

Life, and the way into it

READINGS and ADDRESS

IN MELBOURNE

E. J. McB.

Registered by the Postmaster-General for transmission
through the post as a book.

Wholly set up and printed in Australia by F. J. Lord & Son,
211 Latrobe St., Melbourne.

1928

CONTENTS

	PAGE
THE REPORT	5
Reading	
THE GOSPEL	29
Reading	
THE KINGDOM	52
Reading	
THE HOUSE	73
Reading	
ETERNAL LIFE AND LIFE	98
Reading	
"UNTO US A CHILD IS BORN; UNTO US A SON IS GIVEN"	118
Address	

The Report

Isaiah liii.: 1-6; Matt. i.: 21-25; Luke i.: 32-33;
 John xviii.: 36, 37.

E.J.McB.: I had before me the question of life, and thought that we might take up the Person of Christ Himself in the various ways in which He is presented, as the way we reach life in the consciousness of our souls. I would suggest that this morning we take up "the report" as connected with Jesus.

If the Lord help us, we may take up the question of life—that is, the greatest thought of God for man, and I would suggest that the way life is reached is by the believer becoming acquainted with Christ in the way in which Christ is unfolded in Scripture, commencing with that which we have before us this morning—"the report." I suppose the fundamental basis of everything (and incidental to that a subject of its own) is the fact that in God's ways the end to be reached is secured in the principle laid down. Looking at the subject for a moment, there is the report connected with *Jesus*, and then the gospel with *Christ*, and then the king-

dom with the *Lord*, and then the house with the *Son*, and then eternal life with the *Son of God*, and then life with *God*. That is the thought I had. We might, perhaps, look into the report as being the basic principle on which all gospel testimony goes forth.

A.H.C.: So that when God speaks it is a necessity for us to hear the report He gives?

E.J.McB.: Yes—or you get nothing.

A.L.M.: Speaking of life, are you referring to what is brought to pass down here? You do not mean taking us to heaven?

E.J.McB.: Heaven is the home of life. You need not always be at home. A man's life is in his wife and family, even if he made a trip to India. He does not lose contact with his wife and family because he goes to India. The difficulty probably that will arise in the course of the readings, and, perhaps, where the Lord will help us, is in distinguishing between *eternal life* and *life*.

W.J.Y.: I gathered from your sequence that life is a greater thing and a wider thought than eternal life.

E.J.McB.: That is important, because eternal life is brought in in connection with the interference with the divine pleasure, whereas life is essentially a reality on account of God, and cannot be interfered with.

H.C.: According to that, life preceded eternal life.

E.J.McB.: Undoubtedly; so John's Gospel dates from the beginning—a beginning that is infinitely further back than Genesis i.

J.A.B.: Would you say that you cannot reach life except on the line of the sequence you suggest?

E.J.McB.: I am sure that is true. People have to pay attention to the report. If God causes something that is unknowable apart from report, to be reported, it ought to command the greatest attention on our part.

J.A.B.: So we begin with response to the testimony from God.

E.J.McB.: But behind the proclamation as we speak of it, the good news, which is really that the report has taken tangible form in the presence of men—behind that is the report itself. Christ, as I suppose all in the room would admit, is an official title of the Lord Jesus Himself. It is an official title. "Jesus" is His personal name.

J.A.B.: Jesus is His personal name, and the report is about a Person.

E.J.McB.: That is it, and where we suffer (if one could speak from one's own experience) is that we have a great deal of perfectly sound, perfectly right scriptural teaching, but we are

not sufficiently acquainted with the living Person.

J.D.U.: Do you think the difficulty may be that we approach things too much from our side? The report is from God.

E.J.McB.: I think you have touched the real root difficulty of our present spiritual exercises. We are in the last days in the history of the church of God on earth, and it is pretty evident that if difficulties commenced as early as in the days of Ananias and Sapphira—which was the introduction of the old lie in a new form—it is pretty clear that in our days difficulties must have accumulated and increased. Now, if a brother or a sister sets out to find their way into the assembly by way of these difficulties and an answer to them, they will be buried before they have ended their search.

J.D.U.: It is hopeless on that line.

E.J.McB.: On the other hand, if they come to *life* and to a living God, they have the key to the solution of everything in what is living.

W.J.Y.: I like that. So you suggest one can only make progress on such lines.

R.M.Y.: Are you connecting the thought of life with affection?

E.J.McB.: Life is to love. (I. John iv.: 16.) "God is love, and he that abides in love abides in God."

J.A.B.: Would you say that, notwithstanding the accumulated difficulties, that Person is available to us in all His ability to release us and deliver us?

E.J.McB.: I thoroughly agree with the statement, but I would like to ask, "Why?"

J.D.U.: Is it because God has moved out from Himself?

E.J.McB.: Yes; because the report has come from a place where there never has been a dilemma, and never will be.

G.H.: Is the report connected with the power of God here?

E.J.McB.: But the report comes from a place where the Person is, who is His arm. If I say, "God is going to stretch His arm over Melbourne," you will say, "There is a good time coming for Melbourne." The point is *whose* arm it is. It is the arm of Jehovah. Jesus is the personal name of God come into Manhood. Emmanuel—God with us.

F.W.: The report really comes then from the Source of Life—from God Himself—and the issue of it all is that man is brought into life.

E.J.McB.: Because if the report comes from God the response to the report will take you to the God it came from. Now it is an interesting thing in scripture that in God's days of labour, which are set in a sixfold presentation in Genesis i., after suggesting His divine ideal, He spreads

out the expanse on the second day. But He spreads out the expanse to give Him a working basis to conclude His labours successfully. The expanse is the heavens. That is where the report comes from.

W.J.Y.: And the report coming from heaven to man, your point is to carry us on to the thought of man being taken back to God.

E.J.McB.: And if man is brought to dwell in God, he lives; and he lives for the supreme delight of God Himself.

J.D.U.: Is the fact that there has never been any dilemma there due to the eternal presence of that blessed Person there, of whom the report is?

E.J.McB.: Yes. But there is another fact connected with it, and that is—He has never given the heavens to the children of men. He gave the earth to the children of men, and they spoilt it; but He has retained a working platform for Himself to carry out His own blessed thought.

A.H.C.: "Blessed in the *heavenlies*"—not in earth?

E.J.McB.: You have raised an interesting question. We are not yet blessed in *heaven*, but in the *heavenlies*.

A.L.M.: Would you please open that up to us

—the distinction between heaven and the heavenlies?

E.J.McB.: Heaven itself is the place where Jesus is. I do not know anything that could be emphasized more profitably amongst us than the fact that Jesus is *in heaven*. I do not know whether we take that in. The living, blessed Man that was here on earth moving amongst men, the expression of all that God was in grace and goodness and power and efficiency and righteousness and glory—that Man is *in heaven!* Now, having reached heaven as a Man, He has sent down from heaven, heavenly material, heavenly atmosphere, heavenly cultivation, heavenly surroundings—He has sent those down here, and formed of them what scripture speaks of as “the heavenlies.”

W.J.Y.: You say the report has come from heaven and not from the heavenlies?

E.J.McB.: The heavenlies are the consequence of the One who sent the report. He sends it into your soul or mine, and faith comes by hearing. What is the next thing you want? The glad tidings of Christ, because you are to be like Christ. That is where the gospel comes in. You want the glad tidings of Christ, so that, having heard the report, you are in sympathy with the thing reported. The other steps follow. I did not wish to pursue them just now—they follow. But let me pursue this. A person has

heard the report and been brought under the influence of the glad tidings, and he is desirous in his soul of being like Christ. The gospel brought to any man or any woman gives such a sense of Christ to his or her soul that he says, "I would give anything to be like Christ." Well, now, the very glad tidings that came to you came because it is God's intention that you *should* be like Christ. I wanted to show you the connection. You are to be with Christ for ever! But in order to develop you for the scene you are to enter, that blessed Person has sent down from heaven enough heavenly material and enough heavenly supply to form you here before you go to heaven. These things are found in the heavenlies.

H.C.: In connection with what you say "Thy will be done on earth as it is in heaven" was seen perfectly in Christ.

E.J.McB.: Does not Deuteronomy say of the children of Israel that they were to be governed by commandments and statutes and *ordinances*? Well, the ordinances are what is done in heaven.

F.W.: You linked Genesis i. with this—are you connecting the thought of the heavenlies with the expanse?

E.J.McB.: No; heaven itself with the expanse; the heavenlies with the platform God secures here from the expanse. Now if I ask you a simple question—where did the green herbs

come from? Where did the trees come from having seed in themselves?

F.W.: From the earth?

E.J.McB.: From God—from the expanse; *He* said to the earth, “Let the earth bring forth,” and the earth brought forth; but, mind you, while the thing grows on earth it owes its origin to the expanse.

F.W.: You are connecting the word with the report. The report comes in the word, and the power of productivity brought it into motion.

E.J.McB.: Yes. Suppose there was a report in Melbourne that God was revealing Himself in Melbourne, and we congregated as the result of the report, the first question would be—what is the report about? You say, it is about Jesus. That is what it is about. In Matthew's Gospel He is designated as the One that will relieve the situation of its troubles and exercises. He removes sins. In Luke He is designated as suitable to supply an answer to the longings of God. He is great in the highest. These two things are in the report. Now in John's Gospel, which belongs to life, the Lord Jesus puts the two together. He speaks of His kingdom which is going to wipe out the question of sins, and then of the truth, whereby God will be known without the lie, and He points out to Pilate it was for that reason that the report came within the reach of man. He says, “For this reason I

was born." You know that, spiritually speaking, a birth is not John's line in his Gospel. (See John xviii.: 36, 37.) A divine Person is presented, as a Son given. It is an act of supreme affection on the part of divine Persons to come within the compass of born people. He *became* flesh.

W.B.P.: Without genealogy.

Ques.: Is the report of Jesus Christ or of Christ Jesus?

E.J.McB.: Of neither—of Jesus alone. The report is of a Person, not of a position, nor of a work, nor of official consequence, but of a Person. The whole structure of life depends on a Man who can enjoy God, and whom God can enjoy.

J.D.U.: Do you distinguish between the report and the glad tidings?

E.J.McB.: Do you not think that in God sending a report of the ark it is a report of something that exists in the mount? When He begins to make it known amongst men, it is the glad tidings to them.

A.H.: On account of what has come in, we are entirely dependent upon the report?

E.J.McB.: A great many reports have been about from the flood onwards. I have no doubt in the dark ages it was constantly reported that someone had found the elixir of life, but none of those reports was true. Hence Isaiah raises

the question. I say, what difference is yours to any other report? The difference is—it is *true*. A Man has actually been born here and grown up here who must have come from heaven, because of the moral characteristics that came out in Him. That is the report.

W.J.Y.: To use your illustration in Genesis i., would you say that the birth of Jesus is the link between the expanse and the fruit on earth?

E.J.McB.: If you notice he divided between the waters above and waters below. The whole dissolution of death has been by the birth of Jesus. A Man has come to light that, if put in death, death disappears and He remains.

F.W.: Is that "In Him was life"?

E.J.McB.: Yes.

F.W.: He is the true God and eternal life.

E.J.McB.: That is the solution of the problem. The report comes from a place where God is known. Eternal life is introduced into a place where God is not known.

F.W.: Eternal life is really God's answer to death that came into this scene.

E.J.McB.: And when God planted the garden eastward He put in the centre of that garden the tree of life, and He planted in the garden the tree of the knowledge of good and evil. Man interfered with the latter—not the former; and God drove him out lest he should touch the former having the knowledge of good and evil

and live. Eternal life is the solution to the touch. It is the solution to the problem of good and evil in the souls of men, so that they might live and not die. But then God had the thought that man should not only live and not die, but that man should *know Him* in the knowledge of His love and live with Him forever. Now I think without hesitation that in John's Gospel we have the tree of life taken out of the midst of the garden and put in the presence of man; and it is not surprising that it comes to light that that tree is not only the tree of life, but being that, it is the answer to every kind of dilemma that has come into God's universe.

F.W.: You mean that eternal life is on the road to life?

E.J.McB.: Eternal life is a provisional thought; life is a primary and abiding thought.

W.J.Y.: So that the tree of life was a fact before God, even if sin had never invaded the scene?

E.J.McB.: The Proverbs give us a conception of it when it speaks of God's resources in wisdom; it says, "I was daily His delight." Now that was not a solution to any problem or an answer to any breakdown. It is a marvellous conception of God—having One in His presence daily a delight, and His resource.

T.H.G.: You connect the report with what we have in Isaiah ix.: "Unto us a child is born;

unto us a Son is given." You link that with the report?

E.J.McB.: The two great thoughts in scripture are there referred to—the birth of the Child, compassing the whole question of the tree of knowledge of good and evil; and the gift of the Son, compassing the question of life. Mark and John are the Son given; Matthew and Luke are the Child born.

J.A.B.: If we get a conception as to Jesus personally, we will be brought into relationship with God, not merely having relief from pressure, but the full thought of God is disclosed in Him.

E.J.McB.: I believe that thoroughly, and I believe a simple believer would find God revealed in Jesus, and in the holy reverence and delight of his soul "Jesus" would become "God" to that believer.

J.D.U.: So that the summary of what is ultimately reached in the final thought before you is apprehended when we lay hold of who Jesus is to our souls?

E.J.McB.: I believe that; that is why I have often made the statement that no believer will ever get beyond his start.

Ques.: What do you mean by that? If we are converted with a sense of the Man in the glory, it will be a help to us all along?

E.J.McB.: Yes; but that was not in my mind. If I look upon the face of any convert in this

room I would ask one question: "Who converted you?" That convert would only have one answer. He would say, "God." And I say, "Well, you will reach *God* in the end."

A.H.: Having the Person, you have everything to be worked out?

E.J.McB.: Very good; but every child of God on the earth owes his spiritual existence to God. He laid down the expanse and called the expanse "heaven." He put Himself within the reach of us by report.

J.A.B.: Why did the Lord say, "I, Jesus" in Rev. xxii.: 16?

E.J.McB.: It is the ultimate end of the report. We have, as you know, in our assembly history, become acquainted with Christ in various official positions which He holds relative to God's interests on earth—such as Lord, Shepherd, Priest, Prophet, King. These are views of Christ we have become acquainted with, but when we come to conclude, and the church is ready for her transit back into the presence of God, we shall go in in company with *that Man*.

T.R.Y.: Is the report consequent upon the fall of man?

E.J.McB.: Yes.

R.G.D.: On which line is "life more abundantly"?

E.J.McB.: Eternal life. Life itself is itself, but when you take life up provisionally, you

grow and increase in the marvellous way in which God has solved the knowledge of good and evil.

F.W.: Is that expression dispensational?

E.J.McB.: If I were allowed to visit all the people of God on earth, I would like to suggest to them that we are near the days of eternity. Now you know that under the precious, helpful teaching of Christ, ministering through His servants, we have been given a good deal of instruction relative to the time when we shall reign with Him; but, after all, reigning with Christ is not life.

Ques.: Scripture says, "We shall reign in life by Him"?

E.J.McB.: That is the *character* of the reigning. The church will be a living, instructive vessel over the ancient people of God restored—so we shall reign *in life*.

