, but a remnant reserved.

2) What is Mat: 25. then. ?

It is seraphic, but cherubic too. This is the burning judgment of God in that way; if there is good it purges the dross away, but if there is not, it becomes final judgment.

"Every one shall be salted with fire, & every sacrifice shall be salted with salt." Salt is the power of grace separating from evil. The sacrifices were salted with salt; it is salt which purges entirely by separating from evil. Every sacrifice had it. It is called, "the salt of the covenant of thy God"; it was the complete setting

apart to God.

The judgment then was the setting aside of Israel entirely, as to the ground of their responsibility. It was final, so looked at, after God had gone through every thing with them.

Christ was really the root & offspring of David. The priesthood had failed in Eli; prophets had been rejected in Samuel, & David comes, who was prophet, priest, & king. But Solomon fails & Babylon comes in, & God's throne is taken from the earth. Then He sends the true Son of David, but He is rejected. And that was final; not that God cannot restore them in grace, for He will; but as to responsibility He cannot. He will restore them under a new covenant, & sovereign grace will do it.

In John 12, it is said; "tho' He had done so many miracles before them, yet they believed not in Him", "that the saying of Esaias might be fulfilled" &c; vs. 38-41. Now there you get one of the proofs that Christ was Jehovah, for it says, "these things said Esaias when he saw His glory & spake of Him".

And the Lord's patience is shewn, for He pronounced the judgment in Isaiah, & never carried it out into execution for more than 800 years.

The throne of Jehovah was removed from Israel, & they were sent to Babylon, but the remnant was brought back that they might be tested by the Son of David coming, & they rejected Him.

Then the rejected Son of David becomes Saviour of the world in another character.

2) Is the rejection quite fulfilled until the end of the Acts.?

No; but it was fulfilled in the remnant.

Rev: 4. The elders always give a reason for their worship, there is spiritual intelligence shewn by them; the angels never give a reason.

2) Do these 24 imply all the saints in heavenly glory. ?

Yes; the number is an allusion to the 24 courses of the priests. Here, they are 24 kings sitting on the 24 thrones crowned; then they cast down their crowns & worship. The beasts & the elders are quite distinct from each other, & there are no angels here.

And now the Lamb comes out, the Lion of the tribe of Judah, & He can open the book; then you get the beasts & elders together, & the angels take a distinct part. The beasts & elders are separate in ch: 4, & no angels, because "unto the angels hath He not put in subjection the world to come whereof we speak". Here I get the power (living creatures) mixed up with elders, & there is the transfer made to men, & the angels are apart (in ch: 5) Christ having taken authority; the living creatures are distinct from the angels. The expression "living creatures" is symbolic.

2) Are they the same in chs 4 & 5. ?

They are the same symbol, but they are transferred in their connection. Here they are in the governmental throne, & form part of it as it were.

You get two words for "round about", - what forms part of the thing as round about, & what is in a circle around it; like the 4 legs of this table round about it; or, as we are all sitting around it.

When the Lamb comes out they sing a new song. Not, "sung", but "sing". Notice the angels never sing. People make them sing, but they never do in scripture. They shout & cry, but there is only one

note with them. Man has all kinds of infirmities, & he can be tuned, - it takes such to be tuned - man can. The angels shout & praise, & that is all lovely. And they stand. And at the tomb two sat. But these sing a new song.

In v: 10 "hast made them" is settled. The question is, whether "us" in v: 9, should be "them" or be left out altogether.

Then we have priests here when the Lamb is brought out.

"Which are the prayers of saints," is not that they pray for the saints.

2) Then if you say "they" in v: 10, it is speaking of the church. ?

Yes, then it is. If you put "us" in v: 9, & "they" in v: 10, then it would be the church speaking of them on the earth.

2) How could the living creatures join in & say us.?

It is not so as I think; for you get the beasts & the elders together, & the angels apart here, & accordingly the "us" would be left out.

The living creatures are the symbol of the governmental power of God. First, God employs the angels, as in Hab: 2. Up until Christ comes out, the angels are in power, but, in ch: 5, when the Lamb does come out, it is transferred.

2) Who would "they" & "them" be, in v: 10. ?

Those who are redeemed out of every nation.

2) Would it include themselves. ?

Yes, of course it would.

2) What of the "they sing" in v: 9. ?