J.A.B.: Would you say that in that period the solution of good and evil would be worked out in the people of God upon earth?

E.J.McB.: The proof that it is not *life* is that Satan will find the dead elements on the earth. He will gather them up after the reign, and then be banished for ever.

Ques.: Reigning does not suggest life then?

E.J.McB.: If I went to see the King of England, and said, "I want to see you," he would

say, "Just wait till this function is over, and I will take you inside."

J.L.: What is life?

E.J.McB.: The knowledge of God.

J.A.B.: Would you say a word as to the "days of eternity"?

E.J.McB.: Do you not think that every blessing that has been conveyed to you from the report has got to become an eternal element in you, because it is intended to belong to the days of eternity?

Ques.: You make a difference between what you speak of as eternal life and the days of eternity?

E.J.McB.: Yes; in eternal life you have a character of things, which, if God let it go on, it would go on for ever; but He stops it—not because it is not delightful to Himself, but it is not *sufficient*.

W.J.Y.: Why is there so little said in scripture about the days of eternity?

E.J.McB.: Do you not think that the whole of the Bible is written with the intention of getting man to know God? God is eternal; so the book in all its precious features is full of Christ, because Christ is the revelation of God. I think there is more of eternity in the Bible than we are aware of.

W.J.Y.: I suppose everything that is of God

and for God in the world to come is eternal in its character?

E.J.McB.: And take the believer that enters into what we speak of as eternal life—he enters into it in an eternal character; he will not have to look over the families of Israel in their tents and watch how things go on. He will not have to watch the movements of nations and see how they go on, because the whole universe will be set in family setting in the place of life.

F.W.: Is the report received like the seed of God in the believer, so that eventually, under the culture of the Spirit, the thought of the Man is reached, and there is likeness to Christ?

E.J.McB.: Yes. Because actually when a man bows to the gospel, behind that is a living faith in a report that has come from heaven. When the testimony is presented to him it appeals to the soul.

J.A.B.: Would you say that in the millenium—that is, in the condition of eternal life—all the official glories will be displayed; but in the days of eternity we are in connection with Himself?

E.J.McB.: Yes. Because you have to remember that you will never know God, save as revealed in that Man. God, in the absolute, is unknowable; but God has brought Himself into revelation in Christ.

J.D.U.: Will you tell us about the two thoughts—one in Matthew and one in Luke?

E.J.McB.: The first thing to be substantiated in the report is that someone is capable of dealing with the disaster. He is to be called "Jesus," because He shall save His people from their sins—from the whole and entire consequence of the disaster. That is one side. You cannot live in that. Now Luke says, "He shall be great." You can live in that.

J.Z.M.: Is it—what He does and what He is?

E.J.McB.: Yes; but in Matthew He must be Emmanuel to do it.

Rem.: Prov. viii.: 35—"For whoso findeth Me, findeth life."

E.J.McB.: Yes.

J.L.: Faith is the result of being born again.

E.J.McB.: The sovereign work of God is behind all. Scripture says, "Faith is the gift of God." I understand when God set out the expanse He left Himself free to do what He liked.

J.A.B.: Would you say we get in the thought of the report as to Jesus power and life? We could take that in. The power would meet every condition, and life introduces us to full knowledge of God.

E.J.McB.: Yes. It is interesting—the official side is emphasized in Matthew. The personal side is emphasized in Luke. And so when you come to the circumcision of Jesus in Luke's Gospel it says, "the eighth day"; that is typical of eternity—the eighth day. Think of the

beautiful moral teaching of Luke. Conceive Jesus coming to be circumcised the eighth day ; it suggests God is going to have the eighth day with millions of men like that.

W.J.Y. : From eternity to eternity He has Jesus before Him.

R.M.Y. : How does the report come to us— from the gospel preachers ? Do they deal with both the report and the gospel ?

E.J.McB. : Yes. How could you preach if there were not a report ? You must have matter. You do not want to preach having the people before you, but to preach about a Person ; if there are people to listen, so much the better. You want to have the report in your mind and know that it will do everyone good. The subject of the gospel is Christ. They came back from the land with the fruit—grapes and pomegranates. You think of men coming back with an evidence that you are going to be delightful to God and to men ; that is grapes ; and we are going to have one mind and heart and soul ; pomegranates are that.

F.W. : You connect the report with Jesus, and the gospel with Christ.

E.J.McB. : The house is to be under the Son ; the kingdom under the Lord ; eternal life under the Son of God—and God holds the issues. If Jesus were the official title, we have nothing.

It is the actual Person; and when you come to ask who is that Person—He is Emmanuel, God with us.

Rem.: A name above every name, to whom every knee shall bow.

F.W.: In the book of Acts there was the preaching of Jesus and the preaching of Christ?

E.J.McB.: If you take Acts you will find that when Philip goes to Samaria he preaches Christ, and there is great joy in the city. Then he comes across a man, and he points him to a Man about whom the report was; he was reading Isaiah liii.

W.J.Y.: You think we have been defective in gospel preaching because we have preached the second without the first? What He has done without having in our souls the knowledge of the Person?

E.J.McB.: Sometimes people get challenged as to how He did it, and what He did. They would never allow the challenge if they knew who He was.

W.P.: "The Person of the Christ enfolding every grace." Is there a difference between that and "Jesus"?

E.J.McB.: That hymn expresses the admiration of the saints for Jesus in that position; but Jesus is not an official name. It is the name of a living Person. There are only two names to

that Person—Jesus, which describes Him as men can take account of Him; and the other, Son, and that is as He is known in the Godhead. Christ is the anointed Man, or the One of supreme pleasure to God. A remark was made earlier that saints are acquainted with the fact that scripture refers to Jesus Christ or to Christ Jesus. It would simplify matters immensely if you would remember that whenever the personal name comes first, what is for God is presented; whenever the official name is first, what is for us is presented. You are never spoken of as being “in Jesus Christ,” but you are spoken of as being “in Christ Jesus.”

J.L.: What do you make of that scripture—“He that hath the Son hath life.”

E.J.McB.: If you have got to know God as He is, you have got life—not only in relation to weakness and breakdown—but life.

J.D.U.: In regard to life, you are trying to get us to realise that the beginning of the thought is to open our hearts and receive in our affections all that wonderful report in Jesus.

E.J.McB.: In my own language, I would say I do not know any contemplation more profitable than to read the story of Jesus over and over meditatively. To think of what they did to Him; to think of who He is! It will mellow your soul and make you able to be in the most trying meeting and unperturbed.

A.H.: In the power of His life?

E.J.McB.: Yes.

J.D.U.: He was the Man of Sorrows.

E.J.McB.: That is the delightful contemplation of the report. We used to have Isaiah liii. a great deal, and I am afraid we have parted with it too readily. It was misused in the early days, but it is not to be put on the shelf. It is the record of the *personal* life of Jesus, under the inspired eye of the prophet.

J.D.U.: If our course here is marked by our start, we should have the right start.

E.J.McB.: You know as well as I do, if a child is born with four fingers, it will never have five. All the skilled physicians can never give it another finger. The link must be there at the start.

Ques.: If it is not there, what do you do?

E.J.McB.: You mean if you cannot discover it? I should get to God to have it brought to evidence. Paul did it at Galatia. He says, "I travail again in birth." We often cannot discover it because of defective preaching. If the case is genuine, it will be there. And the work of God is as absolutely perfect as the God that does it. My impression in suggesting life is this—we are at the end, not at the beginning, and it is not the slightest good going back to Pentecost. We must go to eternity to bring the power of that

to work on the people now. "A living dog is better than a dead lion." All the form in the world and all the right ceremony is hopeless; but give me someone that can make a sound audible to the affections of the saints!

T.R.Y.: Do you connect the report with the world to come?

E.J.McB.: With eternity.

H.C.: What is the connection between life and love?

E.J.McB.: Life and love are commensurate terms. To love is to live, and to live is to love.

A.H.C.: Speaking of the days of eternity, do we get any illustration of them in the Old Testament?

E.J.McB.: You take a man with a tent in the wilderness with the commandments on the door post and the lintel, and you go into the tent and ask what they are there for. He says, "I want the days of eternity inside." That is what we want. You take the time when Joshua vanquished the five kings. The sun stood still and the moon stood still. (Josh. x.: 13.) There was nothing to move about. There was not a day like it. It was a typical day of the days of eternity.

T.H.G.: It is reached when you come to the

end of Revelation, when God will tabernacle with men. You reach life then.

E.J.McB.: Yes—a delightful thought. It is not men will tabernacle with God, but God will tabernacle with men. It is His original thought.

Melbourne, 6/4/28.

The Gospel

Matt. i.: 17; Acts viii.: 4-8; Romans xv.: 28, 29; I. Cor. i.: 22-31.

E.J.McB.: I thought it would be helpful if we took up the question of the gospel and its relation to Christ.

I think it is well to keep in mind the divine objective in the consideration of the gospel—that is, the objective before us must be the objective before God, and if we make the solution of good and evil and the answer to sin, guilt and death the objective, it will make a sectarian believer; whereas if you keep God's objective in front of you, you will make a believer a church element beneficial to all mankind.

W.J.Y.: Why is it that the limited presentation or objective should have that result?

E.J.McB.: Because we limit the outlook of the person converted.

W.J.Y.: And that makes you sectarian?

E.J.McB.: Yes. Because you do not realise the length, the breadth and the height that belong to what goes into eternity. You have a

limited space in your mind, and hence you are bound to be sectarian in connection with any body of believers you are found amongst.

W.J.Y.: What is the meaning of the word?

E.J.McB.: A body of people who believe the truth they hold is the essential feature of their combination. That is the idea of sectarianism. Whereas the truth any believer holds, if it is truth, stands not only relative to every child of God on earth, and has a voice to every unconverted person on earth, but is the truth that shall be with us to eternity. The proof of that is simple. If you have a man or woman converted, there is a sufficient eternal element in the work in that person to fit them for whatever they may pass through—such as learning justification, and what it is to stand in relation to the body, or what it is to be a part of the house, or taking up their activities in relation to the issues of eternal life—and will ultimately go into eternity.

J.D.U.: Does that mean that God has apprehended them in connection with what He had in His mind in regard to eternity?

E.J.McB.: There is no doubt about that. We sometimes quote the scripture (I do not know whether the bearing of it lays hold of us): "The eternal God is thy refuge and underneath are the everlasting arms." There is no doubt whatever that God inhabits eternity, and He intends

to be surrounded with families who will inhabit eternity with Him. The glad tidings have that in view.

J.A.B.: When you use the word "sectarian" you use it in this sense, that we might be satisfied with preaching something regarding good and evil—for instance, separation.

E.J.McB.: Where the people of God have suffered is by allowing a gift that God has raised for the furtherance of eternal issues to become a centre of gathering rather than an element to add to the eternal weight of glory found amongst the people of God.

J.A.B.: Would that not result in our being satisfied with what is negative and not reaching the thoughts of God?

J.N.B.: Our gathering is unto Christ in all the fullness known or unknown of Himself.

E.J.McB.: That is true. There is no doubt whatever that Christ is the great Head and Centre of the whole divine system.

J.N.B.: That is so. But that should save us from sectarianism?

E.J.McB.: Yes.

W.J.Y.: I gather if one does not grow or make progress he must be sectarian?

E.J.McB.: That is right, because the intention in ministry is to bring us to the fullness of Him

that filleth all in all. That is the ultimate intention.

J.L.: God always raises leaders to guide His people.

E.J.McB.: Yes. Not to be the centre for His people, but to take His people to their true and proper centre.

G.H.: Is that why Philip preached Christ when they were scattered?

E.J.McB.: Yes. Philip gives you the first great gathering principle that, in its gathering, goes outside of Israel, the Jew. Up to that point believers were mainly of the house of Israel; but subsequent to the death of Stephen, and the rays of glory percolating through by way of the death of Stephen, the stimulus of gathering was introduced.

I think if we consider the first passage read it would throw a good deal of light on the situation.

J.A.B.: Does the scripture read suggest that everything was in view of Christ coming in— all the ways of God with man?

E.J.McB.: That is true. There are fourteen generations from Abraham to David, and in fourteen generations you can work things out. Let me ask any brother or sister called to glory what he or she would be like after fourteen generations. Take the effect of the call on them

and work it out for fourteen generations, and show me the result.

A.H.C.: You get to David.

E.J.McB.: You get to the need for David.

J.A.B.: It works out in David's day in pretty dark history.

E.J.McB.: It works out in the necessity for God intervening in power. Now we presume that God intervenes in power; and put another fourteen generations on that. What do you get now?

J.A.B.: Breakdown.

E.J.McB.: It not only requires power, but it has gone out of its setting into an entirely false setting—Babylon. If you have got as far as Babylon—which means man elevated instead of God—put another fourteen generations on that—what do you want? Christ.

W.J.Y.: It is the summing up of the whole of the Old Testament.

E.J.McB.: You want Christ—thus you come to the peculiar blessedness of the gospel—that is, God intends you to have Christ. People talk about learning the ruin of man. God gives you the thing worked out in these generations. He calls a man from glory; He equips that man so that he can become the father of the faithful, and in fourteen generations, if He does not in-

tervene in David, they will be overwhelmed by the enemy.

A.H.: You come back to the original thought of the Father?

E.J.McB.: If God presents glad tidings to you, as He does in presenting Christ as the expression of His thought for you, it becomes a call to be where Christ is.

R.M.Y.: What is the meaning of the word "Christ" in connection with the gospel as you are presenting it?

E.J.McB.: Do you not think the report of Christ, in its simplest form, is: what God has lost in a man has been more than recovered in a Man. The idea of "the Anointed" is that God has found One in a spot where the disaster was in whom He can delight. That is the Anointed.

J.A.B.: When you say we are brought again to the call, the call for us now is to be linked with this Man who is entirely according to God.

E.J.McB.: Yes. So that what you want in the gospel is Christ, and if you could get any person in Melbourne to accept Christ they have all they want and all they need.

J.D.U.: No other man can satisfy than that.

E.J.McB.: No other man can satisfy; and you can understand that Philip going down to Samaria and preaching Christ, it would not be

only that people got relief from pressure of sin and guilt, but there was great joy in that city. I believe it is a moral picture of the true results of citizenship.

J.A.B.: You are linked with a centre in which there is no breakdown.

E.J.McB.: Yes—a city the inhabitants of which are fully satisfied. You may turn round and say very justly, "Hundreds of believers have Christ and are not satisfied." But they have the source of it in having Christ, if they only knew it.

R.M.Y.: So that all ministry follows on the first principle of the gospel, and amplifies the resources that are in Him.

E.J.McB.: So, it is spoken of as the gospel of the glory of the blessed God, because it is His delight in a Man.

Ques.: Could you explain what you mean—you must accept Christ?

E.J.McB.: A very simple thought—to accept Christ means accepting someone better than myself.

Ques.: Does accepting Christ mean displacement?

E.J.McB.: People who do not receive Christ retain themselves, and will ultimately have to turn to Satan. He will present the man of sin,

and there they will learn the folly of rejecting Christ and having nowhere to turn only to themselves. They have no one else to turn to but the man of sin, which is themselves developed.

J.A.B.: You mean they want that which pleases themselves.

E.J.McB.: Many a young person would like to be converted and go to heaven at the close of their days, but want to enjoy themselves on earth. Their conception of enjoyment springs, not from the knowledge of what is enjoyable or not enjoyable, but from themselves; and it is not a right conception.

J.L.: Do you think people might know Him as Jesus, and not as Christ?

E.J.McB.: Jesus is the one of whom the report is, but is presented as Christ.

Our brother made a very important remark. It was that people would like to know Jesus without knowing Christ. I say that that is an *impossibility*.

Rem.: One could not know Jesus without knowing Christ.

E.J.McB.: No, because Jesus is His personal name, and your first contact with Him stands

related to your need, which puts you in relation to Him as raised up to meet it. Read Romans iii. and you will see the truth of that.

Rem.: To know Jesus would to be to know Him as my Saviour, and I am relieved of the thought of being lost.

E.J.McB.: Yes, but you would know the Person in relation to your need, the Man, Christ Jesus; but He is much more than your Saviour. But the way you come to know Jesus is by having come into contact with Christ.

W.J.Y.: I was going to ask—can anyone know the forgiveness of their sins without knowing Christ?

E.J.McB.: No.

J.A.B.: Paul, in presenting the gospel to the Corinthians, declared to them, "Christ died for our sins according to the scriptures." I suppose that is the first sense of relief that we get?

E.J.McB.: I think the difficulty in the mind of some lies in the fact that they do not realise that when you speak of Jesus you speak of God Himself coming here and taking a name relative to the need as He saw it. That stands immutably and unchangeably secure for God. Now, He brings that Man within the reach of every man by anointing. He indicates that that Man is His

vessel of grace for every man, and in the anointing He takes the title of Christ; so that it is "They that are *Christ's* at His coming." Remember that in taking that title all the wealth that resides in Jesus is behind the title that He takes.

F.W.: Does that have reference to the anointing of the Lord Jesus here, or does it refer to His resurrection glory?

E.J.McB.: In scripture, Christ is anointed in view of resurrection taking place.

F.W.: So that the passage we read in Matthew would really look on to His having accomplished redemption. It is not the production of something to Israel as called of God here, but an entirely new start.

E.J.McB.: I think it shows the moral necessity of an entirely new order introduced from the divine side.

F.W.: Acts ii.: 36—"God hath made that same Jesus . . . both Lord and Christ."

E.J.McB.: Remember, that *same* Jesus—that is, the Person who is made *Lord and Christ*, and Lord and Christ are official positions. None of us are capable of compassing the Person, but all of us can appreciate the positions.

W.J.Y.: And the preaching of the gospel is connected with His position?

E.J.McB.: Entirely; a gospel preacher in

spiritual power would give the audience or the individual a sense of what is secured in the position.

A.H.: Why was the full title given to the Philippian gaoler?

E.J.McB.: Do you not think that in Christianity in its setting you put the whole situation before anyone? Look at it simply. If you want liberation from bondage to a Roman Governor, the only person who can liberate you is a Man of power. Rome was a military nation, hence the need for the term *Lord*. But if the gaoler is to be liberated from the guilt, as part of the fallen family of Adam, he wants another head instead of Adam, and that is *Christ*. But if he is to be sure that these things are abiding, and that death has not wiped them out, he needs the verity of the Person, and that is *Jesus*.

Rem.: It was a very full gospel that was preached to the gaoler.

J.A.B.: You were saying the position of Christ Jesus is towards us. Paul says, "Christ Jesus came into the world to save sinners." He had a full appreciation of what was done for him.

E.J.McB.: If I were speaking of the gospel I should say it is the gospel of His Son, Jesus Christ, our Lord. That is how one would present it.

W.J.Y.: We are faced with the difficulty that many people have an assurance of forgiveness that have not at all accepted displacement by Christ.

E.J.McB.: The secret is that often the brother under whom they were converted accredited the faith of the person instead of accrediting what the faith was in. I have found people who have assurance and not peace; they put a certain value on their faith.

J.N.B.: Faith in itself is worth nothing.

E.J.McB.: It is a question of what you have faith in. I have faith in the Lord Jesus, and I turn to Him. The point is—have we got the order of man before our souls, that is before God? That is the value of the gospel.

J.L.: You cannot get assurance apart from the Spirit.

E.J.McB.: You might be assured by your confidence in the Bible. I have seen people put up a text in their room; when trouble comes they look at the text and get comfort out of it; but they are entitled to *have* for themselves what they see on the wall.

J.A.B.: If I have peace, I have a link with Christ.

E.J.McB.: Yes. If you have peace you have undisturbed relations between your soul and God.

J.D.U.: I suppose we should realise that if it be necessary for God to present another Man to us, there was no possibility of doing anything with the first one.

E.J.McB.: Do you not think that actually all the soul troubles and soul history in the early stage of a believer's career lie in the fact that he will not turn from himself to Christ?

J.D.U.: Quite sure of it; so that, looking at it from God's side should help us.

E.J.McB.: That is the only side to get it from. If I had gone to Samaria and taken up every inhabitant, I should have all the time been trying to meet difficulties, whereas Philip went down and presented the divine answer to them all. There was great joy, not only in the individual, but in the city.

J.D.U.: God ever presents the positive.

E.J.McB.: If a person found Christ personally, He would delight in Jesus.

F.W.: Is it not largely a question of teaching in that way? He does not go on with two men. If the soul receives Christ, he is so far right, but he needs to understand what he has got so that he surrenders himself.

E.J.McB.: Do you not think that on the night of your conversion, or when you learned what you were, for a moment (it may be *only* a

moment) you changed Adam for Christ; and in that moment you had your divine setting for eternity. The Spirit of God comes down to you to give you a prolonged experience of that moment. If He finds a pliable vessel without self-will, without false teaching, He leads it on like a little child. If He finds barriers, He brings Christ to bear on the barriers, either as the power of God or wisdom of God, to bring it into its right setting.

W.J.Y.: The distinction has been made that Jesus is presented as the Saviour in connection with our guilt, but we have to get to know Him as Christ in connection with the displacement of ourselves.

E.J.McB.: I do not like that. When you present Jesus as the Saviour you are presenting what God has secured for Himself. The Person is on the divine side. When you begin to get that Person operating, we come in. So it says, "God is the justifier of him that is of the faith of Jesus." How did you come to know about Jesus? I felt my need, and I turned to Christ and discovered Him.

W.J.Y.: That distinction may account for a good many who have a measure of assurance, but not peace.

E.J.McB.: The word "Jesus" conveys all

the wealth of God, not in relation to need, or to breakdown, but to His own desire; He has put Himself in touch with that which has got out of touch with Him.

F.W.: In the preaching of the gospel, do you preach that "Christ died for our sins," or "Jesus"?

E.J.McB.: For myself I would not preach facts, but a Person. But the facts lie behind any preaching, and one fact would be *Christ* died for our sins.

A.L.M.: Does this not somewhat turn on the way in which we have in the past preached the *work* of Christ rather than the *Person* of Christ?

E.J.McB.: The deeper and more serious issue in my own mind is that I believe people have lost the stupendous dignity that belongs to Jesus because of the extraordinary humility of the position into which He came. Now I have heard people speak with considerable reverence of Christ and not so reverently of Jesus.

J.S.T.: Why is the personal name so sparingly used in the Epistles?

E.J.McB.: The point of need is before you.

Ques.: You would not address the Lord as "Jesus" in prayer?

E.J.McB.: I certainly would not. Jesus is reverentially delighted in in my heart. When I speak to Him I speak to Him as God has placed Him before Him. He has made Him Lord of all, and I accept it.

When I am contemplating Him in His lowly guise, I would never forget who He is even when doing that.

I think if Melbourne brethren are to shine out as an evidence of the delight of God to gather and distinguish His people we want to be more Christ-like.

J.A.B.: What do you mean by saying that we should be Christ-like?

E.J.McB.: If God has found sufficient delight in Christ to anoint Him, and if He gives you the Spirit of the Man anointed, it is evident He sees those features about you. They should be in evidence.

G.H.: What about the scripture read in Romans xv.?

E.J.McB.: I think the expression "gospel" does not come in there. The idea was: Paul preached the *fullness* of Christ. The word "gospel" is better left out there. This wonderful servant of God in his ministry pours out the unbounded fullness there was in that Head. It does

not matter whether he met Agrippa, Felix, or a prisoner, or a gaoler—the fullness was adequate for all.

J.D.U.: In regard to what you were saying about that experience of a moment only—that may be a momentary joy that was experienced in Samaria; but you would have us realise that that is the link with the eternal day.

E.J.McB.: If you speak scripturally, when the Lord wanted us to see it in its normally right setting, He places it alongside Himself at Calvary. In that picture you have the right setting.

J.D.U.: Do you mean the thief?

E.J.McB.: The man on the cross alongside the crucified Person said, "We indeed justly." That is what we want on our side—that is, myself being put out of the world judicially. But alongside of that he gave an eminent testimony to the One beside him—"This Man hath done nothing amiss." He appeals on the basis of the official position of that Man as Christ to be introduced into His system of authority, and the answer is "Paradise this day." It was not Paradise when you die, but "Paradise this day."

If you were to accept the exclusion of the Adam life (and I understand that is involved in the reception of Christ) you would have paradise in your soul now.

R.M.Y.: What is the thought of paradise?

E.J.McB.: The delight of God. Paradise is God's own delight.

J.D.U.: You connect that with that expression in Romans, "Them He also glorified"?

E.J.McB.: Yes.

Ques.: Why did Philip preach Jesus to the eunuch?

E.J.McB.: Because the eunuch had challenged him as to the kind of man Isaiah liii. spoke of, and Philip told him the only Man was Jesus. If you found the choicest specimen even under divine culture, you could not bring out the magnificent features that come out in Isaiah liii.—they were Jehovah's arm. So in Matthew i., when you ask who Jesus is, He is Emmanuel, God with us. He is the Person who has authority. The gospel testimony convicts; the conviction is to make you turn away from yourself to Christ, and the Spirit speaks to believers in that light. "If any man have not the spirit of Christ he is not of Him." He does not belong to that order at all.

J.D.U.: It would seem very essential that we should appreciate that, if we are going to reach life, as you have presented it to us.

E.J.McB.: "In Christ" you have the way a man can be transferred from the history of breakdown in Adam into the realm of life.

J.D.U.: It is wonderful grace that gives us to be able to take account of ourselves in that way.

E.J.McB.: If we thought it over more, we would be more exercised about speaking of anyone as a "Christian."

A man that describes Christ to you is a Christian.

H.C.: If any man suffer as a *Christian*—what was Peter's thought there?

E.J.McB.: I think he felt that if anyone had the privilege of having the reproach put on him, which was put on God's anointed Man, he was an exceedingly happy person.

W.J.Y.: When the "disciples were called Christians" they were beyond Jewish influences, and expressed Christ.

E.J.McB.: It is a little difficult to speak of any company of people specifically, but a brother made the remark in my hearing that he hoped we might get a little more light on the assembly. What is the assembly? It is every living believer in the Lord Jesus Christ on earth at the present moment. How can it be expressed? By a few believers standing out in any city or village as Christians, held together by the Spirit of Christ, controlled by the Headship of Christ, and taking up the interests of Christ. That is the local expression of the assembly.

W.P.: You make a distinction between a believer and a Christian?

E.J.McB.: Certainly. You know there is no doubt whatever that Apollos was a very ardent believer, but you would have been wrong if you had called him a Christian.

J.A.B.: He needed instruction. Does Ephesians give you the full thought of a Christian? The knowledge of Christ brings us to life. "Able to apprehend with all the saints" and "filled to all the fullness of God."

E.J.McB.: Yes.

J.A.B.: The knowledge of Christ would not only bring me relief and deliverance, but it would set me up in a place where I can know all the fullness of God.

E.J.McB.: So that the assembly at all times is connected with Christ's glory. Those who carry the money from one local company to another are the ministers of Christ's glory, indicating the extraordinary character of affections and joys resident in that company; sympathies, affections and joys which belong to eternity.

R.G.D.: A Christian would necessarily have a reproach attached to him.

E.J.McB.: I am sure you would not be a Christian without having reproach in some form or another hurled at you.

F.W.: If Christ is preached, would the converts under such ministry be Christians?

E.J.McB.: Undoubtedly.

Ques.: Could you help us as to what it means when it says Philip went down and preached Christ?

E.J.McB.: I think he preached the power of God to break the whole evil of Samaria, and the wonderful thing was that that was maintained. He preached Christ as the wisdom of God to unfold an entirely new, holy, heavenly system of things which was enough to flood their hearts with joy. There is no doubt whatever if you preach in spiritual power, the more positively you present God, the more conviction comes to the person. People are not convicted by fear. People are convicted by light. Any ray of light coming into the soul will convict them. Under conviction they want power to liberate them from the condition in which they are as convicted. That is Christ as the power of God. But under the same influences that removed the fear is all the wealth of resources and blessedness in the heart of God for them. When the children of Israel crossed the Red Sea by faith, that is "Christ, the *power of God*." Death broke Pharaoh's hold over them; but they came out at the walls of Jericho, that is over Jordan—"Christ the *wisdom of God*"—and into the promised land.

J.N.B.: Paul was convicted by light.

F.W.: To refer to Joseph. It is really Christ in relation to the position in which God has set him, and showing the purpose in connection with it

E.J.McB.: So that if God had any other head, you could go to it. God has no other Head in the universe for man but Christ.

J.L.: In the assembly we realise the life of Christ.

E.J.McB.: You could not help it if you were in the assembly.

J.A.B.: You suggest a wonderfully fortified position in being a Christian. It is exemplified in Paul. He stood before Agrippa. Yet the same thing would ennable us and fortify us.

E.J.McB.: The king says, "In a little thou persuadest me to be a Christian." Paul's answer involved there was nothing better, because a Christian actually is going to dwell with God for ever. That is the secret of it.

A.H.: That is worked out practically in Philippians.

R.M.Y.: You could not preach Christ without mentioning His present position.

E.J.McB.: Or His Person. You would constantly refer to Jesus. You want in preaching to have the thought in your mind that is in the mind of God for those you are preaching to.

J.N.B.: He preached Christ unto the Jews a stumbling block, and unto the Greeks foolishness.

E.J.McB.: The Greeks wanted something they could see and talk over and argue about. Their mental powers were brought to bear on the situation. The Jews wanted to deal with the thing sentimentally—so the apostle refused both, and preached Christ crucified.

The Kingdom

Rom. x.: 5-13; Col. i.: 9-10; Ephes. vi.: 10;
Phil. iv.: 4.

W.J.Y.: Would you mind repeating the remarks you opened with on Friday morning, giving the sequence which is before you in connection with life?

E.J.McB.: I think the remark was made that the primary thought with God is life itself—that is, not life relative to some disaster or breakdown, but life as being the surroundings and essential elements that are the result of the knowledge of God, who is the living God; and that we should move in that direction, starting with the report as connected with the Person, who was here in manhood—*Jesus*. Then the gospel—what is set forth in that Person for man, as the anointed Man—that is, *Christ*; then the power by which what has been secured by these two is in the kingdom vested in the *Lord*. Protection from everything else is by *the Lord*. Then the education of the house is by the *Son*. The consequent result is that we enjoy anticipatively the effects of what will be public when Christ returns to reign on the earth and know eternal life in the knowledge of the *Son of God*. These

elements lead to the enjoyment of God and life itself.