That is an impersonal expression; it is not "they sung" for that would carry on the history.

2) Has this any thing to do with, "know ye not

that the saints shall judge the world". ?

It is more governmental, - the proper throne, what we get in the Millennium which that passage refers to, is not seraphs.

2) You said angels don't sing; it says ch: 5, 11. "I heard the voice of many angels". ?

Just so, "the voice", that does not say they sang the nearest thing is in Job, when, "the morning stars sang together", but the whole expression is an image there.

2) Do you distinguish between "the morning stars", & "the sons of God" there? (Job 38).

One is a figure, I thought of them as the same but I don't know that they need be.

2) But if that is of creation, how then. ?

It is, "where wast thou when I laid the foundations of the earth?" it is only "the earth", so that there is no difficulty. It is not necessary that they should be the same, but I had always taken them as the same.

2) In 1 Tim: 3, 16, "seen of angels" has been understood to shew that God had not been seen by angels before He was manifested in the flesh; if so, how do you understand the words in Mat: 18, 10, "Their angels do always behold the face of my Father which is in heaven". ?

Well, that is merely to say they have the best & most honourable place, that's all.

Rev: ch: 6. When the Lamb has begun to open the book, you get in a general way providential dealings in the earth.

2) What are "horses". ?

They express God's power, you get them in Zechariah

2) In ch: 5, 14. are beasts & elders distinct again?

It does not say the beasts fell down, but that they said "Amen", so far.

It is a great thing to get hold of symbols in an abstract way. The horses, as in Zechariah are symbols of God's power as to the earth, introducing a certain state of things. A white horse is triumph; it may be of good or evil; it is important to get the abstract idea. So with the sun, Christ is the Sun of righteousness; but the sun scorches people terribly when it is evil.

2) What of the other colours in Zechariah?

I do not know as to the exact translation, just now, about them.

2) Are the 4 horses the 4 Gentile powers?

It is more God's overruling providence in the midst of them. You get them there again in Zech. 6. They had quieted His Spirit in the north country, because God had put down Babylon which was the first of the 4 kingdoms. It was put down by Persia, & so Persia became a horse in that way to execute God's purpose.

And angelic power is occupied in this, for when Gabriel came to speak to Daniel, he had been kept waiting 3 weeks, because it was a question whether the Jews should be restored; nobody stood by him, but "Michael your prince", Israel's angel.

2) Does Michael represent the Lord Himself?

No, he does not, the passage in Jude makes that quite clear.

2) What are the 4 horns?

They are really these 4 kings, & it gives them this particular character. Then come the carpenters to fray them away, & in the last one Christ is the carpenter, as to speak, for He puts down the beast.

2) In Rev: 6, 8. what is the pale horse.?

It is the power of death, & hell (hades) follows him. ~ Then the Lord is beginning to get judgments ready; & when the 5th seal is opened, you get those who had been slain for Christ's sake, the martyrs under the altar, & their righteousness is recognised, only they must wait.

2) Are those future martyrs.?

Not necessarily, but chiefly they are; the future ones are those that should be killed like them. They must wait for the martyrs of the last 1/2 week.

2) How far will Israel have to say to these trials?

I have nothing to do with Israel here. And I get no Jews until ch: 10 & 11. They are sealed of God in ch: 7, but are not the subject of prophecy.

There, things are closing in, this ch: 6 is a complete revolution, & the break up of every thing.

The stars of heaven fall; the sun becomes black, i: e: supreme authority; the moon as blood, i: e: subordinate authority, & the stars, inferiors; the heaven departed, i: e: the whole scene of government. It is the complete subversion of all earthly authority.

They think the great day of wrath is come, but that is their mistake, it is a judgment, but it is not the great day.

2) Why do they speak of the wrath of the Lamb?

Because they have been fighting against Him.

2) How do they know Him?

It is the Lamb who has to take the power.

2) Why is it the Lamb.?

I do not think the Lamb in the Revn means the atoning person, but the Sufferer is to be the glorified One, & is to come judging.

2) What is the difference between the 2 Greek

names ἀρνίον & ἀρνός ?

I am sure I don't know.

(ἀρνίον is used of Christ in Rev. 28 times = 4 × 7)

(After an absolute remark by one present) E. C. S.

never you commit yourself to a negative, negatives are very dangerous things, they involve that you know all other scriptures. Negatives in logic are universals.