I thought now we might take the matter up from what we might speak of as its basic principle, and then its consequent results, or what the kingdom is actually introduced for.

The kingdom as vested in the Lord is intended to secure the *maintenance* of the great joy that is consequent on the reception of the preaching of Christ. You will remember that we referred to the fact that when Philip went to Samaria and preached Christ, there was great joy in that city. Now there are a great many elements calculated to do away with that joy, and the appointment of a kingdom vested in Christ as Lord has the intention of maintaining that joy unbroken in the history of anyone who believes in Christ; and should the joy be broken for five minutes in any part of their day's history, the defect lies in their failing to stand in relation to that Person as Lord.

W.J.Y.: So that insubjection in any believer would mean that their joy would decline?

E.J.McB.: Yes, and it is pretty evident that an act or thought of insubjection weakens that joy inside before the evidence of the weakness is seen by depression outside.

J.D.U.: The desire of God is that our joy might be full.

E.J.McB.: That is evident, and it seems to me that that desire has taken shape in the minds of God's people, and the words "Sing without ceasing" evidently mean that, in their minds, there is the thought of a joy that is unbroken in its continuity. That is fair, is it not?

J.D.U.: That must be so if we are to reach the end you put before us.

E.J.McB.: Yes.

J.N.B.: Do you think that the joy that was in evidence in Samaria was speedily attacked by the enemy?

E.J.McB.: I do. I think the moment a believer takes the first move—if I might use the word—"kingdomwise," in the public confession of the Name of Christ as *Lord*, it is not unlikely that his or her dearest companion will laugh at them as a consequence, and they require support to maintain them above the effect of that on their spirits.

W.B.P.: Would it be a right question to ask why it is not "king" when it is the "kingdom"?

E.J.McB.: It is an interesting feature that the term "king" implies that the monarch has taken up his reigning rights, whereas "the Lord" is a term that claims His authority, whether He has taken them up or not. Christ is undoubtedly the One who, when He comes out as Lord, will be proclaimed King of kings, but He has not yet taken that public position.

W.B.P.: I was wondering whether we do not only own Him as Lord, but crown Him as King in our hearts, as being connected with the kingdom.

E.J.McB.: The normal effect of receiving Christ as Lord would be that He is monarch in the realm that you hand over to Him in that reception, so that He ought to reign in the heart of every believer that subscribes to Him as Lord. Evidently Israel, having subscribed to the Roman king, said, "We have no king but Cæsar."

F.W.: Are you suggesting the first move kingdomwise is the confession of Christ as Lord?

E.J.McB.: That is right. The interesting thing in Romans x. is this—that you have not to go after the report and ascend into heaven, the place the report came from. The report has taken shape, and God has drawn attention to a Man in whom all the features of the report are livingly set forth—that is, Christ. Now the whole universe stands or falls on the way it looks at that Man. To us He is *Lord*. Now the consequence of the kingdom, as you know, lies in three elements—firstly, the element of adjustment, which regulates your course; secondly, the element of greatness, which sets you in an undisturbed environment; thirdly, the element of unceasing joy. Colossians secures the first;

Ephesians secures the second; and Philippians shows you the consequence in the third.

F.W.: Those three things are righteousness, peace, and joy in the Holy Spirit.

W.J.Y.: What is the adjustment in relation to?

E.J.McB.: Everything that was wrong in the relation of your soul with God and man when you confessed Christ. It does not matter what range of things you run over; but when you turned to Christ as God's answer to the guilt and ruin to which you belong, the light of Christ coming into your soul made plain that there were a great many things not right. It is not a question of good as men speak of it, or evil; it is a question of "right" as things are with God, and Christ being God's righteousness, or God's rights secured in a Man, immediately measures the shortage of rights in the soul that receives Him, and these rights must be adjusted.

T.R.Y.: So that adjustment would follow confession.

E.J.McB.: Exactly.

Hy.C.: Does it bring in the thought of responsibility to God?

E.J.McB.: He emphasises another point. When the report came it gave you an impression of One growing up in the very spot where we broke down, as a perfect answer to all the

features of breakdown, and fruitful where the breakdown was. That is the report. The challenge may well be "Who hath believed our report?" Do we take in the greatness of divine overtures? We then turn our eyes in the direction of the testimony of that report and Christ dawns on our souls as the fullness of God put into relation to the void of man. Now you come to the question of the results of that on us. All the question of my guilt, my perverseness and my out-of-the-way-ness comes to light with all its contingent responsibility, but it comes to light in the presence of a divinely appointed way to bring the wealth of Christ into the soul of the person who has apprehended it. Is that clear?

J.A.B.: Would you say that with the apostle Paul as he started there seemed to be a recognition of the Lord and readiness to be adjusted? He said, "Lord, what wilt Thou have me to do?"

E.J.McB.: What I wanted to emphasise was this—that the report having come from heaven, the question now when you get overwhelmed, as many believers do, is, "Where am I to look for relief?" If you dwell on the kind of person that was converted, you get no relief; but if you turn to the source from which the report came and see Jesus made Lord you will find out that the ministration of rights is not demanded, but that it is supplied.

J.D.U.: The words of the Psalmist, "Thou hast set Him to be blessings for ever" (Ps. xxi. : 6)—is that it?

E.J.McB.: Yes. If I were to discover my deficiency in the presence of a demand I should be overwhelmed; but I find my deficiency in the presence of an overwhelming supply; as the scripture puts it, the "Ministration of righteousness exceeds in glory."

J.N.B.: You mean that in answer to all the greatness of the sin and guilt of man God sends forth His Son?

E.J.McB.: I will give you an illustration. An Israelite has lost his land, and breaks down completely. He comes to the jubilee and it all comes back to him. What is the jubilee? It is the righteous celebration of God having secured His own rights in His own Man; and in the typical teaching of Israel every fifty years all is restored.

J.N.B.: The man comes in as part of God's ownership.

R.M.Y.: Is there a feature of the kingdom that it operates to capture us? We do not let *ourselves* go very readily.

E.J.McB.: I think *that*, speaking scripturally, is an operation of God. The report came from Him. Christ is His provision, not from our side of the need, but from His side of it, because the

ultimate intention in Christ is that you should be like Him. God goes after man in love. It is the appealing of the kindness and love of God our Saviour that appeared; and the Lord uses the picture of the Father going after the prodigal and the shepherd going after the sheep.

J.D.U.: Is that conveyed to us in what you presented as circling round the Name of Jesus?

E.J.McB.: All that R.M.Y. referred to is wrapped up in the term "Jesus"—God with us.

J.A.B.: This is the confession of "Jesus" as Lord.

E.J.McB.: I think the whole stability of Christianity hangs on the verity of the Person.

J.A.B.: Would you tell us about the one who has received the glad tidings and is surrounded by difficulties—some practical illustration?

E.J.McB.: Do you not think the great exercise with believers of that character would be that they ought to walk worthy of the Lord? They do not want to walk to please man or themselves, but to walk worthy of the Lord. The evidence of it is something for God, which is fruitfulness.

J.D.U.: Having surrendered themselves, as you put it, in response to the appeal in Jesus? That is the desire. They want to walk worthy of the One to whom they have surrendered.

E.J.McB.: And if they find themselves stumbling, what do they appeal to?

J.D.U.: The Person in whom all that grace met them—as Lord.

Rem.: "Whosoever shall call on the name of the Lord shall be saved."

E.J.McB.: Yes; so that if you find that you are walking a little crooked and not supplying the amount of Christian joy to the local company you belong to, you call on Him, and the consequence is fruitfulness.

Ques.: Do we get divine teaching in the kingdom?

E.J.McB.: No; in the house.

Ques.: Do we get the knowledge of His will?

E.J.McB.: That is what the kingdom is supplied for. The present reigning monarch of the British dominions is not to be known in his official visitations; but if you get an entry into his house, you would know him. He, of necessity when on official visits, has to wear official garments; he cannot relax.

J.D.U.: It is a matter of will in the kingdom.

E.J.McB.: Yes.

H.C.: What God wants is *us*. The will would not make *us* available.

E.J.McB.: Do you not think if I want to know what you are like I will discover the direction in which your will moves?

J.A.B.: Is there not a great point for the soul to reach when the sense of the power of life is realised?

E.J.McB.: I think we would all heartily agree with that; but it is not realised until the Lord has been appealed to. You know no one ever called on the Name of the Lord and was forsaken. We call on many things that do not save us.

R.M.Y.: What do you understand by "saved"?

E.J.McB.: Salvation is—you are entirely out of the surroundings that are troubling you.

R.M.Y.: Out of them in your spirit?

E.J.McB.: Jonah out of the whale. That is the idea of salvation. You are not only supported *in* it, but above it—I do not know what the dilemma is, but whatever dilemma you are in, if you called on the Lord you will be out of it—not necessarily physically, because salvation is not physical, but out of it in your affections and spirit.

A.L.M.: What is calling on the Name of the Lord?

E.J.McB.: I give up every hope and turn unreservedly to Him.

Ques.: You say consciously, "Salvation is of the Lord."

F.W.: It is reached by confession and calling.

E.J.McB.: Many of us have confessed the

Lord, but when dilemmas come we battle with the elements ourselves, and we get further and further into the tangle till the case with many people is they accuse the brethren, get distressed in spirit, and go out of the meeting, and get lost for the time being in the world. If they turned to the Lord, the Lord would have shown them why He had allowed that attack. "Satan hath desired to have thee, but I have prayed for thee"—why? To save his faith, so that he might come out of that less attackable. He is not only preserved in the attack, but the effect is that he is less attackable.

J.A.B.: In being less attackable he would realise that "the name of the Lord is a strong tower"?

E.J.McB.: That is the second point—it is peace. If you can be disturbed it is not peace.

A.L.M.: All the other comes under the first heading—righteousness.

E.J.McB.: If Israel is going to say, "The Lord, our righteousness," what does that mean?—that they are as right with Jehovah as the Man who represents them in the presence of Jehovah.

J.D.U.: That must be a work of the heart. "It is from the heart that man believeth unto righteousness."

E.J.McB.: That is why I said the night of

your conversion you had the conception of it. I like to touch myself the inward springs which were there the first time God began to work with the soul, and I know those springs are capable of bearing any weight of glory put on them.

J.D.U.: The reception of the report of Jesus.

F.W.: The point of righteousness is really reached when the name of the Lord is reached in the faith of the soul.

E.J.McB.: If you name Him publicly, you get the public gain of all His support. Remember when Paul turned round to the high priest and reviled him, he was told he was wrong. But when he was charged he said he did not know he was the high priest. He expressed his regret. *Immediately* the Lord stood by him. You do not want to wait till you get home to confess when you tell a lie. Make things right at once. If you would have the grace to tell your employer it was a lie it would inspire confidence. Now we come to what you were speaking of—peace. I understand peace to be this—that you know the conditions that have been drawn up after battle. Peace is not that the battle is over, because there may be another one; but peace is that you know the conditions that are drawn up after battles are over.

R.M.Y.: What do you mean by battles being over?

E.J.McB.: When Christ came out of death and went to the right hand of God wars were over. It is no good fighting after that, because He could raise His forces even from the dead.

Ques.: In preaching peace they were preaching God's terms to man?

E.J.McB.: By preaching peace you preach that the last battle is over and a Man is before God. If you live in those conditions you will be strong in the Lord.

J.N.B.: If you abide in those conditions, there will be no more fighting.

E.J.McB.: No more fighting in your soul, but you will start as a warrior for the Lord's battles in regard of His interests.

Ques.: Is that when you put on the whole armour of God?

E.J.McB.: It does not mean you do not fight any more for God's things, but there is no more fighting about yourself.

J.A.B.: That is, you have a link with Himself.

E.J.McB.: You start out to defeat the seven nations which are not against you, but against Christ expressed here; and I do not hesitate to say I do not think any believer takes part in the Ephesian conflict until he knows what it is to be in peace.

R.M.Y.: What are the conditions of peace?

E.J.McB.: The conditions are a Man in the presence of God—undisturbed.

J.A.B.: Are we not assailable?

E.J.McB.: If you have peace the only thing that disturbs you is what would disturb God.

J.N.B.: Is it the same peace as Romans v.: verse 1?

E.J.McB.: Yes. Take a Man like the Lord Jesus Christ in manhood—every circumstance that would disturb another man left Him in calm repose, and yet, at the same time, He could go into conflict with Satan, could arrest the funeral service, and go into conflict with death and weep, and again go into conflict with Judas and offer him the sop—but remain Himself in the undisturbed peace of His own blessed consciousness of God, as a Man.

J.N.B.: Is that possible for us?

E.J.McB.: Yes.

J.D.U.: It is supreme.

Ques.: Is the condition not seen with Stephen—everything was peace within?

E.J.McB.: Yes. I think it is pre-eminently seen in Paul. He says, "But Trophimus have I left at Miletum sick" (II. Tim. iv.: 20). You say, "Are you not disturbed, Paul?" "Not a little bit." Little things disturb us because we are not strong in the Lord. We think this little thing or that is interfering with us. Every little

incident in every saint's life is as essential as the work of God in the soul.

J.D.U.: Otherwise you are questioning His will and Lordship.

E.J.McB.: And the wisdom of God.

W.J.Y.: Do you draw a distinction between assurance and peace?

E.J.McB.: Assurance is connected with something that comforts my heart; but peace is something that delights the heart of God. There is no peace apart from the fact of God having raised Jesus.

Ques.: "Having made peace by the blood of His cross." Is that for God?

E.J.McB.: Yes. The blood is always for God.

Rem.: He has secured eternal rest for God.

E.J.McB.: I would say without hesitation that when God gazes on the face of Christ He sees the solution of every problem in the universe, and He is only working it out.

F.W.: Assurance is in relation to myself; peace is for God.

J.N.B.: Is there such a thing as speaking peace to ourselves?

E.J.McB.: Yes, but that might be a false peace; as the scripture says, "Peace, peace when there is no peace." That is very solemn, and I think what you have raised is important, because in Israel's history there were certain

nations left by Jehovah, not because He approved of them, but because He wanted them to develop His people, and in the attack by these nations the attack discovered relations were wrong in the hearts of the people.

J.A.B. : Referring to peace being a necessity for conflict—Joshua was courageous and strong ; he was established in a sense of victory.

E.J.McB. : You ought normally to expect victory *all the day long*, and if you were perturbed or upset the first time you had a small setback, if you rejoiced in the Lord you would never have a large one.

J.A.B. : What do you mean ?

E.J.McB. : You would get things adjusted and get such confidence you would say next time, "I will turn to Him."

J.D.U. : He is very gracious in the way He allows us to meet the conflict.

Ques. : Do the seventy palm trees have a bearing on what we are considering ?

E.J.McB. : The palm trees represent the dignity of the people of God. All the fruit is at the top of the palm tree. All the life and joy in the God that sent me the report is there. That is normal Christianity.