Well, the great day of His wrath was not come, but it was this tremendous political convulsion.

2) Could any one say that all this could not happen in the lifetime of persons now on the earth?

No, they could not; but the church goes up out of it all. This is in the 6th seal, far on in the post-rapture, but not got to the last ½ week yet.

2) Does this go outside Christendom, or is it confined to Christendom ?

It is mainly in Christendom as a general thing — the Roman empire specially.

2) In v: 15. is "kings of the earth" the Roman empire?

No, I do not say merely them, others may be frightened. Russia & Prussia are not in the Roman earth, a little bit of Prussia still is.

2) Is Ireland. ?

No; but it is under its feet, "& he shall stamp the residue with his feet". Neither is the north of Scotland.

Then ch. 7. is a kind of parenthesis, shewing that God has taken care of the remnant of Israel, & many among the Gentiles too.

2) Are these people found in Christendom ?

No, none of these, only so far as Jews are in christendom, but they are not a part of it.

If you reject the gospel now, you will not get

the gospel in that day. People have thought that after the present gospel is gone, they might then get the supplementary thing; but 2 Thess. is clear enough. And "he that believeth not is condemned already", while "the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, & that obey not the gospel of our Lord Jesus Christ." That would embrace all who have had the truth & have not believed it.

2) Where will an innumerable company come from?

Wherever the gospel goes out to. But not those who have heard the truth now, & have rejected it.

2) Who will take this testimony of the gospel?

Well, I believe it will be Jews

2) Is there anything that speaks of the conversion of those Jews after the rapture?

You get two witnesses.

2) Does their testimony commence as soon as the church is gone?

Yes; you get about them in those Psalms which speak of the coming of the Only Begotten, 94 to 99, & the 100th is worship.

2) What reason is there that there should not be quickened souls - a sort of dovetail - between the two states (times?)?

I can't say; God may be preparing Jews now in a certain way; just as He may give peace to the earth for christianity to spread.

2) Would Dan: 11, help us, - "men of understanding"?

Yes, they would be amongst these witnesses.

2) They testify during the time of the covenant?

Yes.

2) But if the testimony begins at once, there is

only a half week left. ?

In ch: 14,6-7. the angel flying in the midst of heaven, having the everlasting gospel, is quite at the end, for the hour of His judgment is come.

2) Would the special action of the Spirit of God at the time, mark the commencement of the ---?

Yes, but your question is, when will that begin. The moment I get the church gone I see God acting in this way; "ye shall not be gone over the cities of Israel until the Son of Man be come"; but it does not say in so many words when that will be.

2) Was there ever a time when there was no testimony?

No.

2) So that there is no analogy to shew that an interval without testimony might be. ?

Well, except that there is such a time of judgment that nobody can go into the temple. But that does not say that there will be no testimony, for the two witnesses will be going on at that time.

2) Are the names of the 12 tribes symbolical?

Not that I know of.

2) Why is Dan left out. ?

Twelve names are wanted. In Jacob's blessing Dan comes in at the point of apostacy, but consequently too at the point of waiting for blessing. In the first ones you get general responsibility; then Dan is like an adder in the path biting the horses heels so that his rider shall fall backward. And then, "I have waited for Thy salvation O Lord," is an interjection; faith says, "well, now God must come in".

2) Has it any application to the antichrist. ?

It will have; the people are bowed down under the

burden of the Gentiles (Issachar) with other details, & then they wait for Jehovah's salvation & then all blessing goes on. Dan was the first that openly set up idolatry.

When you get the 7th seal, nothing happens for a little while; you have quietness. And then come the trumpets, the second series of 7. Now we get closer judgement, much closer, in consequence of the suffering of the saints; which shews there is a testimony near. Distinctly this judgement is on the Roman empire; it is on the "third part", which I have no doubt is the Roman empire. It is not merely general & providential.

Then come 3 woe trumpets. You see the division of 7 into 3 & 4 here, which is nearly everywhere in this book, — the 7 churches divided at Thyatira, & so on.

2) What is the main idea of that?

I do not know. Four go on in a general way, & then come 3 more, there is quite a division in that way.

2) What is the character of these prayers which in ch. 8, are put upon the golden altar?