Ques. : Would you say the only way to obtain peace is in relation to the Person ?

E.J.McB.: I am sure that is true. Why we do not appeal more to the Lord is because we are not sufficiently conscious of the One that is Lord.

Ques.: I suppose you get a picture of peace in Peter walking on the water—"Lord, bid me come to Thee."

E.J.McB.: What he said was, "*If it be Thou, bid me come to Thee.*"

J.A.B.: Is the outcome of that peace continual rejoicing?

E.J.McB.: *Always.*

R.M.Y.: Would you distinguish between the ministration of *the Lord* and His priestly functions?

E.J.McB.: Do you not think the High Priest touches the household function, not the kingdom function? The Priest has the household economy in view.

J.A.B.: The Son is there, and righteousness. Do you think this will preserve us from being dependent on circumstances for our joy?

E.J.McB.: Do you not think the normal result of the daily life of any brother or sister ought to be a Psalm?

J.A.B.: You mean the experiences of the day find expression in praise?

E.J.McB.: They go towards my impression of what is going to come out to be the fullness in eternity.

W.J.Y.: Would you say the kingdom implies the maintenance of divine conditions where there is opposition?

E.J.McB.: And it is not needed until you have something that is worth saving. What is the good of establishing a kingdom in a place where there is no rain, and nothing to eat, and no food and clothing? What is the good of establishing a kingdom there? There is nothing worth saving. But if you come to the spot where the eyes of the Lord are always upon it (Deut. xi.: 12), you say, "I do not want that invaded; I want to save that." That is why every child of God should desire to save the features of the assembly in his own locality.

J.N.B.: You do not fight for the defence of the kingdom; but we fight for that which we are holding for God here now.

E.J.McB.: So that you do not start as a warrior until you are equipped in sonship to represent God. We are to be imitators of God as dear children.

J.A.B.: Will you refer again to what you said as to the Psalm being a link with what is eternal?

E.J.McB.: Do you not think in the spiritual exercises of every child of God in their Psalm life, the melody of their heart with God, whether there is adversity or not, is sure to form part of the satisfaction of God's eternal day?

J.N.B.: That puts it on a different level. We get very thankful for preservation and being kept, and a sense of the Lord with us, the support and help of the Lord—but to link it with eternity gives it a greater dignity.

E.J.McB.: Do you not think it must be for this reason, that in that Psalm, whatever its particular subject is, it is the increased acquaintance you have made with God who is eternal?

W.B.P.: What is the matter with us when we get home at night and feel everything is against us?

E.J.McB.: You have got a scheme of your own which God is not going to further, and He is graciously turning it aside, and you are up against the turning aside of it.

W.J.Y.: God will not support the scheme of anyone. If you are on the line on which He is, you will find the most disastrous day has a Psalm.

H.C.: "There are no bonds for me." Singing and making melody in heart to the Lord is on that line.

E.J.McB.: So you do not rejoice in yourself. You may have a time of unprecedented test in your spiritual history, but you rejoice in the Lord because you know that it is intended, not only to increase your acquaintance with God, but to make you more effectual for the further-

ance of God's pleasure. Now I will give you a proof of it. The Lord Jesus Christ in manhood endured the Cross, but He *despised the shame*. Why did He endure the Cross? Because the whole wealth of God's name and glory was coming that way. He can well despise anything that was incidental to it.

J.A.B.: Would you give us a summary of the three points mentioned at the beginning?

E.J.McB.: I think the first of vital importance is what we started with. You have not to go to heaven to find the report; the report has come from heaven, and the report is put within the reach of man in Christ, so that you would like everyone to accept Christ. Now if they do in any feeble measure, they have something that is indescribably precious and is worth saving. To use the figure of the Old Testament, Genesis i.: verse 2 says, "The earth was without form and void." But in Malachi iii.: 17, it says, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Where did He get the jewels? From the void. The moment a person believes in Christ he is a part of that jewellery and God appoints Christ as Lord to see that that bit of jewellery reaches glory indestructible. The first thing to be sure of is that the jewellery is in its right setting. You do not want jewellery in the mire or the filth or in the will of man or the dominion of Satan—you want

it in relation to Christ. That is the kingdom. Now, having put it in relation to Christ, you want it to be held in relation to the setting where it is put—to walk worthy of the Lord and be seen as a jewel. Then you are happy in the Lord as long as the Lord lives.

J.N.B.: In your analysis of the subject at the beginning you brought in God and Christ. I thought you might find room for the Spirit. But no reference has been made to the Spirit this afternoon. That is necessary on our part, is it not?

E.J.McB.: May I suggest in connection with your interesting remark—in the report it comes by the Holy Ghost “sent down from heaven”; in Christ the Holy Ghost attaches me to Christ; in the Lord I can only call Him Lord by the Holy Ghost; in the Son He is only recognised by the Holy Ghost; in the knowledge of the Son of God He can only be recognised by the descending on Him of the Holy Ghost; and God is a Spirit, and they that worship Him must worship Him in spirit and in truth? It shows the line of the Spirit in what we have been having.

Melbourne, 8/4/28.

The House

John viii. : 33-41 ; Hebrews i. : 1-3 ; Hebrews iii. : 4-6 ; Hebrews iv. : 12, 13.

E.J.McB. : I suppose it would be right to say that, in speaking of Jesus, one has the thought of God brought to man in connection with the actual condition in which man is under God's eye.

W.J.Y. : You mean man as fallen ?

E.J.McB. : Yes ; and hence it is a name applicable to Christ in manhood. "He shall save His people from their sins." Now there is no doubt that the results that spring from that, are *Christ* and *Lord* ; but in the presentation of the same Person as Son you have the thoughts of God Himself, and what the ultimate end is, that He has in view for Himself. The consequence of that is twofold—one is the truth of the *Son of God*, and the other is the *knowledge of God*.

W.J.Y. : Do I understand that you suggest that the name of Son is not in connection with man's need, but in connection with the expression of God?

E.J.McB. : Yes ; I think the *Son* is inscrutable, and He operates in a way that has the divine pleasure in view ; whereas *Jesus* is essentially brought within the reach and apprehension

of all the people of God. In the prophetic utterance relative to this matter the prophet says, "Unto us a child is born"—that is, Jesus; "and unto us a Son is given"—that is, heaven bringing its own gift within reach of earth to bring about the divine pleasure eternally in connection with His visit.

J.N.B.: So that the Son is a matter of divine revelation, and Jesus is the question of our acceptance in regard of our need.

E.J.McB.: Jesus is presented to the faith of your soul; the Son is brought into evidence by the action of the Spirit in you; the Son is only known by divine work in you.

R.G.D.: Do you mean the Son as Son of God?

E.J.McB.: No, I mean the Son Himself. The Son of God is a title of the Son. The Son of God is a title that governs the whole range that we speak of as eternal life. But the Son is a divine Person, who has the divine system in His mind, and who is working it out for the divine pleasure.

R.G.D.: And life is connected with the Son?

E.J.McB.: Yes, and hence the great thought in the Son is freedom. I will give you a simple illustration. Supposing you had a son, and you took him round the world and you found yourselves abroad, and he could not speak the language, he would lack freedom. It is not that he would not want to speak, but that he could

not speak the language. If you had educated him sufficiently, and he knew all languages, you would not be able to take him anywhere where he did not understand the language. That is freedom. The education by the Son in the house of God is going to equip a company of saints so that they are at home in any part of the realm of God they visit. There is no language that they do not know; there is no dilemma they cannot tackle; they are free.

R.G.D.: Is that Hebrews iii.?

E.J.McB.: Yes. I suppose you will agree that lack of freedom is a great difficulty to-day with us.

W.J.Y.: Freedom is a characteristic of the house of God?

E.J.McB.: Yes. In the subjects we have been considering you have evidently a foundation laid for a thought that is in the mind of God. The report coming from heaven evidently arrests the attention of the person to whom it comes; but when you come to listen to the Son, He is the *only* Person that can adequately give the meaning of the report—the only One; hence Hebrews i. says, "God spoke in Son."

Ques.: Would you make a little clearer the difference between the Son and the Son of God?

E.J.McB.: The Son of God is the official title.

Could you find me anyone in the universe who could bear that official title and carry sin out of the world and bring in the Holy Ghost? No. You look for the Son. If He comes into manhood He brings all that He is into the manhood into which He came.

W.B.P.: You said that Jesus is a personal name; is Son also a personal name?

E.J.McB.: Yes. Son of God is a title; Jesus and Son describe the same Person looked at from different standpoints. Nothing changes the Person. If I look at Him as a Man in lowly guise I see Jesus. But He is Son.

W.J.Y.: Christ is the official title of Jesus in connection with all the circumstances brought in by sin, and Son of God is the official title of the Son brought before us apart from sin.

E.J.McB.: Exactly. One is the line of birth with contingent responsibility; the other is the line of counsel which is the line of gift. Confusion of the two destroys the education of the people of God.

J.A.B.: Why do you use the term—the Son is inscrutable?

E.J.McB.: Apart from the Father's activity He is outside the ken of the human race.

Ques.: Faith is connected with Jesus, and revelation with the Son?

E.J.McB.: Jesus is the One that brought the knowledge of God here to me, and He is preached for the obedience of faith among the nations; when it is a question of Paul's ability to preach he says, "It pleased God . . . to reveal His Son in me that I might preach Him among the nations" (Gal. i.: 15-16). That preaching is to bring me into the assembly, not only to liberate me from the disasters of the Adam family, but Paul's preaching is to bring people into the assembly. Hence it says, "It pleased God to reveal His Son in me that I might preach Him as glad tidings," in view of sonship.

G.H.C.: Our brother mentioned that faith was connected with Jesus, that that was the way we reached that Person; but in connection with the Son it was a matter of special revelation. One desired help on those two thoughts.

E.J.McB.: Christ in lowly manhood stands related to the whole human family, and the proof of that is He *was born*; coming into life where responsibility is, and growing up in that life in a way that delighted God in everything. That is Jesus. That is presented to the faith of every man. *All* nations will have to bow to Jesus. But when you have God *giving* from His own side, irrespective of the disaster of the scene into which He puts His gift, He gives with the intentions of His

whole counsel in His mind. "The Father sent the Son . . . Saviour of the world."

Ques.: Does John iii.: 16 come in there?

E.J.McB.: Yes.

J.N.B.: Going back a little—is the revelation of the Son as in Paul possible now in us?

E.J.McB.: Nobody knows the Son except the Father. I have no doubt Paul saying the Son was revealed in him referred to his special place as apostle, and in that way was unique.

J.A.B.: Why did Peter recognise the Person of the Christ as the Son of the living God?

E.J.McB.: It says the Father had revealed it to him; not flesh and blood, but "my Father."

In the contemplation of Christ you have put before you by God what you are to be. He sends His Son here to take up the necessary education for the fulfilment of that in you as an answer to the desires of the faith of your soul. That is one side of the truth. The other side is that He had counsel about you before you were born, and He is going to carry those counsels into effect while bringing an answer to the desires of your soul. In order that both may go on at the same time with adequate interest and intelligence, the Son is here over the house of God, which is composed of material supplied by the kingdom.

J.D.U.: Is the result of His being in supreme possession that He is able to lay hold of that

material now, and bring it into line with God's thoughts?

E.J.McB.: And in Christ as Son handling the material, He not only gives an answer to the longings of my life as a converted person, but He brings into my thoughts a line of counsel that I could never have conceived apart from Him.

J.D.U.: Do the longings find the outlet in the freedom the Son gives?

E.J.McB.: Yes.

G.H.: Does Paul bring in the truth of the Son to set the Galatians free?

E.J.McB.: Yes.

J.A.B.: Romans viii.: 5—does that point out a condition that is not ready to accept revelation? "They that are after the flesh."

E.J.McB.: That is the trouble. The Lord Himself found the Jews utterly incapable of understanding that the Messiah must be before Abraham to answer all that was required of the Messiah. I do not know whether you take that in, but what upset the Jewish leaders was that they conceived the thought of a Messiah that was going to be a development of their own national greatness. Instead of that, Messiah was before Abraham—before their existence at all.

J.D.U.: Does that mean that you transfer from man's side to God's?

E.J.McB.: If you take what believers speak of as the love feast—a time of holy celebration in divine things—what you will find is the saints suffer more from lack of education than lack of affection.

W.J.Y.: It is a moral necessity that we own Him as Lord in our lives day by day before we can be educated in this way.

E.J.McB.: If one is not controlled by the Lord he is not available to the Son. So the truth that He is Lord and Christ sets you free; if so, the Son, speaking reverently, takes you up as part of the household to give you the liberty that God would delight in, and that you could not do other than delight in.

A.H.C.: In John's Gospel the Lord said (John xiv.: 21): "He that hath my commandments . . . I will love him and will manifest myself to him." Is that on the line of the Son?

E.J.McB.: Yes. If you take Hebrews—you understand that Hebrews has no named writer; do you know why?

A.L.M.: Was it because God wanted to put Himself in direct contact with the people?

E.J.McB.: A writer would tie the book down to the "birth" scene; hence the Spirit of God does away with the writer so that the "gift"

scene might be in our minds. These little hints in scripture are invaluable; and the writer is dispensed with. You do not look to any school from which it came, but to the Source above.

A.H.C.: The Son is speaking?

E.J.McB.: Yes. What does the Son say? When He speaks (if I might put it into a paraphrase) He speaks sonship; and His intention as Son is to bring many sons to *glory*. Now look, do not change the last word to "heaven."

J.A.B.: Why—because of present apprehension?

E.J.McB.: Glory is a moral state; heaven is a place.

R.G.D.: He wanted to bring the effulgence of the scene before your heart?

E.J.McB.: He wanted to bring you to glory according to the effulgence. We are to be changed from glory to glory into the same image.

J.D.U.: We need a lot of education for that.

E.J.McB.: There is only one lesson, and only one Book. The Word of God is the lesson. The difficulty is the lack of obedience. In the kingdom range you want faith; in the house range you want obedience. Glory is the out-shining of the things spoken of. If I think of the glory of a man I think of strength; if I think of the glory of a woman I think of beauty; and the

glory of the Son, I think of a Person who expressed God.

W.J.Y.: Have you a similar thought as to glory as you expressed in reference to the heavenlies?

E.J.McB.: Yes, and glory is the pervading atmosphere of the heavenlies. In His house everything uttereth glory.

W.J.Y.: It is true on earth now.

E.J.McB.: Yes, in the spiritual sphere.

J.A.B.: How does it work out—is it the expression of the character of God here on earth?

E.J.McB.: Yes; hence you have the thought of glory—what is glorious. “Imitators of God as dear children”—that is a glorious thought.

Ques.: “Bringing many sons to glory”; He is bringing us to that now.

E.J.McB.: Yes. Think of the importance of it! That is how you were standardised at the start. If we were more simple it would help us. When you were standardised against that glory, you came short of glory. You did not only come short in what you did or what you did not do. When God brought in His standard He said, “I made you in My image and in My likeness; now I am going to measure you; and you are found short!” We have all sinned and come short of the glory of God.

A.H.C.: We are not to look for glory in the future—but now.