It is the cry of the saints under the --- answering to judgment in a general way. It should not be that he offers the incense, with the prayers, but, to make them effectual. The dealings of the trumpets are the effect of the answer to these supplications.

2) Is this the time of the imprecatory prayers of the Psalms?

Partly so, but not exclusively. Connect it with Luke, — "shall not God avenge His own elect?".

Then in ch. 9, we get over to the East, I think myself. That is one division of the 4th &

3rd 4. is generally on the Roman empire.
And now we close in rapidly on the end.
The bottomless pit is opened, & we have direct diabolical power coming out
You have a general providential thing going on when the seals are opened, then bitterer judgements in the trumpets, & then judgements on men themselves, not merely on their circumstances
2.) Would these be apostate Jews in the 5th trumpet?
Yes, here it would be.
2) Then the 7 trumpets would be within the 7 seals?
Yes.
2) Why is the time put so, hour, day, month, year?
To specify that God has exactly measured it up to an hour.
2) And this will be the Eastern hordes coming in upon the Roman Empire? Yes.
2) Will it be the same as the way of the kings of the east?
Ah! I didn't say that.

~ ~ ~

The tail of the dragon takes the third part of the stars of heaven, that is, the Roman empire has swept all these under its power.
2) Is there no judgment of the Assyrian in the Revn?
No.
There were 2 classes of prophets, one when Israel was owned of God, & one when disowned of God; & that is Daniel (the vision) & Revn & partly Zechariah; while in Ezekiel, it is never called "my people" as a present thing but only in the future.
Rev: ch: 10. is a parenthesis. You get Christ come to take possession with one foot on the sea, & the other on the earth, & then the declaration that there should be no longer delay. The parenthesis runs on to ch: 11, 14.

Ch: 10. I saw another mighty angel coming down from heaven, clothed with a cloud, & a rainbow was upon his head; – that is the covenant with creation.

2) Why does this come in between so.?

Well, you have the trumpets go on regularly to the end, but he wants to bring in what is more important morally than the trumpets – the ten horned beast, & all that belongs to it, which he does in this parenthesis, & so includes it in the general history, & that closes totally at ch: 11, v: 18. Then you get a number of details afterwards.

2) When does the last ½ week commence.?

I do not know, – half a week before the end, but then when does the end come?

2) When is the end of the first ½ week.?

At the beginning of the second.! In one sense the end of the first ½ week is when Christ was put to death.

Then, ch: 10. you get Christ asserting His title to the earth, but John is not allowed to write what the thunders say. Then an open little book is given Him, i: e; a thing revealed. It was pleasant to taste it, & get all the knowledge, but it will be bitter in his belly actually.

Then he sets about to prophecy again, & in ch: 11. you get the state of things in Jerusalem, – followed by a history of the world really come up to its full head & crisis with the history of the beast & false prophet, & so on. God has a people the while. And witnesses testify.

2) Who are they.?

All that I see in these two is, the testimony of two men is true. You get true worship, & adequate witness.. The Gentiles trample down

every thing, but these stand before the Lord of the earth. God is now asserting His power & title as to the earth, but men won't have it.

Q) In v: 13. they give glory to God. ?

Yes, but it is too late then, & won't do.

Q) What is the meaning of the temple ?

It simply means that He recognises it, that is the house itself. The outside court is all given to the Gentiles. That which was the true inward thing was owned, but the general professing thing was trodden under by the Gentiles. There will be 2 things, worship by those that are really the Lord's, tho' in terrible trouble; & there will be prophecy too. There will be worship & testimony in the midst of the power of the beast.

Here you have the word I will "give power", as in ch: 8. "efficacy" is not a bad word, to my two witnesses, & they shall prophecy. You do not get these things in order at all; but the testimony is adequate; 2 candlesticks, 2 olive trees. They have the power of Moses & Elias. Elias prophesied when Israel was apostate, & Moses when it was under Pharaoh's power; & that is the case now; & these witnesses have the characters of Moses & Elias. When they have completed the testimony, the beast that ascends out of the bottomless pit, kills them. Then their dead bodies are seen exposed, & after 3½ days, the spirit of life from God enters into them, & people are awfully afraid.

~ Now you have the heavenly saints, who are not the church, but one class of them.

This is the last act of the first ~~revelation~~ resurrection.

The close of ch: 11. looks right on to the end.

Then chs. 12, 13, 14 make one thing by themselves & chs. 15, 16, 17, 18, give another, - the plagues which fill up. Both Babylon & heavenly Jerusalem, are descriptions, & not a course of history.

The first thing is the beast; then ch: 15. another sign in heaven - Babylon & all that which are details of what is summed up already in the parenthesis.

2) What about these months & days in ch: 11.?

They are the last 1/2 week.

2) Not the two 1/2 weeks.?

Not as I take it. In order to bring in the theory of the two, you are obliged to transpose the verses entirely. V: 2. must follow V: 3. to bring in the whole week, for they say that the second 1/2 is after the witnesses are killed. I see no need to put Vs. 3. & 4. before the second specially as it declares that lasts 42, & not 84 months.

2) What is the first 1/2 week then?

When the beast makes good friends with the Jews, & they think all is going on right.

The thing is this; the only place where you get a week is in Daniel. There are 69 up to Messiah - 7 & 62. & then Messiah cut off. Now we have one week to make up the 70. in point of fact, the time of Christ's testimony. After the 62 weeks Messiah shall be cut off, & it was 3 1/2 years nearly, the 1/2 week; but the Jews not believing in Christ, when the beast comes & makes a covenant with them, he makes a covenant as if when the 69 were run out, but I know that 69 1/2 have run out. I believe that so there is only a 1/2 week left.

2) There was John Baptist's time of testimony.?

But where do you get that John Baptist was testifying ½ a week before Christ.

2) Then they will have to go over the ½ week again?

They will, but the godly ones will not own it.

When the antichrist comes, the mass receive him & the remnant won't; then he begins to persecute them, & when they come to the middle of the week, he takes the sacrifice away, with all else, & the Jews as a nation are all put down. They say the saints are given into his hands, but Dan: 7, 25. is, "he shall wear out the saints of the Most High, & think to change times & laws, & they" (the times & laws) "shall be given into his hand"; not the saints, but the times & laws. That is just what will come the sacrifices & all are put into his hand. It is abstract, "shall think to change times & laws."

Then, the witnesses are killed. The Spirit of life from God enters into them, you can hardly call it resurrection, but they are revived, & men frightened.

In v: 15. the 7th angel sounds, Christ takes His power, & the 24 elders say, "we give Thee thanks, O Lord God Almighty, because Thou hast taken to Thee Thy great power & hast reigned." And now you get the whole thing right on to the new heavens & earth.

2) Would "change the times & laws" be like to cherubim action?

Yes; just so, like it. Read v: 18. Power has come in, & the whole thing is finished, going on right beyond the Millennium, taking in every thing. The last verse really belongs to ch: 12.

Then the temple of God is opened in heaven, & there are seen the signs of His power.

2) Would you say then that "the time of the dead that they should be judged," referred to the "great white throne"?

Yes.

2) And the giving of rewards too?

It does not say here what they are, but it includes the great white throne. The rewards are to Thy servants & saints & so on. It is the general description of the result of Christ's taking His power.

Now we come to a development of Israel; then Antichrist; & then the last days. Chs. 12, 13, & 14 go together, & are a summary of the whole thing as between Satan & God, Jerusalem being the subject. I see Jerusalem clothed with power, a crown of 12 stars & the moon (i.e. all that had been reflected light under the old covenant) all put under her feet, put down.

And then a son is born.

The dragon is the power of Satan in the form of the Roman empire, ready to swallow up the child. But he can't touch the child, for it is caught up to the throne of God. There you get the church with Christ, & in Christ; & the woman flees into the wilderness.

I get a purpose of God here, & the oppression of Jerusalem in the last days, the woman fleeing away.

2) Is that the same as in Eze: 20.?

No; that is the 10 tribes in contrast with this. The 10 tribes are brought into the wilderness of the people, & there is all the difference between them & the Jews, for they (the 10) are passed under the rod, & brough under the bond of the covenant. You can see in them the righteous judgment of God in His ways, because the 10 tribes never having rejected Christ, are not put under the Antichrist.

2) Is "the forest of the south field" in Eze: 20, 46. is it Jerusalem?

I don't know; I should think it was ~~Jerus~~ Egypt. so I should take it. You get Israel & Jerusalem-

in the next chapter.