E.J.McB.: I do not only look for glory in the future. Do you think I am going to be delighted with the body of glory? I shall be occupied with the capacity that body gives me to see God.

J.N.B.: We are not there to enjoy ourselves.

E.J.McB.: No; not that we will not be full of joy.

J.A.B.: Why do you use the word "obedience" as characteristic of the subjective side?

E.J.McB.: In faith I observe something *outside* of me; in obedience I bring into submission the moral qualities that are *inside* of me. (Rom. vi.: 17.) "Ye obeyed from the heart that form of doctrine that was delivered you." There is not the slightest good seeking to be an element of profit to the assembly unless I have Christ formed in my heart by the operation of the Son.

T.R.Y.: What is the difference between the thought of the house and the thought of the assembly?

E.J.McB.: They are two different views of the same thing. The house is God made known; the assembly is the thought of the saints assembled to convey all the range of God's interest and the interest of Christ. So the assembly may be looked at as the body or the house or the temple.

R.M.Y.: The name of Jesus is used a good deal in the epistle to the Hebrews.

E.J.McB.: Do you not think the great difficulty in many of us apprehending the greatness of the thing presented lies in the lack of knowledge of the fact that it has come to light personally in a Man? Now you know the structure of Hebrews is the difference between *sight* and taking in what you see.

Ques.: The difference between seeing a thing and understanding it?

E.J.McB.: Hebrews ii. is sight; Hebrews xii. is coming to it; so the apostle at the end of his spiritual history wanted to apprehend that for which he was apprehended.

R.M.Y.: Is apprehension the result of affection?

E.J.McB.: Yes. What I would like for myself and for my brethren is that we might know more of what is normal Christian liberty. Under the hand of the Son the Word is brought to bear on me, and it finds out what man would fail to detect. Men would see if I lost my temper, if I struck another man. The Word of God detects a lack of spiritual formation in me, which has its seat in the joints and marrow and the thoughts and intents of the heart.

J.A.B.: The secret springs are touched.

E.J.McB.: When I see a man's joint moving I know there is marrow there.

J.A.B.: Marrow suggests the essentials of life?

E.J.McB.: The vital principle.

J.S.B.: What would be conveyed to us in the question put to the blind man in John ix.? "Dost thou believe on the Son of God?"

E.J.McB.: That is the range of eternal life. You will notice in that man's history he has become so luminous and so living that he is an obstacle to the world's system, and they throw him out. The Lord wants to show him the value of the range into which he has now come, and He asks him whether he understands the great divine Head and Centre that dominates that range—the Son of God!

J.A.B.: What about the thoughts and intents?

E.J.McB.: When you get a new brother in your meeting what you want to get hold of is what he is really after. Some are after being a gift to the Church; the Spirit of God would find that out; and ultimately under the education of the Son they will be all set for glory.

J.D.U.: That is the way we are helped to liberty. The Word of God discloses all these things.

E.J.McB.: In glory there is no lack of liberty.

J.N.B.: There is a good deal of severity of

exercise when the sword of the Spirit begins to act on the thoughts and intents; therefore, we need the grace of the High Priest to support us.

E.J.McB.: You fall back on the Christ that was before the faith of your soul; you say if the word had been applied to that Man there would have been no mistake. The Man that is perfect comes to you (who have been convicted and found wanting) and supports you, because He is for you. So that under the scrutiny of the Word, as the Son handles it with His special skill, I find an increasing need for Christ.

J.D.U.: The same applies to those desires you spoke of; we have His sympathetic support.

J.A.B.: Would thoughts and intents properly adjusted give us Christ as the centre for every movement?

E.J.McB.: Yes. So you picture a man with properly adjusted thoughts and intents saying, "To me to live is Christ." I say, "You might die." He says, "It does not matter." I say, "You might live to be a hundred." He replies, "It does not matter." The man's thoughts and intents were right, under the scrutiny of the Word. In the first introduction of the house of God in scripture Jehovah made this proposal: "I will not leave you until I have done all that I have said concerning you." That is the action of the house of God. (See Gen. xxviii.: 15.)

R.G.D.: Would you say the sense of glory in your soul is really formative in you?

E.J.McB.: Glory forms you. Light makes manifest and shows your difficulties, but glory forms you. You would increase in light if the moral effulgence of Christ were brought to bear on your soul.

A.L.M.: Why did you refer to the first introduction of the house?

E.J.McB.: To show that God's intention in speaking to Jacob in relation to the house was educational. Had Jacob been in accord with glory he never would have left his father's house. But he lacked accord with glory, and he tried to get the blessing he was to get, by his own subterfuge; and the education is to bring him back; so that Esau can kiss him; and he goes back to his father's house.

Ques.: You referred to obedience—obedience to what?

E.J.McB.: Obedience to divine glory. If the glory has come to you it should be obeyed. "I was not disobedient to the heavenly vision." It is a principle you cannot afford to give up.

Ques.: How does it work out amongst the saints?

E.J.McB.: When a brother differs from you it is for you to get under the scrutiny of the Word

of God and get formed. You see, with us, when there is a disagreement one is right and the other wrong. That is not the principle of the house. Right and wrong should be found out in the kingdom. If a brother differs from me I feel I have not conveyed the moral rays of the glory to him sufficiently for I know he would not differ with me in that.

W.J.Y.: Would it be right to say in assembly difficulties we often need to have kingdom principles applied to us, but house principles are learnt in obedience?

E.J.McB.: That is the difference between Christ normally having His place in the assembly as Head and having to go back and take up His authority as Lord. We are all insufficiently educated. The Lord brings a new language in, and you will find brothers saying, "I cannot understand that." But you can learn it. There is no reason why if it is a new language I should turn it down. When we reign with Christ we shall have to know every language.

W.J.Y.: The language of the Spirit should be understandable by all.

Ques.: Speaking of obedience—could you connect that with what you were saying about the kingdom?

E.J.McB.: Think of the simplicity of it! If we were true on the line of the kingdom prin-

ciples and had faith, we should have no difficulty in obeying everything the Son said. When the Son brings a commandment to bear on me, and I do not obey, it is because I am defective on the faith line. There is the principle of obedience that of a necessity follows the faith line.

R.G.D.: But between the two the Son of God and ministry come in.

E.J.McB.: We need a good deal of education.

J.N.B.: "Trust and obey, for there's no other way"?

E.J.McB.: Yes. I am amazed as I get in any little measure into divine things with the extraordinary simplicity of them. Theology has been our bane. People try to understand mentally, and they make a theology of it. Christianity is open to the youngest convert because it is a question of life.

Ques.: The obedience you speak of is not legal obedience?

E.J.McB.: I have never found a person held in obedience by law. God, speaking reverently, could not hold people in obedience by law. There is no freedom in it. He holds them by love.

J.N.B.: Obedience in John is always the result of love.

E.J.McB.: The secret of obedience is life.

J.A.B.: Would you say a word as to the features of the house?

E.J.McB.: One very important feature of the house is that under the Son the people of God should be abundantly satisfied with fatness. The reason why many of the people of God do not get on is because they are not fed. The house is full of food supply that is healthy and helpful and formative. That is a feature of the house.

Rem.: We are defective because we are not consciously part of the house.

E.J.McB.: I think we have not sufficiently recognised that the Lord, being a Man of war and having settled the battles, has constructed with the material He has, a habitation of God by the Spirit.

J.D.U.: That is instanced in connection with Solomon. He has no adversary, and sets to work to build the house of God.

W.J.Y.: Do you say our souls cannot be satisfied until we reach the House?

E.J.McB.: There is no satisfaction in the world; there is no satisfaction in being delivered from one difficulty after another. The kingdom is invaluable, but it is not satisfying; it works towards that. The house is the place where you are obtaining satisfaction, and the rivers connected with the house of God are full of water.

J.D.U.: That is really the sphere for the normal outlet of our spiritual energies and desires.

E.J.McB.: Take your own locality. You have

a gospel platform, and you are looking for someone to fill it. Anyone out of the house can fill it.

W.J.Y.: Anyone who is satisfied.

E.J.McB.: Yes. You see such a one has personal contact with the river.

Ques.: What about gift?

E.J.McB.: Gift is invaluable for the furtherance of the interests of Christ, but the preacher is a man who can preach. The gift of preaching like Philip is not local, it is universal.

Ques.: Would you say again what we have been set free *from*?

E.J.McB.: Free for the expression in some measure of the character of the God that has come to you; so that people alongside you say, "I do not know where that man has got what he has from, but I would like to know."

J.S.T.: Did Jacob come to that in the later years of his life?

E.J.McB.: Yes. You see the greatness of it when he blessed Pharaoh.

Ques.: In reference to Hebrews iii.: verse 6—"Christ as a Son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Does that involve that I have come to the house and ought to maintain it?

E.J.McB.: It means this—that not a single bit of the material of the house is unreal. If you do not stand fast to the end you are not part of the house. You are only a professor.

A.L.M.: If you belong to the house you hold fast?

E.J.McB.: Why do you hold fast? Do you love the Lord? The Son sees to it that you hold fast.

A.H.C.: "We are not of those which go back."

E.J.McB.: The Son is over the house; could you conceive Him releasing a single bit of material? Obedience does not come in to make you part of the house, but to give you the joys that belong to it.

T.H.G.: Psalm xxvii: verse 4—"One thing have I desired of the Lord . . . and to enquire in His temple." Is that in connection with the house of God?

E.J.McB.: Every person has desire. People desire what they think to be the greatest thing—to be good-looking, wealthy, highly cultured. They are after something which they may not get. If you desire to be like Christ you are after something you *can* get.

A.L.M.: In several verses in Hebrews iv. "if" is recorded. What would that indicate?

E.J.McB.: When you are being educated the schoolmaster takes you up as not knowing the

language. The challenge is to set you up. The challenge does not put you in a lower class, but where you are. Every challenge brings out the marvellous character of the work of God in me.

Ques.: If the Son sets you free you are in the house?

E.J.McB.: Yes, if you are set free in regard of the house.

Ques.: How does the Son make you free?

E.J.McB.: Take the woman taken in adultery; you can understand her affections were not free. The Lord brings the woman into the situation where everyone is looking at her. That is the road to liberty.

Ques.: You say everyone was looking? How?

E.J.McB.: Suppose all you said and did was exposed? How would you feel? You would be done with yourself. You would be free then.

J.N.B.: All went out but the woman.

E.J.McB.: Yes. "Does no man condemn thee?" "No man, Lord." "Sin no more; you are free." Who gave you the freedom? The Son. Do you think you can go on? No. You cannot, but the Son can. When the Lord is trying to teach us what we are we go out of the room; but He says, "I will wait; I cannot pass it over; you must go through it." If any brother thinks that he has some latent quality of Adam that is going to stand him in good stead some day, until

that is brought to light under the scrutiny of God, he is not free. That is the value of the word of God.

A.L.M.: Everything is out. There is nothing to be afraid of.

E.J.McB.: What is the thought in the judgment seat of Christ? Everything is exposed. That is the only road to liberty. If I have a secret cupboard with a skeleton in it, I live in fear that someone will discover it; if it is discovered it is out.

R.G.D.: A person comes to full liberty at the judgment seat of Christ.

E.J.McB.: The setting of the judgment seat of Christ is not future. It is the balances of the sanctuary, when the word of God, brought to bear on me, would put Adam in the one scale and Christ in the other scale, and you know which one goes down. That is the idea of being brought to glory—that the precious love of Christ as Son educates my soul in divine affections and divine joys, and I get freer and freer.

J.A.B.: Is there not a sense in which the judgment seat of Christ is future—those, for instance, who have not responded and come under the authority of the Lord? We have all got to pass before the judgment seat of Christ—is that not future?

E.J.McB.: When I said it was set as present

I did not say it would not be in the future. I wish we could all lay hold of that—the judgment seat of Christ is not so much *positional* as *moral*. If you have not had things out with Christ whilst you are here, you must have them out then.

J.A.B.: If I come under the influence of it now I get clear and am helped.

Ques.: I suppose plenty of things will be cleared up at the judgment seat of Christ?

E.J.McB.: Why not now?

Ques.: Did the woman referred to come before the judgment seat of Christ?

E.J.McB.: He wrote on the ground twice—once as the Child born, and once as the Son given. Liberty comes in with the second touch.

W.J.Y.: Would you say something about behaving ourselves in the house of God?

E.J.McB.: I think you can understand the Corinthians each taking his own supper was bad behaviour. That was due to hunger. If they had had the abundance that the house of God supplies they would not have done it. When I see people come to the occasion of remembering the love of Christ, hungry, looking for some ministry to their soul, I say they want feeding. Peace, justification, deliverance are things they hunger after.

Ques.: What do you mean by liberty in the second touch?

E.J.McB.: When Jesus was here He was spit upon, despised and rejected. He accepted that as part of the path of the lowly Man on earth; but when He was risen from the dead He was never seen by an unconverted person and never touched by a hand that did not love Him—that was liberty. In your soul you have a past history, and men will not forget it; men will remember it even after you have been converted 60 years. They will remember you as the one who did so and so 60 years ago. You have life in you that no one knows but the Christian circle.

A.L.M.: The Lord did not put the woman back on the grounds of responsibility?

E.J.McB.: No. He takes the case up in the previous section, where He says, "Go and sin no more lest a worse thing befall thee." (See John v.: 14.)

A.L.M.: She was in liberty.

E.J.McB.: "I am the light of the world"—in that light I am free.

J.N.B.: I have the privilege of regarding myself as being in Christ, and I regard myself and others in that holy relationship.

E.J.McB.: That is the only way the exercises and joys and testimony of the house of God can be carried on. If I introduce into the house of

God my father or my wife or my family I am destructive of the constitution of the house of God, for a man leaves his father and his mother, and is joined to the Lord. It requires education on the part of the Son to teach us to distinguish. I will tell you the value of education—not that you know what word to use; but you know the meaning of the word that you use.

J.D.U.: How do you apply that spiritually?

E.J.McB.: I have heard a man called a brother who is not brotherly. Call him a believer, but not a brother. A brother is going to share the rejection of Christ along with you.

A.L.M.: It dignifies the position.

Eternal Life and Life

John i.: 29-34; I. John v.: 4, 5; John i.: 1-4;
 I. John iv.: 15, 16.

E.J.McB.: I suppose it is fairly clear to everyone that eternal life is the divine answer to every provisional question. Would that be a right statement?

W.J.Y.: I suppose it has to do with the coming in of sin and its consequences.

E.J.McB.: What I understand by provisional is what has been provided by God to defeat the consequences of interference with any of His movements. It would be equally plain, I think, that God's thoughts are not provisional, but are eternal. And as the heavens are higher than the earth, so God's thoughts are higher than man's thoughts. Well, in the region of God's thoughts you have the question of life. The solution of the thing sovereignly is simple. The solution of the thing sympathetically involves all the exercises that every believer passes through.

W.J.Y.: Would it be right to say we have to learn God in connection with what is provisional

before we intelligently know Him in connection with what is eternal?

E.J.McB.: I think the proof of that is this—that no one ever got anything without first admitting he was a sinner.

J.N.B.: Do you mean that eternal life is the last thing we reach?