Rev: 12, 6. shews how we come into the 1/2 week. Then there is war in heaven, Michael & his angels against the dragon; the devil is cast out, & loses his antipriestly character. He was antipriest as the accuser of the brethren before God day & night; but he has not lost his antikingly & antiprophet characters. His accusing is over, & there is no place for him any more in heaven, tho' he has place on earth. Therefore rejoice ye heavens, & ye that dwell in them, christian saints, those who go up after the church has gone up.

Then the dragon begins to persecute the woman, & she is nourished for a time, times, & half a time, i.e. 3 1/2, the last 1/2 week.

2) What is the difference between the "fleeing" 1260 days in v: 6. & v: 14.?

The first is the general statement of the "dramatis personae" as they say, what is to happen; & then in v: 14. it is how it is to happen. The beast comes out of the bottomless pit, & one of his heads is wounded to death, because so far as the world's history is concerned, the Roman empire had been destroyed, & all the world wondered after the beast. Power was given him to continue 42 months, & so I don't understand how he can continue 84. This is the imperial beast, not the antichrist.

2) Is one the anti-king.?

Two horns like a lamb is anti-king so far.

2) What is the difference between this in v: 2, & the fourth beast in Daniel.?

In Dan: it is a description of empire, but this is his last form. The one is a temporal thing, but in the other you get all the moral mischief.

2) Is there not some alteration in v. 8.?

It should be, "whose names are not written from the foundation of the world in the book of life of the slain Lamb." As it stands in your book, it is very good theology, but very bad truth.

2) "Dwellers on earth". will there be any people on earth, who will be called dwellers in heaven?

We are dwellers in heaven; but these are too late to have that character completely, but still as they have suffered under the beast, they will be taken up.

The proper character of a saint now is, we dwell in heaven, & are strangers on the earth; but we are actually on the earth. When the church is gone, the proper dwellers on earth begin; but if in the period of our chapter, a person is killed (suppose so) then he loses the blessing on earth, & would lose blessing in heaven, so there is a supplementary taking up of them to heaven. Those who had not worshipped the beast would belong to this class.

2) Are they not killed?

The beast goes out to make war with them, but he does not kill all, he kills all he can catch.

~ The remnant of her seed is just that; when he sought to destroy the woman, it is more the providential action of God that kept her safe; but of these saints, all that the beast can catch he kills.

2) Is that the time the Lord refers to, when He says, "except those days should be shortened, &c"?

Yes. Then you get the 2nd beast. The first had power, & a throne, & authority; but in the 2nd you get proper devil-power as you may say; he comes up out of the earth, not out of the sea. He sets up to be King Messiah, but if you listen to him it is the devil "he spake as a dragon!" It is the direct power & influ-

-ence of Satan amongst the Jews, though his mischief goes wider still.

Q) Is the 2nd beast like the horn of Dan: 8.?

No, I think not; that is the thing that will come on Turkey's side, I suppose, at the end of the Alex-andrian kingdom, from the Turkey in Asia part.

Then, he makes fire come down from heaven, & that is very solemn testimony. In 2 Thess: 2. you get the one whose coming is after the power of Satan & the same words are used for his works, are are used for the proofs of Christ, "power & signs & wonders"; 2 Thess: 2, 9. & Acts 2, 22. in the Greek are the same words; i.e: I have the same things that were given to prove the Christ, given also to prove the antichrist. The very same things that were given to prove that Jehovah was not man but the true God these same things antichrist does. When Elijah was to prove the true God, he says, "The God that an-swereth by fire, let Him be God." And fire comes down, & licks up the water, & consumes the sacrifice.

Antichrist will do it all, - in a lying way, of course.

Q) Will his power extend beyond the Jews.?

His mischief will. He causes all to receive the mark, & that is very wide; but it is in the Roman empire

Q) What is "666."

I do not know, but it will come out in its proper time.

In ch: 14 we still begin at Jerusalem. Here I get a class that have gone thro' all the troubles & sorrows, but would not worship the idols; they are "virgins" therefore. They are not in heaven but they learn the song that is sung in heaven. They have been spared, & they follow the Lamb whithersoever He goeth; they have a special privilege more than those who have had no trouble at all.

2) Are these the same as in ch: 22, 4. ?

No; that is the church in ch: 22.

2) To whom does the number "666" belong. ?