E.J.McB.: You mean in the provisional dealing of God with you?

J.N.B.: Yes.

E.J.McB.: But when you reach that, you discover the Lord's side of counsel, of which you have, perhaps, had a glimpse and taste and little moments of enjoyment; alongside that line is a life suitable to the counsel you have had some inkling of. That life is not *eternal life*, it is *life*.

J.A.B.: Would you say God's original thought is to have His creature for His pleasure and glory, and we are found in conditions that are adverse?

E.J.McB.: Yes. I quite agree. When God made man originally He made him in image and likeness. What image and what likeness? Undoubtedly the image of God and the likeness of God, which indicated the intention of God in the making of man. Now, going back for a moment to the introduction of Jesus into the universe in manhood we have there a living

Man, a Man who lived on account of God, and a Man in whom the issues of good and evil were absolutely solved in that He loved righteousness and hated lawlessness. Now, speaking reverently of Jesus in His manhood here, He lived in God. That statement weighed over will show you the force of the statement the apostle Paul makes in the Ephesian epistle when he speaks of man alienated from the life of God. But He came into a condition where God was not known, and He introduces into that condition certain great moral features, such as man anointed under the eye of God, such as man set up in authority under God's eye, and He not only defeats the attack of the enemy, but He establishes man in righteousness in the scene of his breakdown. Now that same Person came from heaven as the gift of God; He came from God and went to God. In the Son you have One come from heaven who handles the materials which are the consequence of this Child born, and establishes on the earth, in the scene of breakdown, features and conditions that are beyond the range of sin and death. These features and conditions are what is termed in scripture—eternal life. The disaster being met by the birth of the Child on the lines of righteousness; the divine pleasure is brought in on the lines of eternal life in the Son. It lies with God to let the scene live for ever and ever as a witness of His victory, or to bring

to light the kind of life that that blessed Man lived in when He came into this scene—speaking scripturally, the life of God.

R.G.D.: What do you mean by saying that He lived in God?

E.J.McB.: I will tell you the language of the Psalms: "All my springs are in Thee" (Ps. lxxxvii.: vii). He said, "I live on account of the Father."

J.N.B.: The last chapter of II. Corinthians speaks of "Christ crucified through weakness, yet He liveth by the power of God."

E.J.McB.: That is it—a Man actually living on account of God.

R.G.D.: Does the expression "the only begotten Son in the bosom of the Father" refer to Christ in Manhood?

E.J.McB.: That refers to Christ in the "time" scene.

R.G.D.: We have been accustomed to the thought of it as being otherwise.

J.L.: I thought "the only begotten" was in connection with eternity.

E.J.McB.: When you see Him in the bosom of the Father's love, you take account of Him in manhood.

R.G.D.: "The only begotten Son . . . in the

bosom of the Father" I had thought of as an abstract statement.

E.J.McB.: No doubt it is an abstract statement, but it refers to the Son as begotten.

R.G.D.: Begotten, we thought, outside the question of time.

E.J.McB.: I think "begotten" is a time term.

A.B.J.: Why is eternal life called "eternal"?

E.J.McB.: It is such life that there is no reason for it to pass away, and if left on the scene it never would pass away.

J.A.B.: What is the difference between *life* and *eternal life*?

E.J.McB.: You could not conceive it possible for fallen creatures to enjoy God unless He has set them in environments entirely free from every influence of that which brought in sin and death; to know the God Himself is *life*, but to know the environments is *eternal life*.

W.J.Y.: In applying the thought of eternal life to the Lord Jesus as manifested on earth does it refer to the forty days after His resurrection?

E.J.McB.: Yes. I think in the forty days He takes up the activities of eternal life. What we speak of in Old Testament language as the "over-Jordan" experience. But speaking simply of the question of eternal life, what caused death to come into the scene? Sin. Sin caused death

to come into the scene. What did sin do? It took man away from God, and took God away from man. That is what sin did. Satan knew very well if he brought that principle in he was going to make the man absolutely useless for the God that made him. God, in His goodness, provisionally covered the man that had sinned with coats of skin. The covering might include the first three thoughts we spoke of—*Jesus, Christ, our Lord*, the divine covering principle. Having put that covering over man, God works and brings the element of counsel to bear underneath that covering, so that at the dissolution of a believer there will be found underneath that covering the elements for a body of glory. It has been worked underneath what was provisional. In order that a man may be sympathetic and enjoy it, God introduces the thought of eternal life—that is, that there should be a link between Himself and the man, and the man and Himself. And so scripture says, “And this is life eternal that they might know Thee the only true God,” in contrast to Satan’s multiplicity of gods; and also “Jesus Christ Thy sent One.” That is, the full response to the heart of God in a Man. The development of these two principles is eternal life.

W.J.Y.: Why did you bring in sonship in this morning’s reading before touching eternal life?

E.J.McB.: Because if you want to apprehend a divine thought you must have a status for apprehension—that is the value of education. Supposing a man came to give an astronomical discourse in this room. Half the people would say, "I do not understand astronomy." But the Son over the house gives you a clear ability to understand. When God brings in His solution of good and evil by the Son in the house you get the understanding of it, so that the normal thought in the house leads to eternal life. I think life is more connected with the temple. You will notice the difference in scripture. The house in scripture is always a complete thought; the temple is ever growing. The radiant light of God Himself, irrespective of good and evil, and irrespective of interference with the rights of God, will require the whole company from Pentecost to the rapture to give an adequate expression to it.

Now if we look up the scriptures we read, it says, "*on the morrow.*" I understand that to mean "*the day after.*" Well, the day after what? The day after we have accepted the total depravity and ruin of the whole human family. That is the ministry of John Baptist. If you have not accepted that you will introduce into the morrow something that will be defective in regard to eternal life. The "*day after*" you have

Christ presented in a way in which He has never been presented before—that is, as Lamb of God. The Lamb of God is interesting for this reason—the highest sacrifice was the bullock; the bullock expresses Christ in His dignity in relation to breakdown, but the Lamb suggests Christ in relation to the love of God—it is the Lamb of God.

A.L.M.: Would you say more about the difference between the Lamb and the bullock?

E.J.McB.: When God begins to move in connection with His love, who can tell where He is going to stop? The objective of love's operation is not the solution of good and evil, it is life.

A.L.M.: It is for the gratification of His eternal purpose.

E.J.McB.: For the housing of that thought new heavens and new earth are required. They are not required for the day of display.

W.J.Y.: The millennial day is the great manifestation of what eternal life will be on earth.

E.J.McB.: When the Lamb is introduced He is taken account of on two platforms. He does not come only as a sacrifice for sin; He carries it out of the world. Having carried that out, what is going to be put in its place? He will pour the Spirit out on all flesh. John says, "I knew Him not; but He that sent me to baptise with

water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him." "And I saw and bear witness that this is the Son of God."

W.J.Y.: That gives the Spirit of God a large place in connection with the enjoyment here of eternal life?

E.J.McB.: That is the thing suggested at its outset. I. John v. gives you the consequence. What has the Son of God done? He has got the victory; He has put sin out of the hearts of His people, and put the Spirit into them. So men and women on earth are living in the enjoyment of a life that death will never have anything to do with.

A.L.M.: Is the baptism of the Holy Ghost connected more with eternal life than with life?

E.J.McB.: Yes, hence it is the *baptism* of the Holy Ghost. Without doubt the baptism of the Holy Ghost connects itself with the subject of eternal life. When you come to the question of life you have a company that are of God.

J.D.U.: Is that new creation?

E.J.McB.: Yes.

Rem.: Here in a scene that is contrary, it is necessary to have the Spirit of God?

E.J.McB.: The only life we can live here is eternal life. Supposing we live according to

I. Cor. x., we ought to know the enjoyment of eternal life. That is, the Christian community ought to have no lawlessness in it. It ought to be out of that, and in the life of the supply of the Spirit, as recognised in the statement made in that chapter—"The earth is the Lord's and the fullness thereof." Now we presume you have a company in Melbourne living together in unity and they sit down to enjoy the movements of Christ as Head. What does He introduce them into? Into life—into the knowledge of God. "The Word was God." "In Him was life and the life was the light of men." "He that dwelleth in love dwelleth in God and God in Him." That is not provisional. That is eternal.

J.D.U.: Apart altogether from any consideration as to what sin brought in?

E.J.McB.: The value of the Son's education is this—the Son with His vigilant eye discerns in each one of His people where they confuse *issues* with *results*. When you are laid aside when there are special meetings—that is an issue; you do not want to be taken up with the issue; you want to know the *result*. The result is to give you more than you would have got if you had been able to be at the meetings.

J.D.U.: It would be like God for it to be that way.

E.J.McB.: That shows the necessity of life, for in the region of life you come to the marvellous apprehension of this—that no mistake occurs in God's universe.

W.J.Y.: I notice you used the word "company" in speaking of eternal life. Is it only known in connection with the assembly?

E.J.McB.: Yes. Because the Lord Jesus does not set up the individual. He sets up the company. That is why believers perish morally who keep away from the Christian circle.

Ques.: Eternal life is outside responsibility?

E.J.McB.: It is, but it is the solution of all the responsible questions.

Ques.: Would you enlarge on "the morrow"?

E.J.McB.: In your Bible there are thirty-nine books in the Old Testament. Have you never felt for the fortieth after you have read the other thirty-nine? It is the Book of the generation of Jesus Christ—the Book of Jesus Christ that is the fortieth book. The fortieth book sheds light on the other thirty-nine—read Matthew i.—that is, after the thirty-nine books.

J.A.B.: Paul said, "The life I now live I live by the faith of the Son of God." Was that as an individual?

E.J.McB.: Yes. The normal life for a Christian.

R.M.Y.: When do we touch life practically?

E.J.McB.: I think there are times in our history when the sense of what Christ *is to you* is lost in the sense of *Who He is*, and when you reach that you dwell with God.

A.L.M.: Can life be touched and entered upon prior to the enjoyment of eternal life?

E.J.McB.: No. You only reach divine ends by the solution of the problems that come in. The value of that is beyond words. God has actually made use of the fact that I have sinned to make that an occasion for the revelation of Himself to me. But going back to R.M.Y.'s remark—I believe the voice of God to His people to-day is "eternity"; and I believe He is getting us educated spiritually to apprehend that it was He, Himself who came to us. We hear a great many believers dwelling with exceeding personal enjoyment on the various ways in which Christ is presented in scripture. I say, "Do you know that Person, and that God wants you to dwell with Him for ever? Do you know that One who loves you as no one else loves you is not going to rest until you dwell with the God who lives for ever, and in whose presence death has never been?"

J.D.U.: It is wonderful to think that He should fit us to bring us near to Him.

W.J.Y.: Is that what J.N.D. had in his mind

when he wrote those words, "There no stranger God shall meet thee," etc.?

E.J.McB.: Yes; and he enjoyed a circle here that is not invaded by death. I often say to the brethren in my own locality, "We have buried many a brother, but we have never *lost* a saint. Their spirits are as fresh and living as when they went out of the room."

J.N.B.: Would you say the saints had passed out of eternal life into life?

E.J.McB.: They are not in life in its fullness because they have not bodies.

Ques.: Is the fullness of life to be seen on the resurrection morning?

E.J.McB.: Yes.

J.D.U.: What are the features of life?

E.J.McB.: The apostle opens out the fruits of the victory—the water and the blood, which came from the side of a dead Christ, and which are the fruits of the victory. A company down here so pure that they can see God and be happy in the love of God so that no elements of the world can invade them. The result of the water and the blood is eternal life. We know the Son of God has come and given us an understanding that we might know Him and be in Him that is true. "This is the true God and eternal life." I mean we want to live in things that will not die.

If you live in a gift (the Lord has raised up gifts), the gift will disappear, but if you put no particular brother in your affections, but have Christ there, He will never pass away.

J.D.U.: It does not matter what comes in in connection with this earth, the spirit of God's people will be maintained in what belongs to another scene?

E.J.McB.: Yes. So in the Hebrews, the Spirit of God would get you to think of coming to the spirits of just men made perfect. If you come to them, you must be where they are. To the spirits of just men!

Ques.: Would you tell us the difference between "the true God and eternal life" and "in Him was life . . .?"

E.J.McB.: "In Him was life" is really in the One that was God. The Word was God.

Ques.: He belongs to where life is derived from?

E.J.McB.: Yes. Scripture says it comes out as light. Fancy people being illuminated by God! Marvellous! But when you come to the true God it is in contrast to false gods. The writer who presents these things would have false gods in his mind. An answer is found in John's Epistle. "Little children, keep yourselves from idols." The slightest introduction of any-

thing between the souls of the saints and God is destructive.

J.D.U.: Would you explain to us the meaning of the opening verses where it speaks of "that eternal life, that was with the Father"?

E.J.McB.: Is that not the great benefit of Jesus Christ come in flesh? What was resident in the divine circle is here, as an answer to the ruin; it *was* before the ruin came in, and it was brought to bear on the ruin; and is not only an answer, but you have the untold wealth of the knowledge of Himself that has never before been entered upon.

J.A.B.: Does the idea of the blood establish us and give us freedom before God?

E.J.McB.: You are an overcomer in the blood of the Lamb. If you enter into the warmth of divine affection expressed in God's Son, nothing will overcome that. You are kept in the joy of that by the water and the blood.

Ques.: Would you explain the title "Son of God" in contrast to the "Son"?

E.J.McB.: The Son of God has come within the range of mankind, and it is evident that He is more than man because He raises dead. He is declared Son of God with power by resurrection of dead. He stood in the presence of a company of people and said, "I am," and they fell backward. That is the greatness of the Per-

son. What demonstrated the fact that He was Son of God was that He raised dead; He was declared such; but no man knows the Son.

W.J.Y.: In applying the expression of "life" and "eternal life" to the Lord Jesus Christ, would it be right to say the first was inherent and the second He was in expression?

E.J.McB.: You would use the expression of "eternal life" in relation to Him—He was "that eternal life"—but one would speak very guardedly because He had no sin, but was entirely sin apart. The need of eternal life with you or me is on account of the tendency to sin in us and death on us.

A.L.M.: In what way is He spoken of as eternal life?

E.J.McB.: He is the expression of God manwards and man Godward. In the same Person I can see what a man is to God and what God is to a man. That is seen in the same Person.

W.J.Y.: I. John i.: 2—"that eternal life that was with the Father and has been manifested to us." That refers to Him.

E.J.McB.: I would emphasise the next statement (I. John iii.), "which our hands have handled"—life given expression to in the scene of ruin becomes eternal life to that scene.

W.J.Y.: When we reach life we have got beyond the place or atmosphere where sin can be.

E.J.McB.: People sometimes think that they are going to lose something by entering into a deeper and fuller knowledge of God. If you could possibly remember in the eternal state that you were a sinner, it would add increased weight to your adoration of the God you know.

Ques.: Why did you go back to John i.: 1?

E.J.McB.: I went back to John i.: 1 to prove that He is God. The Word is not only the *expression* of God; he *was* God. The Word was not only God in expression, but He was God. You say, "I cannot understand it." I say, "Neither can I."

Ques.: It might clear away difficulties in some of our minds to know what life is; it is not existence?