To the first beast; I have always taken it so, at any rate. The moment the throne-beast, (i: e: the first, for in v: 2 "seat" is "throne") comes to the east (? seat) the one that was a king there, is only a prophet. Prophet & king are earthly characters, & when the devil is cast down from heaven, he comes out in those characters.

Then you get the process that goes on.

In ch: 14, 6. you get the last gospel that goes out to the heathen. The everlasting gospel, is not our gospel; it is, I believe, the gospel "The seed of the woman shall bruise the serpents head"; & that is what he is going to do now. "Fear God, & give glory to Him, for the hour of His judgment is come, & worship Him that made heaven & earth & the sea, & the fountains of waters": -God's Creator character. That is 96th Psalm.

Then comes Babylon fallen, that is another thing & then warning about worshipping the beast.

2) What is Babylon. ?

Popery. But it may have daughters. As a Romish priest once answered one who told him Rome was Babylon, "but who are her daughters then"? Then Christ comes; & first, you have distinctive separative judgments; & then vengeance judgments, harvest & vintage. And that closes the whole thing.

The winepress is trodden without the city, & ch: 15 begins a new thing. "I saw another sign in heaven" & I get no sign but the 7 last plagues; in them is filled up the wrath of God; that is not the wrath of the Lamb. You do not get that until ch: 19. The difference is in the full character of it. God judges corruption, & uses instruments; but the Lamb comes to execute judgment.

V: 2. Fire is always judgment; & glass is not for a man dirty with walking to wash in. Here they stand on purity, but have gone thro' the fire to get at it. It is the same sea as in ch: 4 but with fire. They sing the song of Moses & the Lamb, "great & marvellous are Thy works, Lord God Almighty, just & true are Thy ways, Thou King of nations", not saints. Now you come at the last plagues of God on the beast. Read ch: 15, 6-8, & ch: 16, 1-2. Pouring on the sea, is the masses of the people, on rivers & fountains of waters, & all became blood.

2) Are these the same judgments as the trumpets?

No, of course not, these are the last plagues. Then we get the sun; he is an awful tyrannical despot.

And there is no conversion or repentance here. All is wretchedness & darkness. Poured too, on the beast's throne, (not "seat" merely) The way of the kings of the east is prepared next, whoever they are, that is a preparation for wars & battles in the last days.

Then come 3 frogs, spirits of devils, gathering to the battle. People ask, what is this gathering; well at least, the devil is not the gospel gathering; it is the power of evil. Nor is this the same as the close of ch: 14 that goes thro' from the beginning to the end. But it is another series that shews all that goes on in the beast's country before the closing judgments.

In ch: 17. is another object of government; Babylon.

2) How is it that Babylon which begins as the head of civil power, has this other character now?

That is hardly the correct idea of Babylon; what Babylon is noticed for in the Old Testament, is fornication & corrupting the nations. (Notice that you do not get to the vintage seven until you are out of all this.) Great Babylon comes into remembrance, & that closes these judgments of God within

the limits of the beast; & then in ch. 17, 18, you get a kind of appendise to these; you get it just as you do the description of Jerusalem when he says, "Come hither, & I will shew thee, the bride, the Lamb's wife".

It is now a particular description of what has been judged before; "Come hither, & I will shew unto thee, the judgment of the great whore that sitteth upon many waters".

2) Why, in v: 3. does it say, "into the wilderness". ?

Because there was no grass or blessing or anything there, it was all desolate & unproductive. In v: 2. the kings of the earth have committed fornication with her, just as they are doing now with Rome.

2) What is scarlet. ?

Well, grandeur I suppose, purple is, royalty more. Upon her forehead was a name written, "Mystery, Babylon the great, the Mother of harlots, & abominations of the earth". "Abominations" is idolatry, so used of Chemosh, & so on. In v: 6. it is the woman that is "drunk", but it is the beast the civil power, that did the wickedness. It is remarkable what a trinity of evil you get in the dragon, the 1st & 2nd beasts.

This beast was, & is not, & shall ascend out of the bottomless pit, - a kind of resurrection, - & go unto perdition. He was, & is not, & yet is.

Then you get a description of Rome, & these different heads are characters of Roman government, for this is a beast that carries government.