E.J.McB.: Life is not existence. If I went to the sea and took out a live fish, when I take the fish out of the water it is alive, but if I kept the fish out of the water it would die. The life of a fish is water. If it is not alive it would not enjoy life. If I take a believer converted last night, and took him along to the racecourse, he might perish; because I put him into a place where a Christian cannot live.

Ques.: Can it be said of anybody else but the Lord that "in Him was life"?

E.J.McB.: No. Life has its source in God. We have to weigh the things over. The problem of

our existence here stands related to the fall of our parents. Now God in His marvellous way answers that failure by establishing men and women on this earth living. In the Millennium if you go to a man and say, "Are you not going to die?" he replies, "We do not die; death is put away; we enjoy Christ and we enjoy one another." That is the answer to the fall. But God in giving that answer has wrought in a man a sensibility and intelligence that is greater than the answer—and will return to the God that gave them. He is going to satisfy that longing when He rolls up the scene on which He is displaying His victory, when He has us in His own circle and displays Himself with the families who will surround Him.

A.M.LeS.: Is that the closing up of the millennium? We have not understood the reason for that—why sin should be allowed again after the thousand years of blessedness?

E.J.McB.: In the activities of God it says that He made the crooked serpent. (Job xxvi.: 13.) If you asked what He made it for, I should say it was part of His great scheme to surround Himself by families that would understand Him and delight in Him. The attack on Adam is answered by God bringing Christ into evidence—He gives a display of His victory in the thousand years. He still has another

use for the serpent: Satan is let loose. There are certain elements that have only feignedly bowed to God's Son. Satan gathers them up. As soon as he gets them, he is consigned with them to his place for ever. God is going to have His own families surrounding Him in eternity. Mark the difference—not forever. We use forever meaning something that has started and is going on. But "in eternity" I think of something that never had a start. In order to have a scene suitable for that august company He folds up the present earth and heavens, and spreads out a new heavens and a new earth, wherein dwelleth righteousness. We sing those beautiful words "Our God whom we have known, well known in Jesu's love." I understand the writer to mean not only do we know the answer He has brought to all our troubles, but the blessedness of the revelation of Himself.

J.A.B.: When we touch life now, it is rather indefinable?

E.J.McB.: That is why I like the notices read first, because they leave my spirit free to move into the region not of *eternal life*, but of *life*—an indescribable region; as one has said, "better felt than told." If you in your spiritual history never gave any credence to your moral or physical powers and entirely relied upon Christ you would not only be here a manifestation of

Christ as a man, but you would enjoy life, too.

Ques.: Where does the family come in?

E.J.McB.: The family line runs on the sovereign line. "Born not of the will of the flesh, but of God"—that is the family line; it is the sovereign line, and life belongs to the family.

“Unto us a Child is born; unto us a Son is given.”

Isaiah ix.: 6-8; John xviii. (part of verse 37
“To this end . . .”); John xix.: 32-37.

There are, I think, dear brethren, two great fundamental principles in relation to Christ, upon which the whole of scripture stands, and these two fundamental principles are found in the 8th and 110th Psalms: On the one hand, the reality and importance of the fact that He was born of a woman and born under the law. The whole scheme of recovery is based on that fact. On the other hand, another important principle, and that is, that the One who was born of a woman and born under the law was the Son of His Father's love, and was given as an expression of that love to teach the universe what the love of God is. The meeting of the breakdown in all its branches is done on the line of righteousness, and on that line Christ was born. The filling of the universe with the fullness of God is done on the line of affection, and for that cause the Father sent the Son.

I want to speak simply just for a minute or two on these two great thoughts, for Isaiah says, "*Unto us a Child is born*"—amazing thought—the birth of Jesus! How precious! How infinitely precious—the birth of Jesus! A little Babe in Bethlehem's manger—Jesus—Jehovah present with men to meet Himself the ravages that had come to pass in the sinful history of men! It is no wonder, beloved, that every child of God in the universe says, "How sweet the name of Jesus sounds." It speaks of One come down to where we were and within the reach and capacity of the feeblest of the human family, for a little babe would frighten no one, and could be carried by anyone. It is on this line that God meets *the lie*. By the lie I mean that insidious principle that was instilled into the heart of Eve when the arch-enemy of man said to her, "Hath God said?" He did not say—"God had not said"; but he challenged the veracity of the statement of the blessed God Himself. She let the challenge into her heart; she took of the fruit of the tree of knowledge of good and evil, and the whole system came down with that act. She sought to repair it, as you remember in scripture, by naming her first-born, as having gotten a man from the Lord. What had she got? A deeper and more permanent impression of her

own fault. I do not wish to speak unkindly, but, beloved, every godly parent in this room knows that you see your own thoughts exhibited in your offspring. You, perhaps under grace, have put some restraint on them, but your offspring are unrestrained, and I need not say that the full development of that principle is the man of sin. Now it is on that line that God in His infinite goodness meets the ravages. Jesus *was born* of a woman and born under the law. You might well say, "Who is He?" Well, beloved, if you follow what He has done you will not be very long in discerning in some way *who* He is. He raises the challenge Himself with His disciples as to who He is. Now what I want to touch on, is *why He was born*—not why He was given, but why He was born. He was *given* to gratify the heart of God as the Father; but He was born to meet the difficulties that lay in the way of that gratification. And so in John (which, as you know, is the Gospel that unfolds in its fullness *the gift*—not the birth—"God so loved the world that He *gave* His only begotten Son"—He opened His heart in freedom and He *gave* His only begotten Son—the very best thing in the world—His only begotten Son) Jesus stands in front of Pilate who has authority judicially to test the verity

of the Man that was in front of him. I need not say, beloved, the Roman Governor, accustomed, as he was, to iniquity, had never seen a man like Jesus before; and the effect on him is a challenge to this Person. The answer is beautiful. Jesus does not answer Pilate from the divine side; no. He answers Pilate from the side of righteousness and responsibility, and He said, "To this end was I born," etc. I need not say to those of you who are accustomed to scripture, for you will see the truth of it, that Jesus was referring to what we have in the English Bible in the book called the Gospel of Luke; He is referring to His life here as a Man that was born. Why was He born? That He might bear witness to *the truth*. And what is the truth, beloved? It is this (and is in contrast to that principle instilled into the heart of Eve, which was the cause of all the trouble)—the God that Eve turned away from, in listening to the subtle seductions of Satan, was the God that made her, and the God that was going to bless her, and the God that would like to have her dwell with Him forever. And Jesus was the proof of it. He stood in front of Pilate as *the Man* that lived on account of God. His life was governed by the will of God. He found God's will His delight. He fulfilled the will of

God, and He answered under God's eye for every broken responsibility in the whole human family. But, beloved, He was *born* for that reason—to give the universe an impression of what it would be like to look on a man that enjoyed the God that made Him. Speaking reverently of Jesus in manhood, He committed His all to Jehovah, and He was *carried* up into heaven.

Now, beloved, if you were to dwell on that for a moment there are three things come to your soul as a consequence. Isaiah says He shall be called Wonderful, Counsellor, the Mighty God. Now these three thoughts are connected with the birth of Jesus. It is too large a subject to enlarge upon, but I will just give you a sort of outline of this in the life of Jesus. When He was born, what happened, beloved? There was a stir in heaven. If you run over the history of human births from Cain onward you will find very frequently there is a considerable move on earth, but there is no move in heaven. But when Jesus was born the heavenly hosts were in movement. Wonderful! It was wonderful. Why were they in movement? Because the whole question of the lie was being taken up by God Himself. I believe (I speak without hesitancy) that the heavenly intelligences wondered

how it would ever come to pass, and the Name indicated that no matter how great the problems to be tackled, the One there was equal to them all. His name was Wonderful.

Now in the second point we have Him grown up—stepping out in the arena of public testimony in the presence of a broken-down Israel, and a national departure from God; and He steps into the synagogue to give *counsel* to men, to give them counsel in regard to all that has come in; to turn their eyes away from every man to Himself, and the result of that interesting incident is recorded in Luke—"The eyes of all them—were fastened on Him." If they had received that counsel they were held. Now the outcome of that is, that He comes up out of the grave after having wrought the work of redemption and proves Himself to be "Mighty God." He proves Himself to be the Jehovah of the Old Testament scripture found in the lowly guise of Jesus as presented in Luke's Gospel. Beloved friends, let me say this—you need not have the slightest hesitation in putting your confidence in that Man, because that blessed Man is God over all blessed for ever more. These are the exercises, beloved, that Jesus was born to satisfy. He was born to restore the link that was broken between God and man, and He treads the pathway from

His birth to Calvary. If you read the story of Calvary as Luke presents it, you will find the crucified Man had the right to invite a person into Paradise. You think of that! Who could invite anyone into paradise? It is the abode of delight for God. But that is the way that Luke presents it. He gives us the picture in its purity, and that lowly Man in human form appealed to at that moment gives the appealer a place with Himself in paradise! I ask you to think it over. Who do you think he saw when he got to paradise? He saw Jesus. But, beloved, he saw the God that had blessed his soul; he saw who that "Child born" was. Luke in his Gospel presents his picture in four ways. He raises the issue of forgiveness with the woman; he raises the issue of deliverance with the man that fell among thieves; he raises the expression of the heart of God with the prodigal; and He raises the question in our souls as to who He was with Zacchaeus. It says that Zacchaeus was desirous of seeing Jesus—*who He was*, not what He did; no, not where He came from! no, *who He was*. And I say if you can answer that question you have got clear of the lie. When you can bow down in the unhampered faith of your soul and recognise that God was in Christ approaching you, and that he has brought you back to

Himself you have apprehended what is involved in the scripture—"Unto us a Child is born."

Then there is the other side—He was the *Son given*.

Now, beloved, let me say this—in the gift of the Son, God is gratifying His own heart. You tell me He met difficulties; I do not doubt it, but that is not the object. The Father sent the Son, Saviour of the world. You say why do you not say "to be" Saviour of the world. It would spoil the verse if I did. The Father sent the Son, not to be Saviour of the world, but Saviour of the world. The only thing that will save from the world is the Son coming with a system of divine affections and joys infinitely greater than the world can ever give anyone. The Father sent the Son, Saviour of the world. Now on this line we have that remarkable statement. It says that the soldiers broke the legs of the first and the legs of the second. Who are these? They are the men that hung alongside of this divine gift. That is what they are. And, mark it—*they were not dead*; and in order to kill them they had to break their legs. But when they came to Jesus He was *dead already*. Think of that. Why? He had given up His life. The Father sent the Son, and the Son laid down His life, and with the spear

the soldier pierced His side, and forthwith came there out blood and water. I do not know whether you have thought of it. It is the only record in the four gospels of the shedding of the blood of Jesus—the only record. The other writers leave it out. He puts it into the most sacred place that God could have it put in holy writ; it is put in the gospel that draws attention to Christ as the *Son given*. You may say, "Why?" I will tell you why. He *has reconciled us* by the death of His Son. What is reconciliation? It is the securing, for the gratification of His own heart, a universe of people who love Him, and to secure that He has purchased us with the blood of His own. The soldier pierced His side, beloved. In the work of Christ for us on Calvary's Cross you have the external side of the picture; but when the soldier pierced His side you get what was *inside*. The blood and water suggest to us the deep and holy affections that were inside the heart of the Son of the Father's love, and they flowed out. Miracle, indeed, it was! I say "miracle" perhaps wrongly, because, being who He was, it was no miracle. Blood and water flowed out of the side of a dead Man—a human impossibility! A divine certainty! The wealth of all the divine thoughts is in the blood,

and the purity that is suitable to those thoughts is in the water.

And then the fact is recorded in scripture that not a bone was to be broken. How perfect and complete the structure is! Not a chip anywhere; not a fracture anywhere! Perfect and complete in all its preciousness—the result of God's blessed activities in the gift of His own Son. Not a bone of Him shall be broken. I do not only mean *physically*—I mean the import of it. You gaze on a structure invulnerable, unbroken and perfect. God delights in the result of the giving of His Son! There is another scripture—“They shall look on Him whom they pierced.” That does not apply to the present moment. After those who have the good of the *Child born*, and the enjoyment of the *Son given*, have been translated into heaven He will come back to His ancient people, not on the line of “not a bone shall be broken,” but on the line “they shall look on Him whom they pierced.” Every eye shall see Him then.

I want to touch on the consequence of the Son given. It says in Isaiah, “the Everlasting Father” (better rendered, the Father of eternity). What does that mean? I will tell you what I understand it to mean—that behind the operations of God in His ways with us which

necessitated the birth of Jesus, were the counsels of God's love, and in those counsels He was Father. The few scriptures here and there in the Bible that refer to before the creation as we know it speak in these ways figuratively—"I was daily His delight," "Rejoicing always before Him"; and it also says that when He laid the foundation of earth all the sons of God sang. It indicates the delight of a company in the presence of a father. And so as we enter into (and the Lord help us) the value of God giving His Son and what He has secured by the death of His Son, a basis is found on which we can touch in spiritual power these holy, heavenly, family affections. So the scripture says, "Who gets the victory over the world?" "He that believeth that Jesus is the Son of God." Now there is something else. "The Prince of peace." The universe is going to see Christ as the gift of God's heart—His beloved Son in His true setting when *everything* in the universe is as peaceful as the God who is its source. Think of Him as the Prince of peace! I understand the term "prince" to mean pre-eminent. And when will Christ come out pre-eminent in the matter of peace? When He establishes the new heavens and the new earth wherein dwelleth righteousness. Why does righteousness dwell? Because she has no-

thing to do! So peaceful is that wonderful universe that righteousness can dwell, and the Prince of peace is the Son of His Father's love. Then the scripture says, "Of His government there shall be no end." I want to say a practical word to your soul, beloved fellow-believer in Christ. You have accepted Christ—I feel sure you have—as the Child born. Perhaps you have had Him in your arms like Simeon of old; and have seen God's salvation. Well, now, look—has that had an end? Is it a thing that you have to regard as having taken place twenty years ago? Has it had an end? Have you given up the Child born, and found something else? Have you turned away from Jesus to something else? You will have to come back to Him, for the One you took in your arms at that time when no one else could meet your need but Jesus, is the One who will take you into His arms when He carries you to heaven. Step to the other side. Perhaps you have remained through grace in some measure true to that line, and you have identified yourself with a company of people who have no past history, who are given the right to take the place of the children of God. That is the gift. And the foundation on which that gift exists is "God gave His only begotten Son" so that He might bring to light this company that

are given the right to take the place of the children of God. Perhaps you have stepped out into the Christian circle, identified yourself with the sons on their way to glory. Now I want to ask you, beloved, has there been an end to it? Is it something you look back to as having got away from, or is it something you look on to-night as having deeper and fuller enjoyment in it than ever? You say, "You do not know what I am." I do not want to know. Shall I tell you what scripture says? He sent "a word unto Jacob, and it lighted on Israel." When God first spoke to you, what were you like? As crooked as Jacob! When God has done with you? As delightful as Israel! The idea of Israel was, the man that prevailed with God, and God presents Himself to us on one side as taking account of our frailty, and, on the other side, presenting the magnitude and blessedness of Himself to our souls. The Lord establish us in these thoughts!