This is not the breaking up of the empire by the German power, because these receive their power one hour with the beast. Now the German nations upset the beasts entirely, while here they go together, it is Babylon: i.e: Rome. These different nations give their power to the beast. The Lamb overcomes them.

but you have saints coming with Him; "they that are with Him, are called, & chosen, & faithful". "Chosen & faithful", might be applied to angels, but not "called", so that these are men, saints. Angels are not "called".

2) "Many are called, but few are chosen". ?

No, that is called by the gospel, quite another thing. "And the woman which thou sawest is that great city which reigneth over the kings of the earth". John was astonished to see this. And then you get the complete pulling to pieces of Babylon in ch: 18 only, while the nations as such destroy Babylon, the authorities of the nations are troubled about it; & you get the infi-del power which comes up at the end astonished at it as well.

2) Do the 10 horns destroy the power of the kings. ?

Well it is nations rather than kings, because the kings of the earth mourn over it; when the crash comes they are distinct. The 10 horns are not the individual thing. The kings are sorry because they have lost the means of governing.

One thing we have passed over in ch: 12, 10. "now is come salvation, & strength, & the kingdom of our God, & the power of His Christ;" this is at the beginning of the 3½ years as soon as ever the evil power is cast out of heaven, & be-fore the earth is made clear. And now; 19, 1-2. much people are saying, "Alleluia, salvation, & glory, & honour, & power unto the Lord our God, for true & righteous are His judgments for He hath judged the great whore", &c

Then comes the marriage of the Lamb. And heaven opens, & He comes out in triumph on a white horse, at any rate to victory.

2) But saints ~~on earth~~ in heaven will not come back to find their place on earth, will they. ?

Won't come back, unless as the angels do; - if there is

anything for them to do on earth.

In ch: 19, 15. we get Isa: 63. "he treadeth the winepress of the fierceness & wrath of Almighty God". Then "His title," "King of kings, & Lord of lords," displayed. You find in Timothy, "which in His times He shall shew, who is King of kings, & Lord of lords", &c, i: e: God - King of kings & Lord of lords. But this same title is in Rev: given to Christ. Again, Dan: 7, 13. the "Son of Man" was brought to the "Ancient of Days", & in v: 22. the "Ancient of Days" came; i: e: Christ is Ancient of Days. In each of these cases, the title of God is applied to Christ.

2) Would you say a word on the righteousness of saints, v: 8. ?

It should be plural, "righteousnesses", & I believe it is God owning their practical walk. The language in Rev: is very Hebrewish, & it is the custom in Hebrew in moral things, to put the plural for the abstract idea.

There are no angels acting here now; but it is those who are associated with Christ, & who are His companions.

Then the beast & the false prophet are destroyed, & Satan is bound, & put into the bottomless pit.

Then comes sessional judgment.

2) The 25th of Matthew ?

It will include that, but it is not that only, for it is going on all thro' the Millennium. Then Satan is let loose & deceives the nations, i: e: those who are not kept by grace. He gathers them around Jerusalem, & fire comes down & destroys them all.

Then follows the judgment of the dead.

2) In ch: 22, 10. it says, he fell at his feet to worship him ?

Yes; but the Lord guarded against worshipping of angels.

2) What is the judgment in ch: 20, 11. the "great white throne" ? Is that sessional. ?

Yes; all this is sessional; I mean v: 4. as well: & they sit on thrones all along thro' the Millennium.

In ch: 21, 1-8. You have when God is all in all; God shall do this & that. The mediatorial kingdom is given up.

Every thing is ~~given up~~ closed, & he turns back, & gives a description of the heavenly city just as he had done before of Babylon. It is v: 8, ch: 21. that gives the warning that closes all; & then it is too late to change

2) What "book" is it in ch: 22, 7. ?

This book, the prophecy of the Apocalypse.

2) The transition from an angel to Christ is remarkable?

Yes; but the book is closed. And he says, "I, Jesus, have sent mine angel," & then, "I am", He says. "I am" is not prophecy.

He does not say to the church "I will come", but it is the Spirit & the bride say, come. At the end, "He which testifieth these things saith, Surely, I come quickly; Amen, come Lord Jesus.

2) In v: 24. "have washed their robes". ?

Yes; it is not, "do His commandments" in the Greek; but "πλυνοντες τας στολας αυτων."

"To depart from evil is understanding".

"Thro' Thy precepts I get understanding".

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"The knowledge of the holy is understanding".